

Baptist History and Distinctives

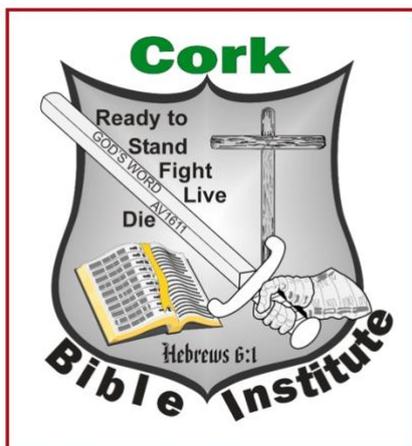
What's The Big Deal About Being a Baptist?

"Ye should earnestly contend for the faith which was once delivered unto the saints."

(Jude 1:3)

STUDENT EDITION

NAME _____



By Pastor Craig Ledbetter, Th.G., B.A.

Part of the Teaching Curriculum of

Cork Bible Institute

Unit B, Enterprise park

Innishmore, Ballincollig,

Cork, Ireland

+353-21-4871234

biblebc@gmail.com

www.biblebc.com/cbi

© 2018 Craig Ledbetter, CBI

Table of Contents

Introduction	3
Baptist Ignorance	6
First Century Patterns to Follow	9
The Right Kind of Baptist	27
A Brief History of the Baptists	37
Baptists in America.....	55
Baptist History Chart	62
Baptists in Modern Europe.....	64
Bibliography.....	66
FINAL EXAM	67

This Study Course is a third-level class intended for Bible Institutes and is copyright, ©2018 Craig Ledbetter, of the Cork Bible Institute, Ireland.

Some of this material has been gleaned from various sources (see the bibliography)

Course Requirements

To receive credit for taking this course, each student will need to complete the following requirements:

1. Attend 80% of all classes during the semester – the classes are audio-recorded and are put up on the CBI website for review within two weeks after every class.
2. Complete all the Quizzes (usually there are three, spread out throughout the semester). If you miss a quiz, you must schedule time to take it before the next quiz.
3. Pass the Final Exam with at least a 69% grade.
4. Write a 3-4 page report (double spaced) on one of the following subjects:
 - a. A short biography of an outstanding Baptist in history.
 - b. A short history of the Waldensians, or other pre-1600 Ana-Baptist group.
 - c. A Biblical rebuttal of pedo-baptism.
5. The overall grade as to be above a 69% which will be a composite of the following:
 - a. 25% is based upon attendance
 - b. 25% on the composite of the Quiz grades
 - c. 25% from the grade of the report
 - d. 25% is from the Final Exam grade
6. There is no Textbook associated with this course at this time.
7. The student may be able to do some extra credit report or project if needed – but you must get permission from the Teacher first.

Introduction

I. Introduction

A. Premise - The author believes...

1. That in every age since Jesus and the apostles, there have been groups of believers (churches) who have passionately held to the principles of the New Testament as now proclaimed by the Baptists.
2. That the Roman Catholic Church is NOTHING like the Christian Churches of the First Century. Nor is the Lutheran, nor the Methodist, and so on.
3. ONLY the Baptists today have the *historical* distinction of attempting to remain true to the patterns of First Century Christianity as expressed in the Bible.
4. Only the Baptists today _____ an evolutionary or progressive revelation of what Christianity is to be. Most other Christian groups look to an ever adapting and changing view of God and His Plan.
5. That in every age, you will find groups that were living by the words of only Scripture, and were committed to obeying the commands of only Jesus Christ. Those churches, even though sometimes not calling themselves 'Baptist' were and are _____ in their faith and practice.
6. Finally, it is futile to attempt to "link" a perfect line of churches throughout history. The goal is to only seek to BE a church that matches the faith and practice of First Century churches as described only in the New Testament.
7. None of that means that people do not hear the Gospel in other kinds of Christian Churches, and that people don't ever get saved while attending or even as members of different kinds of Christian Churches. It simply means, that New Testament Christianity should be concerned about established doctrine in order to actually claim to be a Church.

B. The New Testament Concept of a Church¹

1. 'The Church' is something _____ – not Jewish, and not Gentile. It never existed until Jesus Christ formed it out of His followers 2,000 years ago!
 - a. The Old Testament promoted a Jewish Temple based worship, requiring all people to become Jewish in their faith, and practice. The Jewish system developed into the concept of 'Congregations' gathering together to worship – and later developed into the Synagogue in the 5th century BC. This is the form of Jewish worship still today.
 - b. The New Testament concept of the Church is twofold:
 - 1) That of a _____ - all the believers working together as one, living like Jesus Christ did, representing how he would live, teach, and love if He were walking on this earth today.

¹ See also the CBI course on "Ecclesiology – the Study of the New Testament Church"

2) And that of a _____ – that all believers since the Crucifixion make up a single bride for which He died to save, and will love specially for all ages, separate from how God the Father loves the Jews. Jesus' Bride is made up of every nation, not just the Jews.

2. A Church is four things:

- a. A Church is its _____ – not its buildings, properties, programmes, or leaders. It is the people that have of their own free will chosen to follow Jesus Christ.
- b. A _____ – it represents the plan of God to reach this world, in every generation, and in every nation.
- c. A Church is built by and on **Practical Biblical Truth** - even _____. It is not built upon well thought out traditions, but only on the clear truths of the Bible and the New Testament especially.
- d. A Church is supposed to be _____. The New Testament Church depends upon and demands _____ of all its members.

C. Every Christian has a Personal responsibility Towards a Church

1. To join with and faithfully assemble with a doctrinally sound church (Hebrews 10:25)
2. To serve in their church – not just attend (2Cor 4:5)
3. To obey the rule of their pastor (Heb 13:17)
4. To keep the _____ pure from known sinful actions, and from clear doctrinal errors (2Tim 3:16; Gal 2:11)
5. To keep _____ pure from sins, and from doctrinal errors (2Cor 7:1).

D. The New Testament is FILLED with “churches”

1. There are loads of local groups of believers, who were voluntarily banded together to carry out the teachings of Jesus Christ and to extend the Gospel message throughout the world.
 - a. The Original Church – that Jesus Himself started with the twelve disciples, in Galilee before the crucifixion.
 - b. The Church in Jerusalem after the Resurrection.
 - c. The Churches in Antioch, and Corinth, Ephesus, Colossae, Philippi, etc
2. The fact is, Jesus intended for there to be multitudes of churches throughout every region, nation, and throughout the world.
3. And they already were diverse to a degree.
4. Why was there so much diversity amongst all the First Century Churches?
 - a. Because there were different levels of _____ and carnality

Baptist History and Distinctives

- b. Many doctrinal issues, questions, and errors being hashed out by Jews who were adapting to Gentiles, and Gentiles learning for the first time from Jewish Scriptures!
- c. And yet almost all of these various groups of believers were still considered churches
 - 1) Like the Corinthians (1Cor 3) – very carnal Christians
 - 2) Like the Laodiceans (Rev 3) – which were dreadful Christians

E. Church History is FILLED with even more “churches” – called denominations.

- 1. Almost all of the different ‘Christian’ organisations after the first century were constantly splitting and branching away from each other, and from the Bible in an ever widening tree of “faiths”
- 2. Three Main Branches
 - a. _____ – these are people seeking a religious system based upon human authority centred in Rome, and built upon power and magic and imposition since birth.
 - b. _____ – are people who fought to change the Roman Catholic Church to become more Biblical, but who will not leave the Catholic Church concept.
 - c. _____ – are non-conformists. People who have rejected both Catholicism and Protestantism throughout history in favour of the Bible alone, and either re-baptized believers who had been previously erroneously baptized as infants, or waited to baptize only after someone confessed faith in Jesus Christ. More about these people later.
- 3. There also were many “_____” that rose as freedoms of religious expression were more and more tolerated.

F. This study course is designed to teach two great subjects:

- 1. **A brief History of the Baptists** since the time of Christ – a group of believers that marched to the beat of a different drum than the popular votes of religious people, and the vast powers of world governments.
- 2. And **what identifies a Baptist as different from all other “denominations”** – Baptist Distinctives

G. What’s the point?

- 1. The point is that Baptists do _____ follow the general path of the various popular religious organisations through history – swaying away from and then ever closer again to Catholicism.
- 2. What most people do not know about Baptist history... "Bible believing Baptists passionately seek only to stay true to clear Biblical patterns and teaching. In this way, they have throughout history kept to a generally separate line all their own (apart from Catholicism and Protestantism), and

Baptist History and Distinctives

their churches throughout history can be shown to be the same or nearly the same as that of First Century Christians." --Craig Ledbetter

3. When a people deny the place of Biblical heritage, that Baptists undeniably possess, they will only float from idea to philosophy, and will never become the kind of people that Christ died to save (see Ephesians 5:25). They will only ever be a social society or club that represents popular goals, and not Christ's!

Baptist Ignorance

II. What is a Baptist Church?

A. Baptists are

B. Bible believers have always assembled themselves together to:

1. Preach and teach _____ the Bible (Act 20:27)
2. To live the Bible's commands without fear of man or king (Act 5:29)
3. And to encourage each other (Heb 10:25)

C. Even in the days of the apostles some men left the truth (Acts 15:24; 1 John 2:19). Corrupted the Scriptures (2Cor 2:17). And formed their own kind of "churches" with their "disciples" (Acts 20:30).

1. Some of these, along with other defectors from the truth, gradually became the Catholic group in the third century.
2. This group later split into the eastern and western branches.
3. Later in history the Protestant Reformation occurred.
4. At that time several men founded churches according to their own beliefs. They had their own ideas and preferences. They had many beliefs and practices that were identical to the Harlot of Revelation.
5. All of them believed in baptismal regeneration. They all practiced infant baptism for salvation. They brought this idea, and others, along with them when they were excluded from the Catholic church.
6. These men did not follow the Bible regardless of what you may have heard. Neither did their churches. Neither do their churches follow the Bible today.
7. They all teach and practice the soul-damning doctrine of baptismal regeneration. They "baptize" infants – admittedly without Scriptural instruction or example.
8. The churches these "reformers" founded were their own and not Christ's churches.

Baptist History and Distinctives

- D. The groups who believed only the Bible, were labelled “ _____ ” and “ _____ ” (which means re-baptizers) by the Catholic Church during the great persecutions of the Dark Ages because they required people who had been baptized as babies to get re-baptized once they repented and were truly born again the Bible way. Baptists are not Catholic, nor Protestant – just Bible-believing followers of the Lord Jesus! Baptists down through history were tortured and burnt at the stake by the hundreds of thousands during the dark ages – all because they would not submit to a pope or king who required people to either worship himself, or follow an unbiblical belief.
- E. Please realise that the majority of the freedoms we take for granted today, were totally against the law just a few hundred years ago – like the right to own a Bible; the right of free assembly; that a person is innocent until proven guilty; and the right of disagreement with the government.

III. Why is the Baptist kind of Church not so well known?

- A. Baptists number over _____ worldwide² and frequently make news.
- B. Yet little is known about Baptists by the world in general, and what is known is often misunderstood. Not many Baptists are familiar with Baptist beliefs and practices, heritage and history.
- C. For example, did you know...
1. A Baptist pastor established the first form of governance in America that provided complete religious freedom for all. _____
 2. The first Baptist missionaries from America were not Baptists when they set sail for the mission field but became Baptists on the way to the mission field. _____
 3. The first Baptist pastor in England was imprisoned by King James I (of King James Bible fame) for insisting that all persons should have freedom to worship. _____
 4. Early Baptists in America were publicly whipped for including singing in a worship service because such singing was viewed as unspiritual and unbiblical.
 5. The first Baptist missionary from the United States to another country was an African-American who had been a slave. _____
 6. A Baptist pastor in Virginia met with James Madison to encourage an amendment to the Constitution of the United States guaranteeing freedom of religion. _____
 7. The best known evangelist in the world is a Baptist who began his ministry in the mid twentieth century. _____

² <https://en.wikipedia.org/wiki/Baptists>, Statistics section

Baptist History and Distinctives

8. A former President of the United States of America and a Nobel Prize recipient is a Baptist layman Sunday School teacher.

 9. The author of the widely used devotional book “My Utmost for His Highest” was a Baptist from a devout Baptist family, his father and brother being Baptist pastors. _____
- D. If someone were to ask you, “What is the one thing that distinguishes Baptists from other Christian denominations?” what would your answer be? Or if you were asked, “What difference does it make being a Baptist Christian?” what would you say?
- E. This course will give you plenty to say!
- F. Why is there a lack of knowledge about Baptists? Why do many Baptists today lack understanding of what it means to be a Baptist? Several factors likely have contributed to this lack of knowledge:
1. Church History has been **mainly written by mainly Catholic and Protestant** viewpoints, not Baptist.
 2. Baptists have been heavily _____ for most of their history, so they didn’t get to write much history.
 3. Baptists were too busy preaching and teaching the Gospel, and baptizing believers, and starting churches, instead of writing books!
 4. Some Baptist churches provide **little or no help for members to understand what it means to be a Baptist** Christian and a Baptist church.
 5. Distinctive Baptist _____ that emphasized Baptist doctrine, practice, and history, **no longer exists in most churches**.
 6. A multitude of people have joined Baptist churches in recent years **from other denominations**, and others have come with little or no church background. In both cases, their knowledge of Baptist beliefs and practices is usually limited. And they just believe their new church is basically the same as the church they left, not knowing many of the particulars.
 7. Most modern Christians think it is _____ **to be ‘different’** and to believe in a particular truth as opposed to a popular view.
 8. Some persons believe that doctrinal distinctions, and denominations are either **a thing of the past**, or of little importance.
 9. Yet, the fact is, God’s people are once again recognising that denominational differences are important.
- G. The Growing Interest in Baptist Beliefs
1. Baptists of the past held steadfastly to their beliefs and practices that made them a distinct denomination, different than Catholics or Protestants. They did so, not because they wanted to be different, but because they were convinced that they were being **true to God’s Word**. They endured fierce opposition from governments and even other Christian groups. They suffered ridicule, government fines, public floggings, imprisonment, and _____ for their refusal to abandon

their convictions based on the Bible. Surely we ought to take seriously and pass to succeeding generations the biblically based faith that *they* paid such a high price to preserve.

2. The Bible expects all believers to "... *earnestly _____ for the faith which was once delivered unto the saints.*" (Jude 1:3). We should never just accept anything that seems popular or progressive in our churches.

H. So... What was "THE faith" (set of truths and doctrines and practices) that were supplied to the believers (saints) in the first century?

1. This study course will deal with basic Baptist convictions and practices, supplying biblical bases and historical background. Topics to be covered include the Lordship of Christ, the authority of the Bible, soul competency, the nature of salvation, the priesthood of believers, believer's baptism, church membership and polity, autonomy, voluntary cooperation, religious liberty and the separation of church and state, and major ways Baptists relate to the world.
2. Some, if not most, of these topics are going to be controversial. That is not surprising. Heated differences among Baptists are not new. It has been said that Baptists are not a silent people. Rather, Baptists passionately express their convictions. Our commitment to freedom of interpretation and expression leads to differences. And that is not always bad!
3. Proverbs 27:17 "*Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.*"

First Century Patterns to Follow

IV. All the Way back to the Beginning of the Gospel

A. So, WHAT is a Church?

1. A New Testament Church is a **banded company of believers in the saving power of Jesus Christ, scripturally baptized _____ their conversion, and _____ to the carrying out of the Gospel, and the practice of the commandments of Christ, all according to the word of God.**
 - a. Jesus Christ called PEOPLE to follow Him and His teaching
 - b. Jesus Christ DIED to save those that followed Him
 - c. Jesus gave COMMANDS specifically to His followers (disciples) that would identify them as His Church
 - d. Christ's Church is SEPARATE from anything else in this world
 - e. Christ is said to have a special love for His church (Eph. 5:25). She is so important to Him as to be pictured as His bride (John 3:29).
 - f. It is in a true kind of church that God is glorified through Christ Jesus (Eph. 3:21).

2. Too bad modern churches are all about entertaining the goats, and anything goes doctrine-wise!

**B. Not every “church” that calls itself a “church” actually _____
to be a church**

1. It is clear that Jesus cannot be the Founder of all the different “churches” that exist throughout history. They have origins different from the church Jesus founded according to the record of the Bible. They have different doctrines and different practices from the church Jesus founded. They have different doctrines and different practices from each other. Jesus founded His kind of church because He wanted it to be a specific kind of church. He designed it to have certain characteristics.
2. A true New Testament church will seek to believe and follow the tested and proper instructions of God's word – not what ‘gifted’ leaders claim and teach in every age!
3. There are many churches that believe and practice _____ doctrines, such as modern tongues speaking, and do not practice biblical separation from worldliness and hold to other unbiblical views as equal are even superior to the clear words of scripture.
4. Those kind of religious groups may call themselves a church, and may help people get saved, but they cannot and never will represent Christ’s design for His Bride – to be like HIM and not like the world!
5. A true New Testament church's doctrine and practice will correctly follow the clear words of God.
 - a. The New Testament stresses purity in faith and practice as Revelation 2-3 clearly teach. Jesus strongly _____ five of the seven churches of Asia saying he had things against them. He warned them to believe the Word of God and to correct their failures or He would take action against them or have not part with them (Rev 2:5).
 - b. A true church will diligently seek purity in what they believe and how they live. Those who refuse to repent of their errors will not have the approval or the blessings of God.
6. The Roman Catholic and Protestant Churches all get their doctrine not just from the Bible, but from dozens and dozens of “official” Church councils
 - a. First Council of Nicaea (325) - Arianism, the nature of Christ, celebration of Passover (Easter), ordination of eunuchs, prohibition of kneeling on Sundays and from Easter to Pentecost, validity of baptism by heretics, lapsed Christians, sundry other matters. It was at this council that it is believed the 66 books of the Bible were settled upon – NOPE!
 - b. First Council of Constantinople (381) – tried to get rid of Arianism, Apollinarism, Sabellianism, and define the Person of the Holy Spirit.
 - c. First Council of Ephesus (431) - Nestorianism, Theotokos, Pelagianism.

Baptist History and Distinctives

- d. Council of Chalcedon (451) - the relationship between the divinity and humanity of Christ, many disputes involving particular bishops and sees.
- e. Second Council of Constantinople (553) - Nestorianism, monophysitism.
- f. Third Council of Constantinople (680–681) - Monothelitism, the human and divine wills of Jesus.
- g. Second Council of Nicaea (787) - Iconoclasm (whether icons idols could be forced on all churches)

C. New Testament Christianity is a Free-For-All today

1. The Church that Jesus died for was precisely designed with laws and commandments and limits and expectations.
2. Yet, it has generally been a Do It Yourself kind of organization since the beginning.
3. Over 90% of all professing Christians in every age of history, when given a choice, have believed in only going to a church that already teaches and operates like they currently live or currently believe!
4. A real Church is not a Free-For-All organisation, open to whatever “expression” anyone may want to promote!!! Like, Women pastors, apocryphal additions to the Bible, extra church officers and leaders, pro-homosexuality, etc.
5. The New Testament Church lives by:
 - a. The Faith of Jesus Christ (Gal 2:20) – not our own faith or even our own understanding of faith
 - b. A faith ONCE delivered to the saints (Jude 1:3)
6. A faith and practice that Baptists endeavour to this very day to promote and protect from modern philosophies and theologies. Not all Baptists do this, but Baptists generally are the ONLY Christian group that have stayed consistent in this endeavour from the start of Church history.

D. WHAT MAKES A TRUE BAPTIST CHURCH?

1. Today there are at least a hundred different official religious groups which call themselves "Baptist." Many of these churches have conflicting beliefs and practices. The natural question then to ask is, "What makes a person a true Baptist?"
2. In examining the history of Baptists and determining what makes a genuine Baptist, several distinctives should be noted. These distinctive beliefs separate Bible believing Baptists from other groups who may retain and use the name 'Baptist', and from all Protestants and Catholics.
3. Examine any church in light of these distinctives and it will be shown if they are a true historic Baptist congregation, or just a church in name only.

Baptist History and Distinctives

E. The distinctive characteristics of a true church are clearly marked in the New Testament. *This list will be summarized into EIGHT characteristics at the end of this section.* Pay close attention to these things!

1. _____
 - a. It sounds so simple, but absolute belief in the words of the Bible is THE pivot upon which true and false churches are exposed!
 - b. The New Testament Christians believed every word of the Bible as if they had the very words of God in their hands! *“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it _____ as the word of men, but as it is in truth, _____, which effectually worketh also in you that believe.”* (1Thes 2:13)
 - c. So WE Baptists accept only the Bible, and especially the New Testament as our authority in all matters of faith and practice.
 - 1) Baptists follow the Bible as a whole, and the New Testament in particular.
 - 2) This means that Baptists do not accept any authority except the New Testament Scriptures in regard to church polity (governance), practice and doctrine.
 - 3) The institution of the local church (ekklesia - assembly) is not found in the Old Testament. A shadow of the church is shown, but it did not exist until **Jesus started it in Matthew 10.**
 - 4) Baptists believe the Bible is complete and it alone *“... Is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished (equipped) unto all good works.”* (2 Timothy 3:16-17)
 - 5) We _____ that God is giving supposed "new" revelations, and believe that God forbids any adding to or taking away of the established canon of Scriptures. (Rev. 22:18-19)
 - 6) We do not accept any authority over the teachings of the New Testament, including the powers of any hierarchy that may include popes, modern day prophets, or councils of churches.
 - 7) We believe only the _____ books of the Protestant Bible are the inspired, inerrant and infallible word of God. Not because those books were accepted by the Protestants, but because the Protestants got back to believing what Bible believing Christians throughout history had already believed!

Baptist History and Distinctives

- 8) Baptists strongly insist that God's Word is not up for arbitration or subject to the individual's, group's, denomination's or church's "private interpretation." (2 Peter 1:20). It stands on its own.
- 9) Baptists believe that you do not have to be a Baptist in order to be saved and have eternal life, but a person must believe the Gospel and follow the teachings revealed in the New Testament. (1 Corinthians 15:1-4) But, if a person is truly saved and strictly follows the principles of the New Testament, he will in a true sense, be a Baptist whether he uses the name or not.
- 10) Baptists interpret the Bible _____ within its historic, cultural and grammatical context. Fundamental Independent Baptists are strict in interpreting the Bible in a "literal" sense. In other words, when the Bible speaks, the words usually have a literal meaning and that is the meaning God intended. To interpret God's word one must apply sound reasoning principles of interpretation which consider the grammatical use of the words, and the culture and historical situation in which they were written.
- 11) True Baptists _____ the _____ Books as being inspired of God and use them only for historical reference. Further, they reject the efforts of the many who "spiritually" interpret the Scriptures, using allegory and placing hidden or specially revealed meanings to the words of the Bible. Baptists refuse to accept the so-called "scriptures" or revelation of modern day prophets. They believe that when the Book of Revelation was completed by the Apostle John about 90-95 AD, the Word of God was complete and He has given no further revelation. It is believed that God meant what He said in Revelation 22:18, that the Scriptures were not to be added to or taken from. As 2 Timothy 3:16-17 states the scriptures are the inspired word of God. 2 Peter 1:20-21 explains that the Bible is the very word of God written under the direction of the Holy Spirit and is not of any private interpretation. The Bible is the inerrant, infallible word of God and no man has the right to add or remove anything from God's inspired word.

2. The church is made up of _____ and _____ believers.

- a. A local church is made up only of those who have by faith, trusted in Jesus Christ's shed blood alone for their salvation, and who have made a public profession of faith and have been scripturally baptized. (Acts 2:41-42)
- b. Baptists reject the baptism of infants (pedobaptism) and baptismal regeneration, because an infant is not capable of believing, and is protected by the Grace of God until the age of accountability, and

Baptist History and Distinctives

because baptism is not necessary for salvation and has no saving properties.

- c. Further, only those who have believed and trusted in Jesus Christ as their Saviour are members of the body of Christ – not just those that are baptized because baptism means nothing without conversion first.
- d. Being the child of believing parents does not qualify a person for baptism and church membership.
- e. Having grown up in a Christian home and in church does not qualify a person for baptism and church membership.
- f. Attendance at catechism classes does not qualify a person for baptism and church membership.
- g. Performing some kind of physical response to an appeal at the close of a religious meeting does not qualify a person for baptism and church membership.
- h. Experiencing some kind of ecstatic or unusual religious experience does not qualify a person for baptism and church membership.
- i. Only Conversion (true repentance, faith, baptism, a changed life) – these are the outward evidences of the new birth. Apart from this new birth - the regenerating work of the Holy Spirit - no person is qualified for church membership.
- j. Therefore, a true New Testament church only accepts those who have been born again and who have publicly professed salvation as members of a local New Testament Baptist church. (Acts 2:41)

3. _____ **Association Together (Acts 9:26)**

- a. Christians are expected to assemble together (Heb 10:25).
- b. But they have the freedom to disobey that command... hmmm.
- c. And churches are free to reject requests for membership.
- d. So, a New Testament kind of church is a group of baptized believers that are acting from their free will to associate or not to associate.

4. **A New Testament church is _____ (self-governing).**

- a. Simply stated, the Scriptures gives no higher authority than the local congregation of born again, baptized believers. We believe the local church is to be governed by the Word of God, and the local church does not need, or nor to the Scriptures teach that the local body rests under the authority of any earthly group. It is a group unto itself, under the authority of God, and solely responsible unto Him for its conduct, direction and affairs. Jesus in Revelation 2:6, 15, stated that He "hated" the doctrine of the Nicolaitanes. This group of heretics in the early church, along with other doctrinal errors, promoted a clerical hierarchy in the church. Thus, there is no universal "church" and no universal earthly head over a local congregation. It is by Jesus Christ, constituted to be autonomous and self-governing.

- b. Deciding their own church officers and leadership
- c. Handling their own problems with Church Discipline (Mt 18)
- d. Obeying the laws of God ahead of the laws of men (Acts 5:29)

5. _____ of all other Churches – Plurality of Churches, not one big universal Church (see Acts 9:31; 1Thes 2:14; Galatians 1:2)

- a. The first churches were a voluntary association of individuals, and were independent of all other churches. Any church might be, and probably was, affiliated with other churches in brotherly relations; but it remained independent of all outward control, and was answerable to Christ alone, who is the supreme Lawgiver and the source of all authority.
- b. In the New Testament sense of the church there can be no such organization as a National or General Church, covering a large district of country, composed of a number of local organizations. The church, in the Scriptural sense, is always an independent, local organization, as small as a house, or including all believers in a given city. Sister churches were “united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution”.³ Gibbon, always artistic in the use of material, continues: “Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual, as well as friendly, intercourse of letters and deputations, the Christian world was not yet connected by any supreme or legislative assembly”.⁴

6. Self financing

- a. Endeavouring to pay its own bills.
- b. ‘Even so hath the Lord ordained that they which preach the gospel should live of the gospel’ (TITHES and OFFERINGS) (I Cor. 9:14).
- c. Pastors are to be paid by the church that they pastor.

7. _____ Church Governance

- a. The New Testament recognizes a democratic simplicity with every member _____ to the other (Matt 23:8), and not a hierarchical Monarchy or Theocracy.
- b. The officers of the church were _____, sometimes called elders or bishops, and, _____. These were the honourable servants of a free people.

³ Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, I. 554. Boston, 1854

⁴ *Ibid*, 558

Baptist History and Distinctives

- c. The organization of a New Testament Church is simple.
 - 1) _____ is the head of the local church, (Eph 5:23) and its Chief Shepherd (1 Peter 5:4).
 - 2) The local pastor is the under-shepherd (bishop), overseer, or leader of the congregation. (Heb 13:17, Acts 20:28, Eph 4:11)
 - 3) An Independent Baptist church has a _____ form of government, with each member equally having the right to vote on all the affairs of the church. The pastor and members of the New Testament church direct and rule its actions following the guidelines of the New Testament. (Matt 20:24-28; 23:5-12)
- d. Most Independent Baptist churches have both pastors and deacons as official officers of the local church. (1 Tim. 3:1-16)
- e. The pastor of the church is called by majority vote of the congregation.
- f. Men meeting the biblical qualification of deacons ("diakoneo" which strictly refers to a servant, not an official) are appointed from the local congregation and approved by the majority vote to lead a church (1 Tim 3:8-13).
- g. Many Baptist churches have trustees, but their position has been established recently in order to have legal "signatories" to sign legal documents of the church. Biblically, neither deacons nor trustees are a governing body, but are titles of special appointed servants who serve at the will of the pastor and congregation.
- h. In a biblical church the pastor(s) is the "overseer" or leader of the congregation. (See Acts 20:28, Hebrews 13:7)

8. A Local, _____, Assembly

- a. A church is NOT a private organisation, hidden away, invisible to the world around them
- b. It is a light, a city on a hill for all to see how people live in the kingdom of God.

9. At Least _____ Church Ordinances – not sacraments

- a. What are Ordinances?
 - 1) In simple terms, an ordinance is a _____, or command established by Christ for His people on how to act as a unified body
 - 2) To most Baptist churches, ordinances are:
 - (i) Usually a set of _____ as commanded by Christ to His church

Baptist History and Distinctives

- (ii) An outward and visible symbolic rite commanded in the Bible to be practiced by the church which sets forth a central truth of the Christian faith.
 - (iii) A memorial or reminder of some precious historical event of great significance.
- 3) The distinction between an ordinance and a sacrament:
- (i) "A sacrament is something presented to the senses, which has the power, by divine institution, not only signifying, but also of efficiently conveying grace" (as defined by the Roman Catholic Council of Trent in 1551).
 - (ii) An ordinance therefore differs from a sacrament in that it is performed not to obtain grace, but because the one observing it has already obtained that grace. It is the celebrating of an act completed!
 - (iii) The Roman Catholic Church teaches that there are seven sacraments. These are: baptism, confirmation, penance, the eucharist (communion), matrimony, ordination, and extreme unction.
- b. Most Baptist churches list TWO Church ordinances:
- 1) Baptism
 - 2) And the Remembrance Supper of the Lord
- c. But a third ordinance is plain and expected of churches – Loving the brethren!
- d. Baptism.**
- 1) "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*" (Mt. 28:19).
 - 2) The meaning of the word baptism.
 - (i) Baptism by definition means the placement of something into something else, and then pulling it back out again, as in immersion.
 - (ii) It is a fundamental doctrine (Heb 6:2) – it matters what you think about Baptism!
 - 3) It is an outward confession of faith in Christ. It thus expressed a belief in the death, burial and resurrection of Jesus Christ, and a subsequent resurrection of all believers through the eternal Spirit.
 - 4) Only believers were baptized, and that upon a public profession of faith in Jesus Christ. The church was composed of believers. The members were called in the New Testament "beloved of God, called

to be saints”; “sanctified in Christ Jesus”; “faithful in Christ”; “God’s elect, holy, and beloved.”

- 5) The conditions of membership were repentance, faith, righteousness, and the initiatory rite of believer’s baptism, which was symbolical of the changed life.
- 6) The above definition, consistently applied, EXCLUDES infant baptism, since infants are incapable of faith, which always, in the New Testament, is a prerequisite to baptism. The New Testament teaching is quite clear on this point.
 - (i) John the Baptist required that those who were applicants for baptism should experience repentance, exercise faith, make a confession of sin and live a righteous life (Matthew 3:2; Acts 19:4).
 - (ii) Jesus first made disciples and then baptized them (John 4:1), and gave distinct commandment that teaching should precede baptism (Matthew 28:19).
 - (iii) In the preaching of the apostles repentance antedates baptism (Acts 2:38): the converts were filled with joy, and only men and women were baptized (Acts 8:5, 8, 12).
 - (iv) There is no account or inference implying the baptism of an infant by Jesus or his apostles. This is generally conceded by scholars.
- 7) Döllinger, a Catholic scholar, Professor of Church History in the University of Munich, says: “There is no proof or hint in the New Testament that the apostles baptized infants or ordered them to be baptized”.⁵
- 8) Dr. Edmund de Pressense, a French Senator and Protestant, says: “No positive fact sanctioning the practice (of infant baptism) can be adduced from the New Testament; the historical proofs alleged are in no way conclusive”.⁶
- 9) Many authors of books treating directly on infant baptism affirm that it is not mentioned in the Scriptures. One writer only is here quoted. Joh. W.F. Hofling, Lutheran Professor of Theology at Erlangen, says: “The sacred Scriptures furnish no historical proof that children were baptized by the apostles”.⁷
- 10) Here are two views concerning the symbolism of baptism.
 - (i) The view of the affusionist. He is one who sprinkles or pours the baptismal water. The affusionist believes the object lying behind baptism is to represent the coming of the Holy Spirit upon the believer. He reasons that inasmuch as Calvary is represented by

⁵ John Joseph Ignatius Dollinger, *The First Age of the Church*, II. 184

⁶ Pressense, *Early Years of Christianity*, 376. London, 1810

⁷ Hofling, *Das Sakrament der Taufe*, 99. Erlangen, 1846. 2 vols.

one ordinance (the Lord's Supper) then there would be no need of a second ordinance representing the same event.

- (ii) The view of the immersionist. He is one who requires the complete submerging of the believer in water. The immersionist relates baptism to Christ's death, burial, and resurrection on the grounds that the believer is said to have been baptized into his death, burial, and resurrection, according to Romans 6:1-10 and Colossians 2:11-13.

11) While it is true that there is a similarity here to the Lord's Supper, there are also important differences. Note:

- (i) The Lord's Supper speaks primarily of Christ's death. Baptism speaks primarily of the believer's death.
- (ii) The return of Christ is expected because of the Lord's Supper.
- (iii) The resurrection of Christ is seen in baptism.

e. The Lord's Supper

- 1) The Scriptures describing the Lord's Supper are Matthew 26:26-30; Mark 14:22-26; Luke 22:17-20; and 1 Corinthians 11:23-34.
- 2) It is a perpetual memorial of the broken body and the shed blood of the now risen Lord, till He shall come again.
- 3) It is allowed ONLY allowed _____ Baptism
- 4) In the Scriptures, the Lord's Supper is always preceded by a person's baptism, and there is no account of any person participating in the Supper who had not previously been baptized. That baptism should precede the Lord's Supper is avowed by scholars of all communions.
- 5) Dr. William Wall sums up the entire historical field when he says: "For no church ever gave the communion to any persons before they were baptized. ... Since among all of the absurdities that ever were held, none ever maintained that any person should partake of the communion before he was baptized".⁸
- 6) The purpose of the Lord's Supper.
 - (i) It is a _____: The doctrine which teaches that the bread and wine are mere symbols to remind and aid the believer in observing both the first and second comings of our Lord. This practice is both scriptural and sensible (1 Cor 11:24-26).
 - (ii) The Lord's table involves a threefold look.
 1. We are to look backward. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death" (1 Cor 11:26).

⁸ Wall, The History of Infant Baptism, I. 632, 638. Oxford, 1862

2. We are to look inward. "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor 11:28).
3. We are to look forward. "*Till he come*" (1 Cor 11:26).
- 7) The Lord's Supper is therefore historical, personal, and prophetic. It speaks of the cross, the conscience, and the crown.
- 8) The partakers of the Lord's Supper. What group is invited to this table? The Lord's Supper is only for _____, but is open to all baptized believers whether they happen to be members of a given local church or not.
- 9) The prerequisites (necessary conditions) of the Lord's Supper. Individuals who are forbidden to partake: the unsaved and the unclean. John the apostle (who attended the first Lord's Supper) has given sound advice to aid both kinds of individuals here. To the unsaved, he offers John 3:16, and to the unclean (backslidden Christian), he extends 1 John 1:9.

10. Loving the Brethren (John 13:34; 1 John 3:23). "*This is my commandment...*"

- a. Of all the "ordinances" that Jesus gave to His followers, this is probably the most neglected!
- b. This one act of obedience most clearly identifies a group of believers, not just by what they believe, but how they live – beyond feelings and human limitations!
- c. Believers in a local church MUST learn to love each other, or else they will never be a unified body – they will only be selfish creatures that meet together!
- d. Jesus commanded that we are to love one another "as I have loved you" (John 13:34)
- e. This was the first ordinance that Jesus commanded His small group of followers
- f. Of all the "ordinances" that Jesus gave to His followers, this is probably the most neglected! The most easily rejected
- g. Yet, this one act of obedience most clearly identifies a group of believers, not just by what they believe, but how they live (John 13:35) – beyond feelings and human limitations!
- h. The command is, We are to love one another!
- i. Believers in a local church MUST learn to love each other, or else they will never be a unified body – they will only be selfish creatures that meet together – and will leave when their needs are not met!
- j. If any of the above New Testament ordinances are not adhered to by a church that claims to follow Jesus Christ, then that church has lost its right to call itself a church!

11. _____, the only form of Baptism

- a. The form of baptism was clearly _____ in water.
- b. John baptized in the river Jordan (Mark 1:5); and he baptized in Aenon near to Salim "*because there was much water there*" (John 3:23).
- c. Jesus was baptized in the Jordan (Mark 1:9), and He "*went into the water*" and He "*came up out of the water*" (Matthew 3:16).
- d. The symbolical passages (Romans 6:3, 4; Colossians 2:12), which describe baptism as a burial and resurrection make it certain that _____ was the New Testament act of baptism.
- e. This, indeed, is the meaning of the Greek word baptize. The word is defined by Liddell and Scott, the secular Greek lexicon used in all colleges and universities, "to dip under the water."
- f. In the lexicon of J.H. Thayer, the standard New Testament lexicon, the word is defined as an "immersion in water."
- g. All scholarship confirms this view.
 - 1) Prof. R.C. Jebb, Litt. D., University of Cambridge, says: "I do not know whether there is any authoritative Greek- English lexicon which makes the word to mean 'sprinkle' or to 'pour.' I can only say that such a meaning never belongs to the word in classical Greek" (Letter to the author, September 23, 1898).
 - 2) Dr. Adolf Harnack, University of Berlin, says: "Baptism undoubtedly signifies immersion. No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature" (Schaff, *The Teaching of the Twelve*, 50).
 - 3) Dr. Dosker, Professor of Church History, Presbyterian Theological Seminary, Louisville, says: Every candid historian will admit that the Baptists have, both philologically and historically, the better of the argument, as to the prevailing mode of baptism. The word baptizo means immersion, both in classical and Biblical Greek, except where it is manifestly used in a tropical sense (Docker, *The Dutch Anabaptists*, 176, Philadelphia, 1921).
- h. Nothing is more certain than that the New Testament churches uniformly practised _____ and not sprinkling.

12. Baptism was always _____ conversion.

13. Baptism was _____ of infants

14. The Head and Founder of New Testament Churches is Jesus Christ. He is the only Lawgiver. The church is only the executive that carries out His commands (Matt 16:18; Col 1:18).

- a. It is not enough just to say that Christ is the Head of a church! He must actually be the Head! He must direct the activities and work of the church. If Christ is not the Head of a church, He is only a figurehead. If Christ is not the Head of a church, He has no real part in that church.

- b. In order to be the Head of a church, Christ's Word, the Bible, must be obeyed. If we would follow Christ, we cannot omit any part of the Lord's instructions to us, nor can we add to them.

15. Its work - _____ the entire Bible, and _____ the Gospel (Mt 28:20). Not primarily feeding the masses and building hospitals.

16. Its weapons of warfare are ONLY _____, not carnal (2 Cor 10:4; Eph 6:10-20).

17. The early churches were _____ bodies.

- a. They were required to carry out the great commission given by our Lord in Matthew 28:18-20 and Mark 16:15, and Luke 24:46-49). In obedience to the missionary programme laid out by Jesus, the disciples in a few generations preached the gospel to the known world (Colossians 1:5,6).
- b. The first church was organized by Jesus and his apostles in Galilee; and after the form of this one, all other churches should be modelled. The churches so organized are to continue in the world until the kingdoms of this earth shall become the kingdom of our Lord, even Christ. Prophecy was full of the enduring character of the kingdom of Christ (Daniel 2:44, 45). Jesus maintained a like view of his church and extended the promise to all the ages. He said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). The word *church* here is referring to more than just a local institution; it refers to the concept of the church like when speaking of marriage.
- c. Most often, the Scriptures refer to local, visible churches of Christ.
- d. The goal of New testament Christianity is not to just fill a concept, but start and fill bodies of believers – local, bodies of believers called CHURCHES!

18. Baptists believe in strict _____ of Church and State.

- a. No power on earth is higher than God's Word, and a church should not be in any way yoked or controlled by the state, or any civil authority in religious matters. We support the rightly appointed civil authority of government over us and pray for them so that we live our lives in peace. (Rom. 13:1-5; 1 Peter 2:13-15; Titus 3:1) Jesus said to "render unto Caesar the things that are Caesar's and unto God the things that are God's." (Mark 12:17) Further the Scripture says (2 Cor. 6:14) "what fellowship hath righteousness with unrighteousness? And what communion that light with darkness?"
- b. However, we do not believe that the state should restrict or interfere in the normal practices of a Christian in following the principles of God's word in his daily life. That means we do not accept that the state has

the right to forbid public prayer, Bible reading, Bible study class, or any other biblical activity. Separation of church and state does not mean the abolishment of religious practices in public and recognizes that each person should have the right to exercise his religious beliefs without interference by any civil authority.

19. Baptists believe in the _____ of the believer.

- a. The Scriptures teaches that every believer can, without the aid of priests or churchmen go, "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need". (Heb 4:16)
- b. The Scripture states further in Hebrews 10:19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The believer does not need a priest or a church to intercede on their behalf to God. The believer can boldly, by the fact of being washed in the blood of Christ, instantly be in contact with God by simple prayer, and furthermore, can bring his petitions or requests for forgiveness of sins directly to God himself. (1 John 1:9) God says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1)
- c. No church or individual has the authority to forgive sins or grant intercession to God.

20. Baptists Believe in _____ Moral and Doctrinal Error from Clear Biblical Authority

- a. *"And have no fellowship with the unfruitful works of darkness, but rather _____ them."* (Eph 5:11)
- b. The Apostle Paul rebuked and corrected the church at Corinth for their many imperfections in practice and life.
- c. The Judaizing teachers constantly perverted the gospel and warranted Paul's stern and thorough correction in the form of the Book of Galatians, which was directed at the churches (plural) of Galatia!
- d. John the Evangelist, in his last days, took on the insidious gnostic errors throughout the churches that HE had started in modern Turkey.
- e. Paul sent a personal letter (the Epistle to Philemon) to correct Philemon's attitude towards his ex-slave Onesimus!
- f. John wrote down Jesus' rebuke of most of the seven churches of Asia in his Book of Revelation.
- g. So, the general attitude of Christians and Christian leaders in the first century was one of contending to keep the faith and practice of all Christians true and linked to the words of Scripture – not to let it "find its own way"!
- h. It is very important to note that in every age the Baptists have been advocates of liberty for all people to express and hold to and practice religion according to conscience, and have held that the gospel of the Son of God makes every man a free man in Christ Jesus. In other words,

Baptists may expose errors and rebuke errors, but we are first to defend the right of everyone to believe errors as a matter of freedom of conscience!

F. The Above can be Summarised as follows

- ___ Biblical Authority Only (2Tim 3:16,17). The only source for absolute truth about God, and what is right and wrong is the written word of God. All questions are settled according to “*Thus saith the Lord.*”
- ___ Autonomy of the local church – this means a local church is fully able to make its own decisions, and govern itself (Acts 5:29). There is no hierarchy over a Bible believing church.
- ___ Priesthood of believers (1Peter 2:9; Gal 3:26; Mt 23:8). Every Christian is able to go directly to God as a priest because Jesus Christ as their High Priest has made it possible.
- ___ Three ordinances given by Jesus for the Church to obey: To regularly have the Lord’s Supper, Baptize, and Love one another.
- ___ Individual Soul Liberty (John 12:48; Gal 5:13). A Christian answers only to God concerning his or her faith! We have the freedom to believe what we want to believe. No human has power over your faith. But all people will answer to God according to whether they lived by the Bible, or by their own will.
- ___ Saved and Secure Membership (Acts 2:47). Only born again believers are able to be members of a church, and all believers are eternally secure in Christ.
- ___ Three Church Offices: Evangelist (Church Starter), Pastor, and Deacon.
- ___ Separation of Church and State (Mt 22:21). Baptists believe the church is under the control of the word of God, not a government. We obey the laws of the land – but when those laws go against the Bible, a Christian ignores those laws!

G. It is well also to note that these eight distinctives are traits of the true New Testament church! These are the distinctives taught in the Bible which form a true New Testament church. The one thing that makes one a Baptist is that they historically have followed the New Testament alone as their sole rule for faith and practice.

H. If the following eight distinctives are the beliefs of a church, then you will have a true Baptist church. If a church cannot answer in the positive to each of these distinctives, then you do not have a Baptist church, or anything near a New Testament kind of church. If they identify themselves as Baptists they are misusing the name.

V. CONCLUDING REMARKS

A. A church which cannot answer yes to all of these questions cannot historically call itself a Baptist church, nor can it legitimately call itself a New Testament church. These are the distinctives that separate true Baptists and from all

Baptist History and Distinctives

Protestants, any organized church, doctrinally unsound church, or "Christian" cults.

- B. In other words, tweak any of these characteristics and you no longer have a Biblical New Testament kind of church.
- C. A person can rightly take godly pride in truthfully bearing the name Baptist. Many men have suffered and given their fortunes and their lives to hold the name in truth. It stands for devotion and a strict obedience to God and his commandments. It holds high the saving Gospel of the Lord Jesus Christ, as revealed in the New Testament and an unwavering commitment to carrying out the Great Commission, that is, to teach everywhere the truth of God's Word.
- D. The validity of a church as being a true biblical New Testament church does not rest in its ability to show an unbroken line of succession from the time of Christ. In fact, no church on earth can make that claim. Even the Roman Catholic Church, which boasts of his unbroken history cannot prove an unbroken line of churches any earlier than the Fourth Century, and what Catholicism teaches today in no way resembles New Testament faith or practice, or what the early churches believed and practiced.
- E. We must agree with John Smyth: the true New Testament church is founded on its belief and practice of the Scriptures, and not on any outward succession of a visible or invisible organization. In this sense, any church which bases its faith and practice strictly on the teaching of the New Testament is a true and Biblical church, even if it existed in time, only yesterday. It is not the name or the organization that makes a biblical church, but its practice of the faith as revealed in the New Testament.
- F. It is the Word of God, the Bible, and in particular the New Testament, that tells us what is a real and true church! The Bible and only the Bible reveals to men how to have their sins forgiven and have everlasting life and heaven. That is what saved believers have always believed, because that is what the New Testament, which is what God's Word says.
- G. The true Baptist bases his authority solely on the Bible itself. They do not accept that authority was given to any particular man, pope, prophet, group, or church on earth to be the means of the salvation of men. A church is not God's instrument of salvation, but an institution of believers joined together to preach and teach God's word and present the Gospel to a lost and dying world. God has not entrusted that authority to impart salvation to any man or church. God alone has that authority and He, in the person of the Holy Spirit, brings conviction and salvation to those who in simple faith believe.
- H. A church that is a true biblical assembly, patterns itself after the example in the New Testament. It is one made up of baptized believers organized in a local congregation for fellowship, teaching and evangelism. Every system of

hierarchy set up by man over the authority of the local church is unbiblical and has led to doctrinal errors and corruption without exception and God has no party with them.

VI. What the idea of a Church meant in the First century

- A. Most European religions had a centralised form of worship, based upon a religious priesthood, and a central temple. For example, Diana worship, centralised in Ephesus in Acts 19:26-35.
- B. The Jews already understood the _____ concept of worship and learning – a local assembly of Bible believing Jews, and God-fearing Gentiles who sought to hear the word of God from faithfully copied scrolls of the Bible. Synagogues were the result of Jews meeting in their homes after the destruction of Solomon’s Temple, and later making sure that every village and town had a centralised place of worship and reading of the Old Testament.
- C. Jesus took worship to the lowest level of just two or three banded together seeking to obey only HIS authority (Matthew 18:20). And Jesus called that group of believers, a Church.
- D. Church – from the Greek word, *ekklēsia* - a called out assembly of people, to hear the preaching of the word of God, and to minister to each other
- E. As simple as a church was designed to be, it brings _____ to Jesus! Paul gives a large promise: *“Unto him be glory in the church of Jesus Christ throughout all ages, world without end. Amen”* (Ephesians 3:21).

VII. What is missing from First Century Churches:

- A. A central head of authority like a Pope
- B. A wide range of officers and church leaders
- C. A special priesthood
- D. Literal Sacrifices – Christians accept only ONE sacrifice – of Jesus on the cross
- E. Government backing and support – the Church does not need government approval to exist or operate
- F. Catholic and Protestant Churches needed Weapons and armies to force compliance – but Biblical Christians were basically pacifists when it came to forcing conversions and dealing with oppression and persecution.
- G. And about 1,000 other ADDED doctrines and theories and ideas and traditions that make up the bulk of ‘christian’ denominations today.

The Right Kind of Baptist

VIII. SO MANY 'KINDS' OF BAPTISTS TODAY

A. There are about two dozen main groupings of Baptists

1. **Union Baptists of England** – very Calvinistic
2. **Southern Baptists** – mainly in the USA
 - a. Largest denomination
 - b. Have a lot of history and promotion of slavery
 - c. Hold to many of the Baptists fundamentals, but are very progressive today in areas of advanced revelation, and problems with Biblical inerrancy
 - d. They have more and more women preachers
3. **Northern Baptists**
 - a. Smaller in number than the Southern Baptists
 - b. Very liberal, and progressive since the beginning of the 20th century
4. **Reformed (Calvinistic) Baptists**
5. **Primitive (Strict) Baptists**
 - a. They like to refer to themselves as "the Old Baptists." This infers that they are of New Testament origin and that they are not "new" or modernistic. They are often called "hyper-Calvinists." In reality, they are nearly pure Calvinists. Their detractors among the Baptists would do well to refer to themselves as "sub-Calvinists" and to the Primitive Baptists are true or strict Calvinists.
 - b. Primitive Baptists subscribe to Calvinism's five major tenets as identified in the well known acrostic "T-U-L-I-P."
6. **Free-Will Baptists**
 - a. Pure Arminian in theology
 - b. Believe you can lose your salvation
 - c. Not many of these kind of churches worldwide at all
7. **Seventh Day Baptists**
 - a. These Baptists observe Saturday, the Sabbath. They use the arguments and doctrines of the Seventh Day Adventist denomination in attempting to bolster their belief in Sabbath keeping. The first Seventh Day Baptist Church was established in England during the Cromwell era. They claim a link with Baptists back to the days of the apostles.
 - b. Ironically, these Calvinistic Sabbatarians are a doctrinal incongruity. They follow a work of the law in contending for the Sabbath but denounce works of any kind for salvation!

8. Baptist-in-Name-Only

9. **Independent Baptists** – this is what Bible Baptist Church of Ballincollig is

10. Landmark Baptists

- a. Believe that the Baptist Church is the only true church
- b. And that a person has to be baptized by someone who was baptized by someone all the way back to John the Baptist, to be a true Baptist
- c. Believe in Successionism

11. Missionary Baptists

- a. A "Missionary" Baptist is a Baptist who believes in the need for "missionary" work or preaching, evangelizing.
- b. Missionary Baptists reject the Calvinistic view of unconditional election, limited atonement, and, to a degree, irresistible grace. The remainder of Calvin's TULIP is held to.

12. Regular Baptists

13. **'Stealth' Baptists** – Baptists without the name

B. So, Obviously _____ matter – try and go shopping blind, or with no labels on the products!

C. But, What Happened to Baptists?

1. Bible believing Baptist churches throughout history are like many long rivers... which sometimes flow as broad and deep, but at other times is hidden in the sands. A river however, never loses its continuity or existence even though it cannot be seen for some stretch of distance. It is simply hidden for a period, and reappears. Baptist or Baptist-like churches may disappear and reappear in the most unaccountable manner. Persecuted everywhere by sword and by fire, their principles would appear to be almost extinct, when in a most wondrous way God would raise up some man, or some company of martyrs, to proclaim the truth.

2. EXAMPLE OF A LOST COW.

- a. The story is told a two farmers, whose fields joined alongside. Both farmers had their own cows. But one day, one of the farmers noticed a cow was missing. He ask the farmer next door to take a look through all of his cattle and see if she was there. The other farmer glanced through his cattle and declared it was not in his herd. A year later, the farmer who had lost a cow noticed the very cow feeding in the grass next to his fence and he waved down the farmer across the fence. Pointing to the cow, he declared confidently that THAT was his lost cow! The other farmer asked how he knew it was his? To which he answered, "Because of all the distinctive marks that his cow had been born with... her right eye had a black splotch all around it; she had a limping left back leg;

Baptist History and Distinctives

she had his brand on her right back hind leg.” The other farmer was embarrassed, and said, “Well yep! That’s your cow fer sure. Sorry that I hadn’t paid closer attention to the details!”

- b. So is it with Bible believing Baptists. We can look to the Bible to see what the Church’s marks were that SHE was birthed with at the beginning of the New Testament, and then compare with all the churches today to see which one is actually a true to the Bible church.
- c. And the Baptists consistently win out.

3. The footsteps of the Baptists of the ages can be easily traced by blood.

D. Final Thought - _____ Christianity versus The _____ for Christianity

1. A Christian believes IN and on the Person of Jesus Christ AS He lived and taught 2,000 years ago
2. A Christian lives according to explicit instructions in the Bible, from 2,000 years ago – hence must remain always a primitive Christian, and promote e primitive Gospel, and form primitive Churches
3. The Churches and Christians of 2,000 years ago were not just PRIMITIVE, but they are the Pattern for a Christians and all churches throughout history!

IX. WHAT IS AN INDEPENDENT FUNDAMENTAL BAPTIST CHURCH?

- A. The term, Independent Fundamental Baptist Church is used by churches which pattern themselves strictly after the example of the early church, as found in the New Testament.
- B. Today the name ‘Baptist’ is used by many churches that are not following the teachings of the New Testament. It is simply a hold-over to their historical past, but they definitely do not hold to Baptist doctrines of the Bible today!
- C. Thus the words "Independent" and "Fundamental" have been _____ by many Baptist churches to identify themselves as a true Bible believing churches and to show a distinction between themselves and Baptist churches that are not following God's word.
- D. Most Baptist churches in the past were founded on the clear and sound doctrinal teachings of the New Testament; however, many of them have in varying degrees drifted away from the teachings of the Scriptures.
 1. Some of these churches have gone so far to even deny the fundamental teachings of the Bible, such as the deity of Christ, the virgin birth and salvation by the Grace of God, through faith.
 2. Others, have to a lesser degree compromised the Word of God by their teaching, practices, and church polity by trying to conform to popular religious trends. These worldly churches sometimes still call themselves "Baptists," but in fact they do not believe or practice what true Baptists have historically believed and more importantly, what the Word of God says. They are Baptists-in-Name-Only!

Baptist History and Distinctives

- E. More often though, churches that have changed their doctrine and practice have become comfortable changing their names into community churches, and non-denominational churches, and just any old name churches, except Baptist – BECAUSE 'BAPTIST' STILL MEANS SOMETHING!
- F. The name Independent Fundamental Baptist is of _____ origin and came into being because many modern day Baptist churches have **compromised** the Word of God and are teaching and practicing false doctrines and have found it necessary, to distinguish themselves from the doctrinally unsound churches. To make this distinction, true Baptists added the adjectives **Independent** and **Fundamental** their name. This name change identified them as separate and distinct from unsound groups.
- G. The word "Independent" means the church is not a member of any council, convention nor is a part of any hierarchy outside the local congregation. A true Independent Baptist church governs itself apart from any outside agency and would not be a part of a national or an international denomination that would exercise authority over the local church. Thus, the name "independent" means the church patterns itself after the New Testament example and stands alone under the authority of the scriptures. Independent churches are autonomous assemblies having no organization over them in authority. Free from outside interference, they direct their own affairs under the authority of the New Testament Scriptures.
- X. Is There a Perfect Kind of Church?
- A. _____
1. There never has been a "perfect" church
 2. But there have been many _____ kind of churches
 3. When a group of believers is seeking to be like the pattern shown in the Bible will it be the RIGHT kind of church
- B. The word "Fundamental" means the Baptist church uses the New Testament strictly as its authority for faith (doctrine) and practice. In recent years the news media has called doctrinally unsound churches, such as the Charismatics and Pentecostals, "fundamentalists." Even some TV evangelists have referred to themselves as being "fundamentalist." But they should not be confused with Fundamental Baptists. They are worlds apart. Many of the TV evangelists and all the Charismatic and Pentecostal churches promote teachings which are not biblical. Fundamental Baptists use the name in its strictest sense, as meaning **to hold soundly the fundamentals of the New Testament teachings without error**. True Independent Fundamental Baptist Churches uphold the purest teachings of the early church as revealed in the New Testament.
- C. Independent Fundamental Baptist churches have fellowship one with the other and often cooperate in such endeavours as evangelism. But they will _____ participate, as a church, in any outside function with churches which

do not also strictly base their faith and practice on the New Testament. They will not engage in joint religious meetings, or evangelistic endeavours, with Protestants, Catholics, or other doctrinally unsound church groups, who do not hold to the fundamental teachings of the New Testament. Fundamental Independent Baptists churches practice the biblical teachings of separation as taught in Ephesians 5:11, which states, "*Have no fellowship with the unfruitful works of darkness, but rather reprove them.*" Independent Baptists believe that to join with churches that teach and practice false doctrine is to tolerate and approve of those errors. So, true New Testament churches strongly believe that all doctrinal error is sin as the New Testament teaches.

XI. BAPTISTS ARE NOT _____

- A. People are usually put in one of three religious groups. If you are not a **Jew** or a **Roman Catholic**, then automatically you are a **Protestant**. So, Baptists are usually called "Protestants." However, this does not match the facts. Baptists never have been Protestants.
1. The name Protestant was given to those churches which came out of Roman Catholicism during the _____ which began in the 1500s. It originally applied to **Lutherans** in Germany, the **Presbyterians** in Switzerland, and **Anglicans** or **Church of England** who all sought to "protest" and change the Catholic Church into something more Bible-based.
 2. Later such groups as **Congregationalists**, **Episcopalians** and **Methodists** were added to the lists of Protestants denominations.
- B. The Protestant Reformation is usually dated from October 31, 1517, when _____ (began the **Lutherans**) nailed his 95 Theses to the door of the Castle Church in Wittenburg, Germany.
1. Early Lutheran leaders,wrote, "All Anabaptists and rebaptized persons, male or female, of mature age, shall be judged and brought from natural life to death, by fire, or sword or otherwise, as may benefit the persons, without preceding trial by spiritual judges."
 2. So, don't imagine BAPTISTS were part of the reformation.
- C. Protesters who were once Roman Catholics left the Roman Catholic faith to start denominations of their own. **The Baptists never left the Roman Catholic church.** They never left because they were never in. They did not begin their existence at the time of the Reformation.
- D. Baptists make no effort to trace a historical succession back to the age of the Apostles. Their only claim is that at every age in church history there have been groups that have held to the same doctrines that Baptists hold today. These groups may or may not have been connected and they have been known by various names.
1. There were the **Montanists** (150 A.D.)

Baptist History and Distinctives

2. The **Novatians** (240 A.D.)
 3. **Donatists** (305 A.D.)
 4. **Albigenses** (1022 A.D.)
 5. And **Waldensians** (1170 A.D.)
 6. The name **Anabaptists** came into prominence just before the time of the Protestant Reformation. Full historical data immediately refutes the view that there was only one religious group -- the Roman Catholic church until the time of Martin Luther. Anyone who claims this simply has not done his homework.
- E. Though many people, including Webster's Dictionary, refer to Baptists as being Protestants, it is not historically correct to refer to them as such or to lump all non-Catholic denominations in one group and label them Protestant.
- F. Reasons why Baptists are NOT Protestants:
1. _____ Baptists Are Not Protestants
 - a. As we shall see in the next section
 - b. Baptists believe with all their hearts that God's Word alone is sufficient for faith and practice. We read "All Scripture is given by inspiration of God and is profitable for doctrine..." (II Timothy 3:16).
 - c. All Baptist doctrines ONLY come from the Bible.
 - d. Various Protestant denominations have creeds, catechisms councils and assorted doctrinal sources. Baptists hold to the Bible alone.
 2. Baptists believe that Christ and only Christ is the _____ of the Church even as the Scripture says, "*Christ is the head of the church*" (Ephesians 5:23). **There is no man who has the oversight of Baptist churches.** Baptists have no denomination in the sense of an organization that controls local congregations. Each local church is **autonomous** and accountable only to Christ, who is its Head. A Baptist church, while fellowshiping with congregations of like faith and practice, **has no earthly headquarters.** Its headquarters is in Heaven.
 3. Baptists believe from their hearts in a **free church** in a **free state**. Christ plainly taught that the Government and the local church each had its own realm when He said, "*Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's*" (Matthew 22:21). Baptists vigorously oppose the union of state and church and believe that a state controlled church is a wretched excuse for Christianity and a plain departure from Scripture. All of the Protestant Reformers fastened state churches upon their followers.
 4. Baptists believe strongly in **individual accountability** to God because the Scriptures clearly teach that "every one of us shall give account of himself to God" (Romans 14:12). A priest cannot answer for you, a church cannot answer for you to God. God-parents cannot answer for you. No one is saved because of what his parents believe. No one is saved because of his

identification with any religion. He will account for himself to God.

Protestants .generally do not hold this scriptural doctrine.

5. Baptist people furthermore have always held to **believers' baptism**. None of the Protestant Reformers held this Bible teaching. In the Scriptures, faith and repentance always preceded baptism. On the day of Pentecost Peter plainly told the people, "Repent and be baptized" (Acts 2:38). This obviously means that there is no infant baptism since infants are incapable of repenting. No unbelievers are to be baptized. The Reformers followed Rome in their teaching on baptism. Baptists have held steadfastly to the doctrine of Christ and His Apostles on this point.
 6. Baptists, on the basis of Scripture, have always held to a **regenerated church membership**; that is, a membership that is made up only of people who give a credible profession of faith in Christ. In the apostolic church, only those who became believers, those who received the Word of God and who had repented of their sins, were baptized and received as church members (Acts 2:41). There was no automatic or formalistic membership in apostolic churches nor in Baptist churches today.
- G. Historically, Baptists were NEVER a part of the Roman Catholic Church or the Protestant Reformation. They cannot be correctly called "protesters" or Protestants who left the Roman Church.
1. It is true that many who became Baptists left the ranks of apostate and doctrinally unsound Protestant churches.
 2. They left these churches because of their strong conviction that the Word of God should not be compromised.
 3. Some formed new churches and called themselves Baptists to make it clear that they believed and followed the New Testament.
 4. They used the name Baptists because they followed the New Testament teaching of immersion as the correct mode of baptism.
 5. A good example of this was reported by Benedict, in which an elder named Cornell, in the early 1800s, was establishing a former Protestant church on Baptist principles. He left for a short time on a trip to his farm and when he returned found the church had put in a new minister who baptized infants. He, along with the others in the church that rejected pedo-baptism, left and formed a new congregation of Baptists on Pine Street, in Providence, Rhode Island in the U.S.
 6. Cardinal Hosius (1504-1579) was a Roman Catholic prelate who had as his life work the investigation and suppression of non-Catholic groups. By Pope Paul IV he was designated one of the three papal presidents of the famous Council of Trent. Hosius carried on vigorously the work of the counter-reformation. If anyone in post-reformation times knew the doctrines and history of nonCatholic groups, it was Hosius. Cardinal Hosius says, "***Were it not that the Baptists have been grievously tormented and cut off with the knife during the past 1,200 years, they would swarm in greater number than all the Reformers***" (Letters Apud Opera, pp.112,

113). Note carefully that this knowledgeable Catholic scholar has spoken of the vicious persecution Baptists have endured, that he clearly distinguishes them from the Reformers, and that he dates them 1,200 years before the Protestant Reformation.

- H. The Protestant churches which followed the teachings of the Roman Catholic Church STILL believed in and practiced infant baptism, sprinkling instead of immersion and they baptized people into their church who had not made a public profession of faith in Jesus Christ. Although these issues were in the forefront, there were many other matters that caused true believers to separate themselves from these unscriptural churches.
- I. **In recorded church history there is not one incident of a Baptist church being founded out of Roman Catholicism.** Protestants, for centuries, saw the Baptists as their "enemies" and murdered them by the thousands in the name of Protestantism – which is totally contrary to Christ's teaching (Mt 15:14). It is surely an affront to any historically informed Baptist to identify to himself by the name of a group that has so hated and persecuted Baptists down throughout history. It is revealing that the reason the Protestants hated the Baptists was because the Baptists would not compromise God's word or accept the Protestant false teachings and traditions.
- J. There have always existed congregations, from the time of Christ, that were not a part of the Roman Church. In fact, the Roman Catholic Church can only historically trace its history back to _____ AD, when the Roman Emperor _____ made Christianity a legal religion, "Christianizing" all of Rome and making all other religious acts punishable by death. By 400 AD, the Emperor Theodosius had declared Christianity the only state religion of the Roman Empire. The fact is, there was no Roman Catholic Church prior to that time in history.
- K. Many churches gradually began to accept the authority one of one bishop in the larger cities. Some even appealed to Rome for finances coming under the domination of the Roman government. In doing so they ceased from being New Testament churches. When the Roman Emperor declared Christianity the religion of Rome, he "converted" hordes of pagans that made up the Empire. Pagan temples became the meeting houses for "Christians." Rome then hired unregenerate pagan priests to minister in "Christian" ministers. The influx of these falsely converted pagans is one reason Roman Catholicism came to have so many idolatrous and pagan beliefs.
- L. However, amid all this apostasy associated with the Roman Catholic Church, there were groups of Christians who were never a part of the "Christianization" of the Roman Empire. These New Testament believers rejected every attempt to include them with the other churches that compromised and accepted the Roman government's money, rule and authority. Over the years the growth of so many false and idolatrous practices

Baptist History and Distinctives

caused some within the Catholic Church, such as Martin Luther, to rebel and to try to "reform" the Roman Church. This was the birth of the Protestant Reformation.

M. Although many Protestants returned in part to a belief in the Bible as their authority for their faith and practice, yet not one of them EVER completely left all the doctrinal errors and false teachings of the apostate Roman Catholic Church. There has never been even one Protestant church that is doctrinally pure following the example and polity of the New Testament.

1. Protestant churches continue the unbiblical practice of infant baptism and grace plus works salvation.
2. Protestants have never accepted the principle of separation of church and state.
 - a. In Europe, Protestant churches have always been " _____ " churches and supported to some degree by government imposed taxes. For example, in Germany, the state church is Lutheran. In England, the Anglican or Church of England is the state church. France, Spain, Italy, all have the Roman Catholic Church is their state church. In Switzerland there is not a state religion. However, the state officially recognizes the Roman Catholic and the Swiss Reformed Church and these churches are financed officially by government taxation of their members.
 - b. Protestants, like Catholicism believed that _____ replaced Israel in God's view, and so imposed their idea of a nation based on one religion – THEIRS. Hence, the State was controlled by a Church.
 - c. In Europe, Protestant churches are "state" churches and supported to some degree by government imposed taxes. For example, in Germany, the state church is Lutheran. In England, the Anglican or Church of England is the state church. France, Spain, and Italy, all have the Roman Catholic Church is their state church.
3. The idea that the Lord's Supper is a **sacrament** and the bread and wine (biblically grape juice) magically BECOMES the physical body of Christ, when it is taken is a **FALSE** Roman Catholic teaching.
 - a. Protestants, although becoming separate from the Roman Church, only slightly changed this false practice. Martin Luther until his death held to this false sentiment and disputed with the Swiss reformer Ulrich Zwingli (1484-1531), over the matter. He rejected **TRANS-substantiation** (change of substance) and instead invented a new theory called **CON-substantiation** (WITH the substance of the Lord's Supper).
 - b. Still today, many Protestants see the Lord's Supper as a sacrament, having to some degree saving properties which takes away sin or giving some spiritual benefit.

Baptist History and Distinctives

- c. True New Testament Christians have always rejected such unbiblical ideas. New Testament churches follow the teaching of the New Testament that the Lord's Supper is a **memorial / ordinance** given to the local church to remember the Lord's death till he returns. (1 Cor 11:23-26)
4. Protestants still practice some form of infant or _____.
Protestant denominations also hold to the writings of their church fathers and their traditions as their source of church doctrine and polity. Following their Roman Catholic roots, and have never accepted the Bible as their sole source of teachings for their faith and practice, which is a foundational teaching of a New Testament congregation. All Protestants hold to a system of hierarchy in church government and do not accept the autonomy the local church. The New Testament teaches the absolute autonomy of each individual local church and Baptists have never established a church hierarchy. True Baptists follow the New Testament example that each church is to govern itself as the Word of God teaches free from outside authority and control.
- N. Baptists, basing their beliefs solely on the Bible, and the New Testament, have never held to these teachings and correctly identify them as **false** doctrine. Thus, history and the doctrines of Protestantism clearly show that Baptists are not Protestants. The Baptist churches which identify themselves as Protestants are sadly misinformed. Both the Roman Catholic and Protestants churches, for centuries, persecuted individuals and congregations that held to Baptist principles. Although the Baptists have never persecuted anyone, they were fair game for other unscriptural churches.

A Brief History of the Baptists

XII.WHO WERE THE FIRST BAPTISTS?

- A. In discovering who the first Baptists were, you must first identify to whom you are referring.
1. You could mean those people or churches which held to the Baptists beliefs although they may not have called themselves Baptists.
 2. Or second, you could be referring to those who held to Baptist beliefs and were called by the name Baptist.
 3. There are historians and some Baptists that claims an unbroken line of churches from the time of Christ and John the Baptist (**Landmark Baptists**). However, these historians have included groups which were clearly not doctrinally sound. The name Baptist refers to a local assembly strictly held to the teachings of the New Testament. Being unsound, these churches cannot honestly be called Baptists. Further, none of them produced a lineage of Baptist churches that followed them.
- B. It is difficult to trace churches that held to Baptist principles down through history. Some Baptist historians have made attempts at doing this, but in many cases they referred to groups as early Baptists, who did not hold to simple and pure New Testament beliefs held by Baptists today.
- C. In the simplest of terms a true Baptist assembly is one which follows the New Testament as their sole authority for their faith and practice. Whether these groups of believers called themselves Baptists or not, if they were doctrinally pure, following the New Testament for their faith and practice they were New Testament churches and thus they can be called "baptistic" BECAUSE that was the name they were mockingly called since the beginning (the same as when believers were mockingly called "_____") (Acts 11:26).
1. The point is, the name Baptist historically was used to designate a true New Testament assembly that was biblically sound. These biblically sound churches were called by various names before the name Baptist came into popular use.
 2. The crucial point is not that they called themselves 'Baptists', but that they followed the Bible as their sole authority for faith and practice. The connection with churches back in history is not the because of name they used, but was rather because their doctrine and practice was scripturally tested and sound.
- D. Landmark Baptists
1. Some Baptists, such as the Landmark Baptist are often referred to as "Baptists _____," and claim they can trace their history back to

Baptist History and Distinctives

John the Baptist who they claim was the first Baptist. The modern Landmark churches believe that no church which is not *in their line* of succession back to the early church has any true authority and is not part of the Bride of Christ.

2. However, John the Baptist the last Old Testament prophet (Matt. 3:3). John died before the Lord instituted the "ekklesia" or local church. John's ministry was in the Old Testament dispensation. He did not belong to, nor was part of the any "ekklesia" or New Testament church. Yes, he baptized, but His baptism was the baptism of repentance (Matt. 3:2) for Jews who were preparing for the coming Messiah and Kingdom God had promised them.
3. The case for John the Baptist NOT being the "founder" of the Baptist movement is strengthened by the fact that John's baptism was not recognized as a valid New Testament baptism.
 - a. In Acts 19:1-5, when Paul discovered that those at Ephesus were John's disciples and had received only John's baptism they were **rebaptized** in the name of Christ. Only then did John's disciples become New Testaments saints receiving the indwelling of the Holy Spirit and become part of our present dispensation of the Church Age.
 - b. Jesus said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matthew 11:11) The Lord's statement referred to the coming Church Age when Christians, indwelled by the Holy Spirit would have the privilege of doing much greater works that John did. John was the last in the Old Testament dispensation, and born again Christians are a part of the new dispensation.
 - c. **John the Baptist** was the forerunner (NOT the STARTER), called by God to announce that Jesus of Nazareth was the Messiah promised to the Jews. John was beheaded by Herod (Matt. 14) before the Lord Jesus announced the coming establishment of the "ekklesia." (Matt 16:18). John was God's true prophet and the forerunner of Jesus the Messiah, but he was not a part of the dispensation of the institution of the local church. John the Baptist did not found any churches and was never a member of one.
4. Landmark Baptist churches believe in a succession of Baptist churches that passed down the authority to baptize and give the Lord's Supper. It is my conviction that this is contrary to the very foundation of what is a true New Testament church. A true New Testament church bases its faith, practice and authority solely in the Word of God. To hold to the "secessionist" position takes the authority away from the New Testament and places it in the hands of man.

5. Secessionism is a gross **error** of Catholicism. God said He would preserve His church and that task was not left in the hands of fallible men or groups. God deliberately used isolated groups in many different places through out history to preserve His word. He did not entrust His word just one church or an unbroken line of churches to pass His Word to the next generation. He preserved His word and the true Gospel during every moment of history since Pentecost through many different believers. What possible value is there in appealing to a supposed unbroken line of Baptist churches as a church's authority? However, there is every value in appealing to the adherence to the New Testament as one's sole authority for faith and practice.
6. The best illustration of this point can be made this way. Suppose an airplane flew over some isolated country that had no past or present contact with anyone else in the world. Further, suppose that a Bible somehow was to fall from the plane and the inhabitants of this isolated land were to be able to pick up that Bible and read the text for themselves. Suppose, too, that some of them on reading that Bible, were to believe and repent of their sins and place their trust in God's Son and His redemption for personal sin. These new believers would then, following the New Testament example, submit to believer's baptism by immersion, and organize a local church. That local body of baptized believers would be as valid as any true New Testament church Christ ever founded. Why? Because it was founded on God's Word and there is no necessity that it have contact with some other church which belongs to a succession of churches to give it legitimacy or authority.
- E. As stated earlier, in examining many so-called early "Baptist" churches you find many doctrinal errors and false teaching. Surely, no church that practiced false doctrine, as many of these groups did, is a true Baptist church.
- F. It is my conviction from years of research, that it is not possible to "trace" an unbroken line of Baptist churches from Christ until today.
- G. However, let me strongly say there has always been an unbroken line of churches that have not erred from the faith, and been true to the Bible, God's Word. In fact Jesus emphatically stated in Matthew 16:18, concerning the perpetuity the institution of the local church that even "the gates of hell shall not prevail against it."
- H. Doctrinally sound New Testament churches have always existed from the time of Christ and the Apostles until today. To call these people Baptists or baptistic, in the sense they believed the Bible and followed it as their sole authority for faith and practice is acceptable, although it serves no purpose. To say there is an unbroken line or succession of New Testament churches from the time of Christ until today is historically true.
- I. By-the-way, it cannot be overemphasised that believers in the first 1,500 years of Christianity had just about everything against them:

Baptist History and Distinctives

1. No general access to complete Bibles, or even entire copies of the New Testament
 2. The copies they did have access to were constantly being edited and corrupted
 3. The believers in just the text of the Bible were constantly hunted and persecuted, and their copies of the Bible were burned
 4. So, no wonder there were errors in doctrine, and strange
 5. THAT is why BAPTISTS have FOUGHT long and hard for religious freedom for ALL faiths, so that the BIBLE could be freely shared and preached and believed and practiced! Because there is no other way to ensure free access to the Bible unless ALL faiths can be free to express themselves. Think about it!
- J. It cannot be stated too often that the importance of these churches was not in their name, or their succession, but in what they _____ and _____. These churches patterned themselves strictly after the New Testament example, and this made them valid churches, approved of God. This is the true heritage Fundamental Independent Baptists hold dear, that is there have always been assemblies which submitted themselves only to the sole authority of the Word of God. However, it is difficult to document these congregations because they were rarely in the spotlight of history.
- K. For an example, there is **Patrick of Ireland**.
1. Patrick was born in Scotland in around 360 AD and sold into slavery at age sixteen and carried as a slave to Ireland. Later, he escaped and became a Christian missionary.
 2. Although the Roman Catholic Church claims him as one of their "saints" ...
 - a. There is no evidence he even knew the Roman Catholic Church existed.
 - b. In his writings he appears ignorant of the practices of the Roman Church and never refers to church councils, creeds, traditions or even to the existence of a pope.
 - c. There was no hierarchy in the churches he founded, which were patterned after the simple New Testament example.
 - d. These churches were missions-minded and formed schools to train preachers and missionaries.
 - e. Later in history, around 600 AD, Augustine, a Catholic monk, was sent to Britain by Pope Gregory the Great. King Ethelbert and his court, and many Britons were won over to Rome's kind of religion by the successful monk.
 - f. When more Roman Catholic missionaries arrived in Ireland, they found what they described as barbaric and primitive churches that desperately needed Rome's help to bring them up to Rome's level. What they were describing as barbaric and primitive were ONE Bishop per church as pastor (not a head bishop over many churches). Adult

Baptist History and Distinctives

baptism only, no images or statues were seen anywhere, and the Lord's Supper was simply symbolic with no power whatsoever!

- g. Under the Roman Catholic influence British and Irish Churches diverged into _____.
- h. However, history is clear that in the beginning and into the 9th Century there were still churches both in Ireland and Britain that REJECTED pedobaptism, popery and other false doctrines of the Catholics. These churches remained sound in doctrine and practiced the faith of the New Testament until persecution finally exterminated them.
- i. These faithful churches are good examples of Bible believing churches that existed independent of the Roman Catholic Church, and were for some time not corrupted by its influences. They were, in fact, churches founded on the same New Testament principles that modern day Baptists have founded their churches.

L. _____

1. The **Anabaptists** were mostly a God-fearing group of people. They loved the Lord Jesus, and many of them gave their lives and fortunes for the sake of Christ.
2. In their beginnings, most were doctrinally sound.
3. Most of the Anabaptists successors became the Mennonites, Amish and Quakers of more modern times.
4. Many Anabaptists churches were strong New Testament churches believing and following the Word of God.
5. Most Protestant historians try very hard to find very minor erroneous teachings or practices of the anabaptists:
 - a. The fact many didn't like celebrating the Lord's Supper in churches.
 - b. Christians cannot be civil magistrates; because all government is worldly.
 - c. Christians cannot go to war.
 - d. Christians cannot make oaths of any kind.
 - e. They taught that the Old Testament and the New Testament were extremely different and not just a continuation of the Old.
 - f. Some anabaptist leaders did teach wrong things (in trying to explain the Trinity, etc) – like all preachers do – but generally were very strict in just holding to Scripture alone.
6. As with any true New Testament church, its validity as a true church approved of God, does not, nor or has ever rested on its name or on a succession of churches. A true New Testament church must be solely discerned based on its adherence to the principles of God's Word.
7. The most common Anabaptists today are the _____, the _____ (a blend of Puritans and Ana-Baptists), and the _____.

8. Here is the truth about ana-Baptists... "Anabaptists were never very conversant with traditional Protestant thought. They did not read much in Luther, Zwingli, or Calvin; and likewise they were hardly familiar with the Church Fathers... The Bible alone was the guide to their newly found faith, and this Bible they read from cover to cover...They read it as people seeking guidance. They read it without sophistication...The overwhelming rank and file of Anabaptists... were simply students of the Scriptures and hardly of anything else." ⁹

M. For just believing God-given, Bible-based doctrines, Baptists have been willing to die.

1. Hanz Denk, a sixteenth century Baptist, said, "Faith means obedience to the Word of God, whether it be unto life or unto death." For many it was death.
2. In Rottenburg in Reformation times there were 900 executions of Baptists in less than ten years. These deaths were often vicious and cruel. The sentence for one Baptist believer, Michael Sateler, read: "Michael Sateler shall be delivered to the hangman, who shall take him to the place of execution and cut out his tongue; he shall then throw him on a cart and twice tare his flesh with hot tongs; then he shall bring him to the city gate and there torture his flesh in the same manner."
3. This was the way Sateler died in Rottenburg on May 21, 1527. His wife and other women were drowned and a number of the men were beheaded.
4. The "Dark" ages were dark because of the way the CATHOLIC and later PROTESTANT churches treated dissenters.

XIII. WHEN AND WHERE WAS THE FIRST RECORDED BAPTIST CHURCH IN HISTORY

- A. The historian David Benedict states the Gospel was preached in Britain within sixty years of the Lord's return to heaven. The Venerable Bede states that there was already a king named Lucius in 156 A.D. in Britain.
- B. The churches in ancient Britain appear to have been baptistic (strictly Biblical) and remained sound until _____, the Catholic monk established Catholicism to the British Isles in 597 A.D.¹⁰ He states there were Baptists in England in 1400 A.D., and mentions **William Sawtre**, who was identified as a Lollard and Baptist. He was the first person burned at the stake after Henry IV's 1400 A.D. decree to burn heretics. His "crime" was refuting infant baptism and rejecting the Anglican church as being biblical.
- C. Benedict states that the English Roman Catholics in 1535 put to death twenty-two Baptists for heresies.
- D. In 1539 thirty-one anabaptist believers that had fled to Holland were apprehended and martyred there. Benedict records that five hundred others

⁹ **Theology of Anabaptism** by Robert Friedmann, 1973

¹⁰ https://en.wikipedia.org/wiki/Augustine_of_Canterbury

Baptist History and Distinctives

who were identified as Anabaptists were also killed in England during this period.

- E. After Henry VII separated England from the Roman Catholic Church the Baptists fared no better. Many Baptists were executed by the newly formed Church of England during what is called the "Protestant inquisition."
- F. This is the kind of substance that caused individuals to stand against mass heresy, peasants to die with joy and converts to pledge their faith publicly, time and again, at risk of death. A firm adherence to the Scriptures is what led ancient Baptists throughout the centuries to oppose the Establishment and the cruel impositions of its domain.
- G. **The _____** (156 A.D.)
 1. One of the earliest historical Baptist groups to oppose and live only by the Scriptures, even though the established church was adding and modifying the Scriptures with new traditions was the **Montanists**.
 2. They held only to the Old and New Testaments as authoritative against the religious corruptions opposed by their leader, one **Montanus** (156 A. D.).
 3. According to Hoad, the Montanists required a regenerated church membership (the very essence of Baptist practice). He cites Broadbent who said, "Montanists constantly pressed for definite evidences of Christianity in the lives of all applicants for church membership."¹¹
 4. These are the clear teachings of Scripture. When only Scripture can bind ones conscience. Baptist principles naturally follow.
- H. The story of the **Paulicians** is particularly noteworthy here, because they, like the Montanists, opposed unscriptural teachings that were being forcefully promoted by the Romanists of their day.
 1. In A.D. 660, a young Armenian named **Constantine-Silvanus** gave shelter to a deacon who was fleeing Mohammedan persecution. The deacon, grateful for the hospitality, left Constantine with a copy of the New Testament as a gift. Consider the value of such a possession in those days! The word of God led to Constantine's conversion.
 2. In short order, Constantine felt the call of God upon his life to "defend and restore primitive Christianity." This resulted in the spread of truth and the establishment of many churches. Their teachings could eventually be found in Syria, Palestine, Babylonia, Bulgaria, Bosnia and Serbia. The commitment that they held to the Word of God is seen in the fact that they placed so much emphasis on the writings of the apostle Paul that they referred to themselves after his name. It should come as no surprise to the student of true church history that Constantine was eventually stoned to death (c. 684) and his successor was burned.
 3. Constantine-Silvanus is said to have come from Mananali (Mananalis), near Samosata, Syria. In assuming the additional name of Silvanus, he intended

¹¹ Thomas Amittage, A History of the Baptists, vol I. (Paris, AR: Reprinted by the Baptist Standard Bearer, 1890), 8.

Baptist History and Distinctives

to honour a companion of St. Paul; this duality of names was imitated by subsequent Paulician leaders.

4. Insisting that the New Testament should be the only written source of religious guidance, Constantine-Silvanus **left no known writings**.
- I. Modern apostasy appears even more distasteful when one considers that millions were tortured and executed for maintaining their biblical convictions concerning baptism.
 1. When they stepped into frigid waters to be baptized throughout Europe, they did so in legitimate fear for their lives. This dynamic emerged over time as the Roman Emperor, Constantine, spread his corruption in every direction.
 2. By the 800 s, infant baptism had almost completely replaced believer's baptism— blanketing the known world in apostasy. Armitage said, "Charlemagne made baptism a political institution, and compelled the conquered Saxons to be baptized under pain of death. After this, political baptism and political Christianity soon became nearly universal." He went on to say that, "Christ's simple institution was converted into a piece of political craft, a machine of the state."
 3. NOTE This explains why so many had to die for New Testament baptism— in ancient days, scriptural immersion was tantamount to treason in the minds of the tyrants of the world.
 - J. This is the explanation for tens of millions of _____ throughout the Dark Ages. As Bible-believers, they were compelled to follow their consciences against the oppressive, religious regimes of their day. When they refused to offer their infants for sprinkling, or when caught being baptized as professing believers they were subjected to the wrath of the state. This brought severity upon the **Donatists, Cathari, Henricians, Paulicians, Albigenses, Waldensians, Bogomils, Swiss Baptists** and the more recent **English and American Baptists**.
 - K. Finally, the student of true church history (i.e. the history of local, Bible-believing assemblies consisting of baptized believers who believe and preach the gospel to responsible individuals, totally separate from state sanction— not a religious, political monster nor its nefarious offspring) should notice the last description which is the fact that the ancient Baptist is a missionary-evangelist after the pattern of the _____, whose brave efforts were marked not only by converts, but churches as well. The Baptist, when rightly educated concerning New Testament principles, and so ordered in practice, will maintain a burning passion for establishing churches. John H. Grime states without hesitation that, "Ancient Baptists were all missionaries."
 1. As an early indication of this pattern, remember the apostle Paul who was burdened with "the care of all the churches". The work of the New Testament church was Paul's life—his heartbeat. Churches were left in the wake of his labours everywhere he went. You will find him transferring this

Baptist History and Distinctives

burden to others as he charges Timothy to stay in Ephesus and leaves Titus in Crete to set things in order and ordain elders in every city.

2. Consider the proliferation of churches in ancient Africa!
 - a. Most historians believe that the conversion of the Ethiopian Eunuch in Acts 8 led directly to the spread of Churches there.
 - b. According to Johann Lorenz von Mosheim, a German Lutheran church historian (1653-1755), when Roman forces were sent to suppress the Donatists, there were over four hundred bishops (pastors) in northern Africa alone! If this is even close to being accurate, there must have been a plethora of churches in that part of the world as early as 300 A.D. Though Numidia, where the ancient **Donatists** flourished, was some distance from Ethiopia, we can still deduce that the gospel was preached and its attending principles practiced on that continent in ancient days.
3. The establishment of churches is the natural, proper development that proceeds from biblical evangelism and missions. I never cease to be amazed at independent Baptists who do not realize that converts are to be baptized “into” something. That “something” is the membership of a New Testament church, not spiritual oblivion.
- L. Among the ancient Baptists, no group stirs more emotion and incites more passion for dedication than the _____.
 1. Their record cannot be read “without a throb.”
 2. They lived in the French and Italian Alps for the most part and the source of their name is a matter of debate.
 3. Some believe the name was derived from one of their early leaders, _____. Others believe the name to be derivative of the Italian Valdese, the valley where many of them originated (people of the valley).
 4. Either way, they are among **the most significant** of the ancient Baptist groups.
 5. These ardent souls braved the treachery of Rome like no others.
 - a. In spite of the opposition that threatened them, they would set out with wives and children on preaching tours.
 - b. When persecution found them, they were scattered in little groups in every direction, founding communities and establishing churches along the way.
 - c. The Waldensians survived for almost 1,000 years even though they were constantly hunted and slaughtered.
 - d. Refusing to submit to the demands of power-jealous bishops and rulers, they survived in the gorges, caves, passes, and peaks of Northern Italy and Switzerland for hundreds of years. They passed through “thirty-six persecutions which spared neither age nor sex.”

Baptist History and Distinctives

- M. As you study the ancient Baptists, you will delight to learn of the **Henritians**, closely associated with **Henry of Lausanne** (1116-1148 A.D.). They utilized the most amazing “church-building method” I have ever seen. Christian said of Henry, “So great was his success that whole congregations left the churches and joined with him.” No wonder the Catholics hated him! He emptied—emptied their churches!
- N. **Ancient Baptists!** Their record is worth reading and studying, but more than that, their testimony is worth examining, that we might have faith as well. If there is anything to learn from these ancient Baptists, let it be this: Let truth take precedence over personal advantage. While the ancient Baptists were dying like flies for their doctrine, today's progressives are ignoring the inhibiting implications of their beliefs for pragmatic expediencies. A firmly established Baptist will begin with doctrine and continue to be governed by it, knowing that our methods must serve our theology.
- O. The names of important Baptist leaders are as follows:
1. _____ (200 A.D.) — One of the earliest Baptist leaders from whom his followers derived their name. He served in northern Africa and led many to believe in the maintenance of a pure church by insisting upon believer's baptism. Cathcart said that he was “a man of fervent piety; and his life after his conversion was above reproach, unless when accusations came from a calumniator whose charges were incapable of proof.”
 2. _____ (1105 A.D.) - An Italian Baptist who gave his life for soul liberty. His preaching and leadership was so powerful that he incurred the wrath of Rome. He was faithful unto death, hanged in 1155. His body was then burned so that his ashes could be dispersed in the Tiber River by his persecutors to prevent relic worship.
 3. _____ (1120 A.D.) - It is believed by some that Peter Waldo is the one from whom the Waldensians derived their name; though we know that they existed for many centuries prior to Waldo's life and ministry. Peter Waldo was, however, the most well-known of the Waldensians and sold the majority of his possessions, except what was needed to care for his family, and set out preaching from village to village and town to town. The Waldensians lived among the Alps and Taurus Mountains and throughout the Piedmont Valley. They were never reformers in that they were assembled in independent churches in antiquity. No group has suffered greater, more severe and systematic persecution than these ancient people.
 4. _____ (1492 A.D.) — Most commonly associated with the group called the Mennonites, Menno Simons is often overlooked as a distinctive Baptist of his times. He was born in the province of Freisland and ordained a priest. Through the study of the New Testament and his witnessing the beheading of Anabaptists, he fell under great

Baptist History and Distinctives

conviction and was eventually saved. He itinerated through Germany, Denmark, and the Baltic Coast preaching and establishing churches.

5. 1520 - The Anabaptist Movement begins in Germany under the leadership of _____. Prior to being called Anabaptists in Germany, they were briefly known as Catabaptists, referring to the Swiss Anabaptists by Zwingli and Oecolampadius in their Latin writings. It did not, however, succeed in displacing "Anabaptist," which became the standard term.
6. 1522 - **Felix Mantz** was a native of Zurich, and had received a liberal education. Having early adopted the principles of the Reformation, he became an intimate friend of Zuingli (Zwingli) and other Swiss Reformers. He began to doubt the scriptural authority of infant-baptism, and of the Church constitution which then existed at Zurich, and he suffered imprisonment in consequence. After this he preached in the fields and woods, whither the people flocked in crowds to hear him, and there he baptized those who professed faith.
7. **Balthazar Hubmeyer** (1480 A.D.)
 - a. A Swiss Baptist who first propogated the principles of the Reformation.
 - b. He formed an acquaintance with the Swiss reformers, Zuingli and Ecolampadius, and enjoyed frequent opportunities of intercourse with them.
 - c. Then Hubmeyer was Scripturally baptized in 1525.
 - d. He began to oppose Zwingli and his heretical infant baptism (ca.1525).
 - e. Hubmeyer was a strong and effective expositor and baptized thousands at risk of death.
 - f. In the end, he was _____ at the behest of Zwingli in Zurich and _____ by the Catholics in Vienna. Days later his wife was thrown from a bridge to drown.
8. 1525 - The (Radical) Ana-Baptist's Bible meetings and anti-paedobaptist views were condemned by Zwingli and the Zurich city council. In defiance, on the 25 January, the Radicals formed the first congregation of believers through baptism.
9. 1526 - _____ was drowned at Zurich for violating the magistrate's order against re-baptizing. As he came down from the Wellenberg to the fish market," says Bullinger, "and was led through the shambles to the boat, he praised God that he was about to die for His truth.
10. 1529 - **Anneken of Friburg**, a Christian woman, was drowned, and her body was afterwards burnt for violating the Zurich's magistrate's order against re-baptizing.

Baptist History and Distinctives

11. **Louis Hetzer**, another Baptist minister, was beheaded at Constance, on the 4th of February. He also had been on intimate terms with Zwingli, Ecolampadius, and their associates, and was highly esteemed by them till he became a Baptist.
12. 1530 - The persecution was so fierce in Germany and Switzerland, that there seemed to be no safety but in emigration. Many thousands of Baptists, inhabitants of the Tyrol, Switzerland, Austria, Styria, and Bavaria, emigrated under the leadership of **Jacob Hutter**, and settled in **Moravia**.
13. **1535** - Ferdinand, King of Bohemia, ordered the expulsion of the Baptists from Moravia, and sent a military force to carry the order into effect. Their property was seized, and all the indulgence they could obtain was liberty to carry away their movables. They withdrew into the forests, and there lived as they could, worshipped God, and possessed their souls in patience. **Hutter** exhorted and comforted them. "Be ye thankful unto God," he said, "that ye are counted worthy to suffer persecutions and cruel exile for His name."
14. **1537** - _____ became leader of Dutch Anabaptists.
15. **1538** – Massive religious and government efforts were made to expel all Anabaptists from England.
16. **1547** - King Edward issues a commission to Archbishop "to search after all Baptists", and under that condition the celebrated **Joan of Kent**, who was a Baptist, was burnt on May 2nd. Several others shared the same fate (Baptist Children's Magazine and Youth's Missionary Repository, Vol. III, p.102, 1853).
17. **1575** - In the seventeenth year of Elizabeth's reign, a congregation of Baptists was found outside Aldgate, London, of whom some were banished, twenty-seven were imprisoned, and two were burnt to death in Smithfield. John Fox, the celebrated author of Book of Martyrs, penned a most eloquent letter to the Queen on their behalf; but in vain (Baptist Children's Magazine and Youth's Missionary Repository, Vol. III, p.103, 1853).
18. **1576** - A royal proclamation was issued, in which it was ordained that all Baptists, and other heretics, should leave the land; but they seemed to gather fortitude, for some formed themselves into separate societies (Baptist Children's Magazine and Youth's Missionary Repository, Vol. III, p.104, 1853).
19. **Hanserd Knottys** (1598 A.D.) - The notable English Baptist whose ministry in the 1600's was characterized by preaching, writing, frequent incarceration, and firm Baptist principles. He preached both in England and New England alike as crowds of over 1,000 people were said to gather at

his London home. Cathcart said, "He was regarded, and he is still revered, as a shining light by the denomination whose name he honored and whose bounds he extended. He died in London, Sept. 19, 1691, in the ninety-third year of his age."

20. **Leonard Busher** (1614 A.D.) - Mark Leonard Busher is one of history's most important figures in the struggle for

. A confederate in fellowship among the likes of Smyth and Helwys, Busher had a heart for freedom. He wrote the earliest known tract in the English language in defense of soul liberty; a tract entitled, **Religions Peace: A Reconciliation Between Princes and Peoples and Nations.**

21. The line of English churches that can be traced, who called themselves Baptists, **began in 1610 in Holland.** This is not to say there were no Baptists in Britain earlier, but that this began a line of churches whose history can be traced. It began with a man named John Smyth, who was an ordained bishop in the Church of England. In 1606, after nine months of soul-searching and study of the New Testament, he was convinced the doctrines and practices of the Church of England were not biblical, and thus he resigned as priest and left the church.
22. Because of persecution by the Anglican Church of all who disagreed with it and who refused to agree to its authority, John Smyth had to flee England. In Amsterdam, he, with **Thomas Helwys** and thirty six others, formed the first Baptist church of English people known to have stood for baptism of believers only.
23. Smyth believed the only real apostolic succession is a succession of biblical New Testament truth, and not of outward ordinances and visible organization such as the Church of England or the Roman Church. He believed the only way to recover was to form a new church based on the Bible. He then baptized himself (which is not biblical) and others of his congregation. In only a few years however, the church had lost all but ten members to the Mennonites and other groups in Holland. Smyth died in 1612, and the church ended in Holland shortly after that with Helwys, Thomas and John Murton returned to England as persecution there lessened. History records the members of this Baptist church went back to England. Those who remained in Holland joined the Mennonites. Therefore, the Baptist church in Holland did not produce a succession of other churches, but those who founded it went on to set up other Baptist churches in England.
24. Back in England, these men formed the first recorded Baptist church on English soil. By 1626, the churches had grown from one to five churches and by 1644 there were forty congregations. Through preaching the New

Baptist History and Distinctives

Testament, the Gospel went forth in power and the Baptist movement grew rapidly.

25. These first Baptist churches formed in England were generally _____ in theology. Not that they believe all that **Jacob Arminius** (1560-1609) taught, but that ALL men can be saved.
26. Another group of Baptists were the **Calvinistic** or Particular Baptists and they believed in **limited atonement**, in which only the elect could be saved.
27. Particular Baptists had their beginnings around 1616, when some "dissenters" left the Church of England and were led by the Rev. Henry Jacob. By 1644, these congregations grew to seven churches.
28. About this time, the Puritans were also becoming strong in England. The Puritans were dissenters from the Church of England. They wanted to bring reform to the Church of England. Although they were a great deal more pious than the Church of England, they still practiced most of its beliefs, including infant baptism and the marriage of the Church with the State. Anyone who differed from the practices of the State church was subject to great persecution. Puritans and Baptists alike, to escape persecution, migrated to the New World.
29. One man, _____, is an example of dissenters of the Church of England who had to flee to America.
 - a. He was a presbyter and former deacon in the Anglican Church.
 - b. He was under deep conviction of the need to preach the New Testament and follow its example as one's rule of faith.
 - c. He refused to wear the robes of his church office, and refused to let unconverted people take the Lord's Supper.
 - d. Further, he ignored the reading of the "order of service" and simply preached instead the Scriptures. To preach the Bible without the rituals of the Church of England was against the civil law.
 - e. Knolleys joined with other dissenters and left England. In 1638, he landed in Boston and settled for a short time in Piscataway (now Dover) in New Hampshire. There he became the pastor of the Puritan church. The Puritans were in control of the colonies and, in fact, had set up an unbiblical theocracy in which the Puritan church governed both secular and religious affairs.
 - f. Because Knolleys refused to baptize infants and preached against it, he was banned from the colony by the famous Puritan governor Cotton Mather.
 - g. Knolleys after two years, returned to England at the request of his father.

Baptist History and Distinctives

- h. He became an outspoken "Separatist" or dissenter of the Anglican or state church.
 - i. In 1645, he formed a Baptist church in London.
 - j. Shortly after, the Church of England fell from grace when the English monarch was overthrown and the Presbyterians became the favoured church of the state. The Presbyterians, who are Calvinists, then took up the persecution of biblical believers and forbade Knolleys from preaching in parish churches. He, however, continued to preach by holding services in his own home.
 - k. One of the last acts of the Presbyterians, before the Long Parliament in England fell, was to pass a law imposing the _____ on anyone who was caught holding to what they called "Eight Errors in Doctrine." These "doctrines" included infant baptism.
 - l. Knolleys was imprisoned many times and suffered at the hands of the "State Church." He is only one of many such godly men who would not compromise God's truth. The "crime" of these men was that they believed the Bible was God's Truth, and rejected dictates of false churches and men.
 - m. It is revealing that the Calvinistic Protestant Presbyterians persecuted those who followed the Bible and rejected hierarchy and false teachings which included Calvinism.
30. _____ (1616 A.D.) - Kiffin was not only the pastor of Devonshire Square Church for sixty years, but very active as a merchant banker as well. Macauley said, "Great as was the authority of John Bunyan among the Baptists, that of William Kiffin was greater." Kiffin used this power of influence to help many a persecuted Christian. He took part in the much publicized debate with William Featley in 1642.
31. _____ (1764 A.D.) - Hall was the English Baptist who was installed as pastor of the church at Cambridge, where his writing and eloquence became the substance of admiration around the world. He was called "the Prince of Preachers," and Cathcart said, "His opinions and sayings were treasured up and quoted as if they had been the utterances of an inspired oracle... He was the greatest preacher that ever used the English tongue, and his works will be read while the language of Britain is spoken."
32. _____ (1834 A.D.) - This giant of an English Baptist preacher needs no introduction to faithful Christians. His printed works are ubiquitous, his profound and useful quotations prolific, and his ministry in general, timeless. He is known for pastoring the Metropolitan Baptist Tabernacle in London. His body of written work is unsurpassed in Christian history. He fought against the dissolution of right principles among his brethren in the famous downgrade controversy. His

Baptist History and Distinctives

perseverance to write so much, preach so fervently, and labour tirelessly though suffering with immense physical imposition is a testimony to the grace of God.

33. _____ (1761 A.D.) Missionary to _____
- "Expect great things; attempt great things."
 - Often called "_____",
William Carey made a profound contribution to the cause of Christ. He is known for having challenged the Calvinistic voices of his day with the need to publish the gospel in heathen lands.
 - At a meeting of Baptist leaders in the late 1700s, a newly ordained minister stood to argue for the value of overseas missions. He was abruptly interrupted by an older minister who said, "Young man, sit down! You are an enthusiast. When God pleases to convert the heathen, he'll do it without consulting you or me."
 - It has been said that while Andrew Fuller held the rope, Carey went down into the well of foreign mission work. He was responsible for translating the Word of God into many Indian dialects.
34. _____ (1770 A.D.) - John Foster was saved at the age of seventeen and baptized by the notable Dr. John Fawcett. Foster was trained under Fawcett at England's Bristol Baptist College where he often availed himself of the library's classics, studying and meditating into the night. He became well-known for his literary prowess; a field of endeavour in which he was unsurpassed. Cathcart said, "No man of culture and means reckons his library complete without the works of John Foster."
35. _____ (1788 A.D.)
- Adoniram Judson was America's _____.
 - Adoniram Judson, Jr. (August 9, 1788 – April 12, 1850) was an American _____ and later Baptist missionary, who served in _____ for almost forty years.
 - At the age of 25, Adoniram Judson became the first Protestant missionary sent from North America to preach in Burma. His mission and work with **Luther Rice** led to the formation of the first Baptist association in America to support missionaries.
 - The Judsons arrived in Calcutta, India on June 17, 1812. While aboard ship en route to India, he did a focused study on the theology of baptism. He came to the position that believer's baptism was theologically valid and should be done as a matter of obedience to the command of Jesus (Matthew 28:19–20).
 - On September 6, 1812, he **switched** to the Baptist denomination along with his wife and they were baptized by immersion in Calcutta by an English missionary associate of William Carey named William Ward.

Baptist History and Distinctives

- f. Both the local and British authorities did not want Americans evangelizing Hindus in the area, so the group of missionaries separated and sought other mission fields. They were ordered out of India by the British East India Company, to whom American missionaries were even less welcome than British (they were baptized in September, and already in June, the United States had declared war on England). The following year, on July 13, 1813, he moved to Burma, and en route his wife miscarried their first child aboard ship.
- g. Judson offered to Baptists in the United States to serve as their missionary. **Luther Rice**, who had also converted, was in poor health and returned to America where his work and William Carey's urging resulted in the 1814 formation of the first national Baptist denomination in the United States for Foreign Missions (commonly called the Triennial Convention) and its offshoot the American Baptist Missionary Union.
- h. It was another difficult year before the Judsons finally reached their intended destination, Burma.
 - 1) Buddhist Burma, Judson was told by the Serampore Baptists, was impermeable to Christian evangelism.
 - 2) Judson, who already knew Latin, Greek, and Hebrew, immediately began studying the Burmese grammar but took over three years learning to speak it. This was due, in part, to the radical difference in structure between Burmese and that of Western languages. He found a tutor and spent twelve hours per day studying the language. He and his wife firmly dedicated themselves to understanding it.
- i. It took Judson 12 years to make 18 converts. Nevertheless, there was much to encourage him. He had written a grammar of the language that is still in use today and had begun to translate the Bible.
- j. When Judson began his mission in Burma, he set a goal of translating the Bible and founding a church of 100 members before his death. By the time of his death, he had accomplished those goals and more: leaving the translated Bible as well as a half-completed Burmese-English dictionary (discussed below), 100 churches, and over 8,000 believers. In large part due to his influence, Myanmar has the third largest number of Baptists worldwide, behind the United States and India. The majority of adherents are Karen and Kachin.
- k. Judson compiled the first ever Burmese-English dictionary; missionary E. A. Steven completed the English-Burmese half. **Every dictionary and grammar written in Burma in the last two centuries has been based on ones originally created by Judson.** Judson "became a symbol of the preeminence of Bible translation for" Protestant missionaries. In the 1950s, Burma's Buddhist prime minister U Nu told the Burma Christian Council "Oh no, a new translation is not necessary. Judson's captures

the language and idiom of Burmese perfectly and is very clear and understandable." **His translation remains the most popular version in Myanmar.**

- l. Each July, Baptist churches in Myanmar celebrate "Judson Day," commemorating his arrival as a missionary. Inside the campus of Yangon University is Judson Church, named in his honour, and in 1920 Judson College, named in his honour, merged into Rangoon College, which has since been renamed Yangon University. The American University named in his honour, Judson University was founded in Elgin, Illinois, in 1963, as the liberal arts Judson College was separated from the Northern Baptist Theological Seminary, which moved from Chicago to Lombard, Illinois. This American Judson College became Judson University in 2007 and also has a campus in Rockford, Illinois.
 - m. Judson's change to the validity of believer's baptism, and subsequent need of support, led to the founding of the first national Baptist organization in the United States and subsequently to all American Baptist associations, including the Southern Baptists that were the first to break off from the national organization.
 - n. Publication of his wife Ann's letters about their mission inspired many Americans to become or support Christian missionaries.
36. _____ (1816 A.D.) - Saved while attending the University at Upsala, Wiberg was converted and later set aside for the priesthood in the State church. Over time, his sincerity led him to question the propriety of admitting the lost to the Lord's Table, causing him to leave his work as priest for a season. He eventually met the great German Baptist Oncken in Hamburg. Wiberg became a faithful, persecuted Baptist preacher in Sweden. It was said that his "little one" became "a thousand." Concerning Wiberg's work Cathcart said, "The Baptists in Sweden number about 20,000, and still the work goes steadily and hopefully on. To have been a co-worker with God in bringing about such results might well gratify the desires of any large-hearted Christian."
37. **President** _____ (1796 A.D.) - Cathcart said of Wayland, "The trait which towered above all else was his profound and unwavering devotion to duty. In the just and striking words of his pupil and successor. President E.G. Robinson, 'To him, ought and ought not were the most potent words that could be spoken.'" A sound preacher and prolific author, the pastor of the First Baptist Church of Boston and Providence and **President of Brown University**, his most distinguishing work, gave his life to the advancement of human beings by encouraging duty and exalting right principles. His books are inestimable.

Baptists in America

XIV. THE BEGINNINGS OF THE BAPTISTS IN AMERICA.

- A. A study of the influence of Bible believing Baptists on American politics is necessary
- B. Separatists
 - 1. It is well to note the Pilgrims were also Puritans, and Puritans were dissenting Protestants who had left the Church of England. These people were called "_____."
 - 2. They were not seeking actual doctrinal purity or adherence to the teachings of the New Testament, but rather wanted to "reform" the English church and bring it more in line with the Bible.
 - 3. They, like most Protestants, were never the friends of Baptists, or of any other religions than their own.
 - 4. The Puritans should not be confused with true Bible believing churches, because their beliefs and practices were much like the Church of England.
 - 5. Although they were not as corrupt as the Church of England, they still practiced:
 - a. A strict ritual of church service
 - b. A state supported and sponsored church
 - c. Sprinkling form of baptism
 - d. And forced infant baptism
 - e. They were intolerant of anyone who did not agree to the authority of the Puritan church, which was supported by a governmental church tax of all the people.
 - 6. One may admire Puritan piety, but a true believer in the New Testament would have a great problem with their doctrines, church polity, and especially their persecution of Baptists and driving them from their colonies.
 - 7. The Puritans practiced a grace plus works salvation. Modern Puritans are the Amish in America and Germany.
 - 8. One must correctly understand that when they preached piety, they were preaching **salvation by works**. Everyone in the colony was automatically a member of the state church and was taxed to support it. Failure to pay the tax brought the wrath of the civic and church leaders. People were publicly beaten, placed in stocks, fined, imprisoned, and banished from the colony by the civil authorities under the direction of the Puritan church officials.
 - 9. Puritan churches persecuted the Baptists in America until the U. S. Constitution was made law 1787.
 - 10. The first Baptist church on American soil was a direct result of the Puritan persecution of true New Testament believers who responded by forming their own New Testament Based Church – a Baptist Church!

C. _____ (1600 A.D.)

1. Roger Williams, though not a sound Baptist, should ever be regarded as a friend of liberty, and even more, it's ardent defender.
2. Williams was instrumental in advancing the doctrine of soul liberty like few others.
3. He was the friend of America's first Baptist pastor, **John Clarke**, and the two of them were the principle founders of the world's first government to extend absolute religious freedom — in the State of Rhode Island.
4. Williams authored the famous book entitled **The Bloody Tenet of Persecution** which should be read by every sincere Christian.
5. Roger Williams is credited with founding the first Baptist church on American soil, however as stated earlier the evidence shows that _____ began the first Baptist church in America in March of 1638 a year before Roger Williams. Williams actually founded the SECOND officially named Baptist church in America. He is an example of those who rejected the scriptural errors of the Anglican Church, and the Puritans who were well rooted in America at the time.
6. **John Clarke**, was a Non-Conformist, and received his university training among the Pilgrims of Plymouth, England from 1607-1620. He travelled to America in 1637 arriving in Boston to escape religious persecution.
 - a. Immediately, upon arrival he observed the division with the colony in both civil and religious matters. During the course of the next few years, Dr. Clarke preached and stood strongly for soul liberty and freedom of religion. He found himself continually at odds with the colony magistrates.
 - b. He along with **John Crandall**, and _____ came to the town of Lynn, Massachusetts on a pastoral visit.
 - 1) They were visiting the home of a blind man named Witter who had run afoul of the magistrates by speaking out again infant baptism.
 - 2) The colony authorities learned of the visit and issued a warrant to search Witter's home.
 - 3) While Clarke was preaching the constables arrived and arrested them all.
 - 4) They were taken to the Boston jail and charged with holding an unlawful church service and disturbing a Protestant church service they were subsequently forced to attend, where they were told to explain themselves.
 - 5) They were then tried by the governor of the colony, John Endicott and without accuser, witness, jury, or rule of law, they were found guilty of holding an illegal worship service. They were fined twenty pounds each or sentenced "to be well whipped."
 - 6) Clarke and Crandall paid their fines, but Holmes refused and was publicly whipped with _____ lashes.

- 7) These men continued to preach God's word refusing to compromise or let the Protestant Puritan government intimidate them.
7. Williams graduated from Cambridge University in 1627, and was ordained in the Church of England. He soon embraced "Separatists" ideas and decided to leave England. In 1631, he arrived in Boston. He was much displeased with the Puritan theocracy. He strongly believed in separation of church and state and upheld the principles of soul liberty. "Soul liberty" is a belief that everyone is responsible to God individually. It bases its belief in the New Testament teaching that every believer is a priest to himself, having full access to God without the need to go through a church, church leader or priest. (Hebrews 4:15-16; 10:19-22) Despite his views, he was made the pastor of the church in Salem. Shortly after that, because of his doctrinal preaching, he was forced to leave Salem and went for a short time to Plymouth. He returned to Salem where he was summoned before the court in Boston because of his outspoken beliefs and was banished from the colony. The charge recorded against him was that "he broached and divulged new and dangerous opinions against the authority of the magistrates." Clearly, he was banished because he believed in religious freedom and believed and taught the New Testament was a believer's sole source for his faith and practice. His "crime" was that he rejected the unbiblical ideas of the state church such as infant baptism and other false teachings of the Puritans. The Puritans drove him from their colony in the dead of winter.
8. In 1638, Williams made his way to what is now Providence, Rhode Island, and there bought some land from the Indians. Some of his former congregation in Salem joined him and they set up a colony. Its beginning charter reads as follows: "We whose names are hereunder written, being desirous to inhabit ourselves in active and passive obedience to all such orders or agencies as shall be made for the public good of the body in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together into the same, only in civil things."
9. In July, 1663, John Clarke travelled to England and received from Charles II a royal charter for the colony. Clarke was the author and inspirer of this Royal Charter that it read: "Our royal will and pleasure is, that no person within the said colony, at any time hereafter, shall be in any wise molested, punished disquieted, or called in question, for any differences of opinion in matters of religion, and do not actually disturb the civil peace of the said colony."
10. **This was the first time in the history of the world that a government was established which granted religious freedom!** This charter was the very cornerstone of American religious freedom and it was Baptists who first established religious and civil freedom in America!

11. It should be noted that **at first Williams did not identify himself as a Baptist.** However, he continued to read the New Testament and became fully aware that infant baptism, sprinkling for baptism, and allowing unsaved people to be members of the church was not scriptural. Thus, resolving to follow the Lord's commands in truth, in March, 1639 he formed the Baptist church in Providence, R.I.. He began by baptizing himself which is not biblical baptism. He then baptized ten others who became the members of this church.
12. Shortly afterward, Williams withdrew from the church and became what he called a "seeker." History does not record why he would not identify himself as a Baptist although he set up a Baptist church. Please note that this presents no problem for this first Baptist church in America. This church was not founded on a man, but on the Bible. It was not founded on a line of Baptist churches down through history. It was founded because saved men believed the Bible and wanted to follow the New Testament's teachings and the example of what a true church should be. Even after Williams left, this Baptist church continued to follow the New Testament and was not adversely affected. It was not the man who founded the church that was important, but the New Testament principles on which was established. They called themselves Baptists because that was the best name they could choose to describe what they believed and a name that identified them as Bible believing people. This church had no ties to anyone or any other church, yet this was a Baptist church as much as any Baptist church ever was. They were a New Testament church, not because of a succession of churches or men, but because they formed their assembly on the principles of the New Testament. That made them in the eyes of God as legitimate a church as any Paul founded. The sole authority for any true church is God's Word and not its human founder, or its heritage. Not once in the New Testament do you find even a hint that a church was legitimate because it was founded by Paul, was established by the church at Jerusalem or Antioch, or called itself by a particular name.

D. No one should think little of the name of Baptist, for it is the name that most has identified those individuals and churches that have uncompromisingly stood on the Word of God.

1. Historically, Baptists are the only group in modern times whose churches were founded on the Scriptures alone and not on the traditions or works of some man, and definitely NOT on any extra-Biblical or progressive style revelations!
2. Baptists have always been the champions of the Word of God and the preaching of the Gospel.
3. History is clear: **there is no other denomination that has so loved and been faithful to God's Word as have the Baptists. Even the enemies of the Baptists openly recognize their zeal for the Word of God.**

Baptist History and Distinctives

- E. After Roger Williams stepped down, **Thomas Olney** took over as the pastor of the church in Rhode Island. There is no recorded offspring from this church and modern American Baptist churches cannot trace their history directly to it. Other churches founded in New England and in the Middle colonies were the actual mother churches of modern Baptist churches as these churches were responsible for starting other churches.
- F. On May 28, 1665, a Baptist church was founded in Boston, by **Thomas Gould**, who refused to accept infant baptism. There were nine original members of the church, which included two women. A storm of persecution broke out because these Baptists preached what the Puritans called "damnable errors." The "damnable errors" was preaching the Gospel, and refuting pedobaptism, soul liberty, and a state church. Most of the members of this Baptist church, at one time or another, were fined or imprisoned or both. Thomas Gould died in 1675 an untimely death, partly because of his having his health broken by Puritans persecutions which included several long imprisonments.
- G. In 1678, shortly after the church erected a new building, the Puritan controlled government nailed its doors shut and forbade anyone under penalty of the law to enter or worship there. This lasted only one Sunday however, and the following Sunday the doors were opened and services held in defiance of the order. The magistrates found their order was becoming unpopular and impossible to enforce, so the church in the future was left unmolested. In 1684, a Baptist church in Maine, seeking greater religious liberty was relocated to Charleston, South Carolina.
- H. The Dutch colony of New York for a time persecuted Baptists within its territories. The first Baptist church in New York was started by **William Winchendon**, in 1656. He was heavily fined and then imprisoned. Being too poor to pay the fines he was banished from the colony. Later, the Dutch issued new orders and allowed religious liberty.
- I. **President** _____ (1612 A.D.) - Henry Dunster was the first president of Harvard College. Impressed in spirit by the beating of Obadiah Holmes in downtown Boston, and encouraged in doctrine by the friendship of Thomas Gould, eventual pastor of the First Baptist Church of Boston, Dunster rejected the heretical practice of infant baptism and submitted to Scriptural baptism. As a result, he lost his job at Harvard, though he had donated much of the land still in their possession. He sacrificed much for right principles.
- J. _____ (1628 A.D.) - History knows no man more special to Christian interests than John Bunyan. Imprisoned for a total of _____ years for preaching without a license from the established church, Bunyan wrote *Pilgrim's Progress*, the most read book in the history of the English language, next to the King James Bible. Spurgeon stopped counting

Baptist History and Distinctives

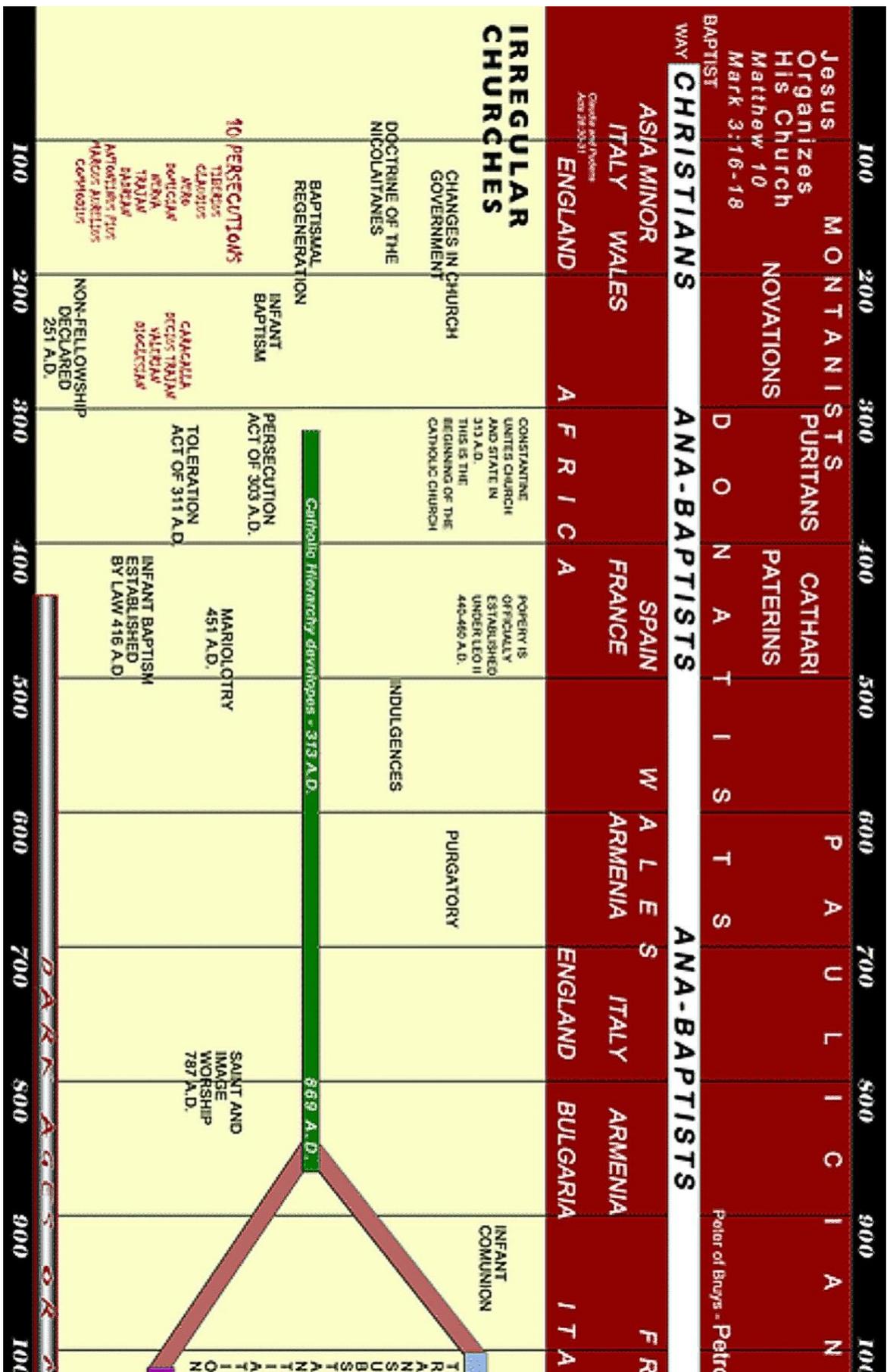
how many times he read Pilgrims Progress when he reached one hundred! He said that the book “smelled of the dungeon.”

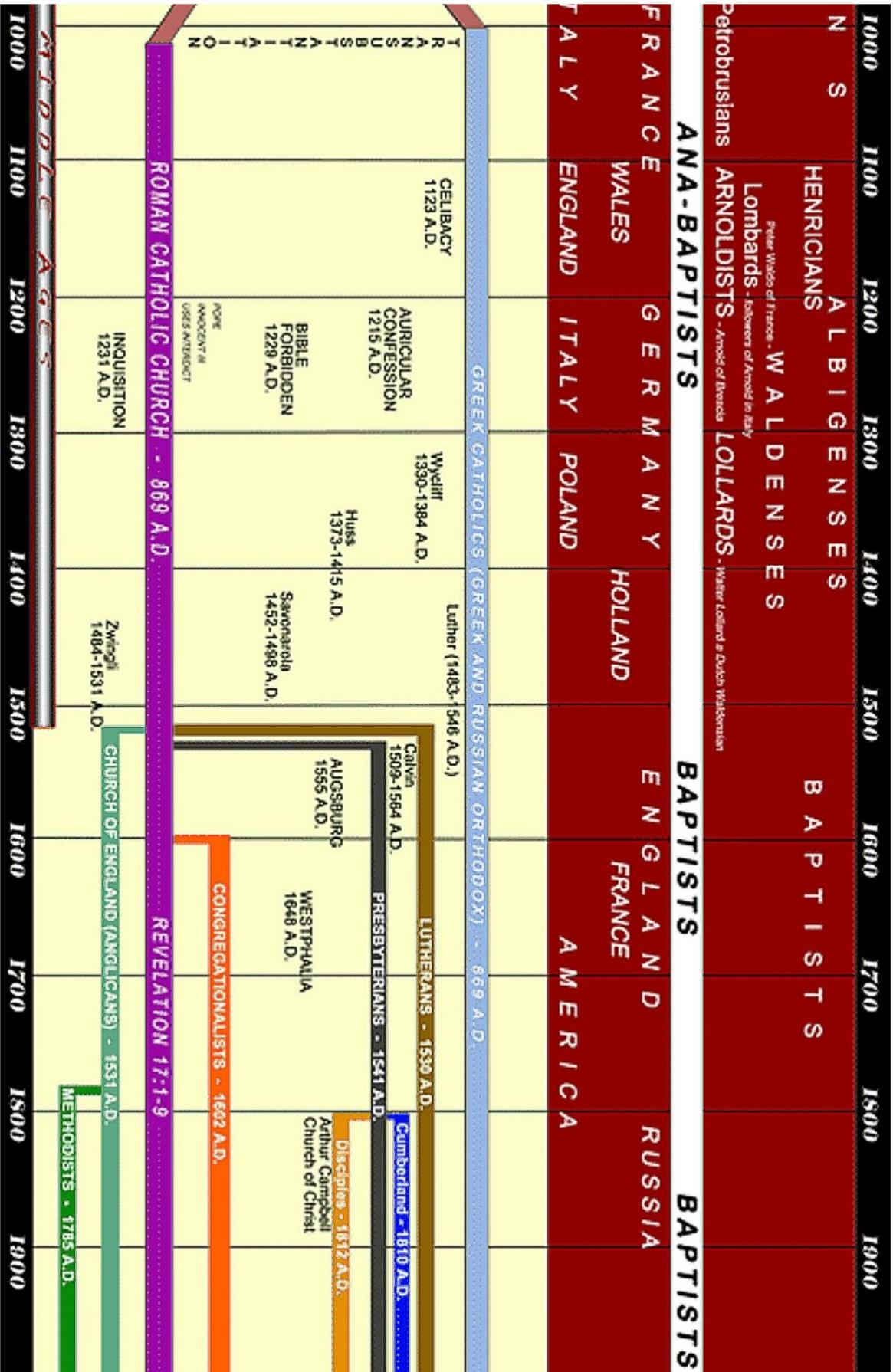
- K. In 1700, a Baptist minister, **William Rhodes** began to hold meetings on Long Island and in 1724 organized the first Baptist church there. The most important centre of early Baptist churches was around Philadelphia, "the city of brotherly love."
- L. In 1684, **Thomas Dungan** started a church at Cold Springs, New York which lasted until 1702.
- M. In 1688 a Baptist church was organized at Pennepeck, Pennsylvania with twelve members. It helped start the first Baptist church in Philadelphia the following year. It became an independent church in 1746. Offers of religious liberty drew many Baptists to settle in New Jersey. The first church was founded there in 1688, in Middletown and was made up of many who had fled persecution in the other colonies. Many churches were organized in the following years.
- N. In other areas Baptist churches were being formed about this same time. In North Carolina the first Baptist church was started in the Northeastern coastal region at Perquimans, in Chowan County in 1727.
- O. In Virginia, Baptists were _____ welcome.
 - 1. Before America won its independence and the Constitution and the Bill of Rights became law, the Episcopal Church, which was the American branch of the Church of England, was the only legal church in Virginia. There was a fine of 2000 pounds of tobacco for failure to have one's infant children baptized.
 - 2. One Baptist church, however, did begin after 1714, in Surry County, and another at Burleigh, Virginia.
 - 3. Virginia was especially harsh in religious persecutions and anyone not holding Episcopal ordination was forbidden to preach or hold services.
 - 4. Baptists, along with other citizens, were _____ to support the Episcopal Church.
 - 5. It is well to note that not all Virginians felt this way. Two champions of religious liberty were Thomas Jefferson and Patrick Henry.
 - 6. Thomas Jefferson is believed to have been deeply influenced to press for religious freedom in America, by the plight of several Baptist preachers he knew. For example, in Isle of Wight county in Southeastern Virginia, Baptist preachers were taken to Nansemond River, and nearly drowned by Episcopalians to show their contempt for Baptist's beliefs in immersion and their rejection of infant Baptism. They were then tarred and feathered and run out of the county.

Baptist History and Distinctives

- P. The centre of Baptist activity in the colonies was in the Philadelphia area, and Baptists held regular "general meetings" of the churches for devotional and evangelistic purposes there.
1. It can be historically determined that forty-seven Baptist churches were in existence before the Great Awakening. All but seven were above the Mason-Dixon Line.
 2. Baptists continued to grow in numbers through the period of the Great Awakening and up to the time of the Revolutionary War.
 3. Baptists as a whole were patriots and many Baptist pastors served as chaplains in the Revolutionary Army. Baptist churches and pastors contributed large sums of money to support George Washington and the army.
 4. The Great Awakening stirred religious interests in the colonies and a reported great revival took place.
 5. The Revolutionary War for some time slowed the growth of Baptist churches. However, after independence was won and the Constitution and Bill of Rights was written which gave all Americans religious freedom, the Baptists again began to grow until today they are the largest denominational group in the United States.
- Q. It should be noted that the American Revolution is directly responsible for establishing the first nation on earth to grant religious freedom. The Revolution ended the Protestant civil rule in the colonies, which stopped the persecution of Bible believing Baptists.

Baptist History Chart





Baptists in Modern Europe

XV. Baptists in Europe¹²

- A. Ireland has had its part in CATHOLIC Church history, to its detriment!
Shouldn't Ireland have a part in _____ History with some serious Baptist Church planting being done, and experience some real Biblical revivals and a great national awakening that turns the hearts of this nation to God? It could, but ONLY if some passionate Bible believing BAPTISTS earnestly contend for THE faith that was ONCE delivered to us in the Bible and faithfully pass it on to the next generation!
- B. What are the statistics of Baptists in Europe?
1. The following statistics are constantly changing and based upon poor data
 2. There are three layers to the following data:
 - a. The public information available to find is only the tip of the iceberg
 - b. Churches that are not internet-savvy and are currently invisible can only be guessed at
 - c. Churches that don't want to be included represent a substantial actual percentage of the overall numbers
 3. Population of Europe: _____ million
 4. There are many "kinds" of churches that preach the Gospel and win souls:
 - a. Brethren
 - b. Pentecostal and Charismatic
 - c. Fundamental Protestants
 - d. Non-Denominational and Community Churches
 - e. But most of these have so many added traditions and ideas about Christianity, that their doctrine and practice is nothing like that of the First Century Churches!
 5. Number of Baptist Churches (in name) in Europe
 - a. European and World Baptist Federation Churches
 - 1) 12,942 churches 739,105 members
 - b. Association of Baptist Churches in Ireland: **121 churches**
 - c. Independent Baptists in Europe: **423 churches**
 - d. Total Number of members in those Baptist Churches **Probably 1 million**
 6. The total number of people attending those Baptists Churches would be somewhere around three times the number of members

¹² This information and Plan are part of the 20/20 European Church Planting Curriculum, ©2012, Craig Ledbetter

Baptist History and Distinctives

7. Did you notice how many of those Baptist Churches identify as IFB Churches?
 8. How many other Baptist churches might exist in Europe but are not listed on the Internet?
 - a. Probably another 400-500 churches, with small congregations, adding an additional 5,000 in members or attendees.
- C. What is Needed to Start More IFB Churches in Europe?
1. Strengthen already established churches
 2. Emphasize Bible Institute Training
 3. Invest in Intense Discipleship of new European believers
 4. Church Planting Meetings and Training throughout Europe
 5. Promotion and Use of National Pastors and Church Planters
 6. Christian School development
- D. What are the Obstacles to IFB Baptist Church Planting in Europe? And How to Overcome those Obstacles?
1. Over dependency upon _____ Missionary leadership
 2. Too limited _____ amongst Baptists
 3. Lack of Biblical _____ in Church Planting
 4. No fill-in pastors for the current church planters to lean on
 5. No emphasis on European based training of Europeans
 6. Lack of general training of the membership of Baptist Churches in _____
 7. Limited funds for Missionaries and interested church volunteers to attend Church Planting Meetings and participation
 8. No real burden to support Baptist Missionaries from Europe
 9. Too much _____ in Churches started by American Missionaries
 10. Increasing levels of governmental restrictions on Missionary Visas throughout Europe
 11. There are no known IFB Mission Agencies in Europe that could really help new church planters
 12. Lack of _____ in Church Planters – it can be too easy to get money and not actually do the work of the ministry
 13. Europe is now VERY multi-cultural, so Churches need to plan to reach the new cultures, but always mainly focus on the national population for stability of the new churches in the long run
- E. Expect Greater Persecution and Restrictions as we endeavour to preach the Gospel throughout Europe. *“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”* (2Timothy 3:12)

Bibliography

1. Baker, Robert A. *The Baptist March in History*. Nashville: Convention Press.
2. Benedict, David. *A General History of the Baptist Denomination in American, and Other Parts of the World*. London: Lincoln and Edmands, Nr. 53, Cornhill, 1813, Fundamental Baptist CD ROM Library, 1701 Harns Rd. , Oak Harbor, Washington 98277, 2001.
3. Bettenson, Henry. *Documents of the Christian Church*. London: Oxford University Press, 1973.
4. Cairns, Earle E. *Christianity Through the Centuries*. Grand Rapids: Zondervan Press, 1978.
5. Carroll, J.M. *The Trail of Blood* . Ashland Avenue Baptist Church, 1967.
6. Christian, John T. *A History of the Baptists*. Richmond: Sunday School Board of the Southern Baptist Convention, 1922.
7. Estep, William R. *The Anabaptist Story*. Grand Rapids: Eerdmans, 1920.
8. Goadby, J.J. *Bye Paths in Baptist History*. London: Elloit Stock, 1871.
9. Harrison, John B. and Richard E. Sullivan. *A Short History of Western Civilization*. Michigan State University.
10. Holliday, J.M. *The Baptist Heritage*. Texarkansas: Bogard Press, 1974.
11. King, Marie Gentert. *Foxe's Book of Martyrs*, Spire Books.
12. McBeth, Leon H. *The Baptist Heritage, Four Centuries of Baptist Witness*. Nashville:Broadman Press, 1987.
13. McBeth, Leon H. *A Source Book for Baptist Heritage*. Nashville:Broadman Press, 1990.
14. Miller, Andrew. *Miller's Church History*. Grand Rapids:Zondervan Publishing House, 1964.
15. Newman, Albert. *A Manual of Church History Vol. I and II*. Chicago: The American Baptist Publication Society, 1899.
16. Torbet, Robert G. *A History of the Baptists*. Valley Forge: Judson Press, 1987.
17. Vedder, Henry, *A Short History of the Baptists*. Valley Forge: Judson Press, 1978.
18. Graves, J.R. and Adlam, S., *The First Baptist Church in American Not Started by Roger Williams, 1887*. Baptist Sunday School Board, 1928, P15-36. Reprinted by Calvary Publications, 2010.
19. Bicknell, Thomas. W., *The Story of John Clarke, Founder of the First Free Commonwealth of the World*, Providence, RI., 1915. P74.
20. Durso, Keith E., *No Armor for the Back: Baptist Prison Writings, 1600s-1700s*, 199-216, Mercer Univ. Press, Macon, GA. 2007, pp199-216

FINAL EXAM

NAME: _____

DATE _____

SCORE _____