

Baptist History

A Study of New Testament Churches through the Centuries

Course Aim

1. To understand Biblically the origin of the first New Testament church
2. To trace the history of true New Testament churches
3. To develop a confidence concerning Christ's promise of continuing local New Testament churches
4. To appreciate the Godly heritage we have as Baptists
5. To develop convictions concerning the importance God places on the local church
6. To appreciate the great price that has been paid to preserve the Biblical distinctives held by true Baptist churches today
7. To follow the example of Baptist groups with a willingness to seal our faith with blood

Course Requirements

1. Class attendance and notes (25% of your final grade)
2. Write a three-page summary of the "trail of blood" line of persecution experienced by our Baptist ancestors. (25% of your final grade)
Optional: this can be based on the book, *The Trail of Blood* by J.M. Carroll.
(Order from Faith Baptist Church Publications, www.fbcpublications.com)
3. Two exams established by your instructor (50% of your final grade)

Course Resources

1. *Baptists Unshackled*, S.E. Anderson
2. *Biblical Baptist Beliefs*, S.E. Anderson
3. *Four Front Doors to New Testament Churches*, S.E. Anderson
4. *History of the Churches*, David Cloud
5. *Landmarks of Church History*, Robert Sargent
6. *Short History of the Baptists*, H.C. Vedder
7. *The Noble Army of Heretics*, Bill Jackson
8. *Short History of the Baptists*, H.C. Vedder
9. *The Baptist Story*, A.A. Davis
10. *The Church*, Jack Hyles
11. *The Church That Jesus Built*, Roy Mason
12. *The Faithful Baptist Witness*, Phil Stringer

13. *The First Baptist*, S.E. Anderson
14. *The First Church*, S.E. Anderson
15. *The History of the Church*, Ryan McGuire
15. *The Trail of Blood*, J.M. Carroll

Course Outline

Introduction

1. Why Study Baptist History?
2. Views on the Origin of the Baptists

Part One: Doctrinal Foundation

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4. Two Types of Churches
5. Biblical Authority
6. Autonomy (self-government) of the Local Church
7. Priesthood of All Believers
8. Two Ordinances: Baptism and the Lord's Supper
9. Individual Soul Liberty
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Part Two: Historical Survey

13. The First Century
14. The Post-Apostolic Period
15. The Middle "Dark" Ages
16. The Anabaptists of the Reformation
17. Dutch and English Baptists
18. Baptist History in America
19. Baptists in Modern Times
20. Reaching the Next Generation
21. Baptists by Conviction

Permission is granted to duplicate or translate the following studies in their entirety for teaching and discipleship.

#1 Why Study Baptist History?

An Observation (Psalm 78:1-7)

1. The Jewish nation was strongest when their Godly heritage was taught and remembered..
2. Baptist churches are strongest when they teach their heritage.

Reasons to Study Baptist History

General truth: Baptist history is the story of God at work in true New Testament churches (His story).

1. To receive instruction from history – "If we do not learn from history, we are destined to repeat it." (I Corinthians 10:1-12)
 - 1.1 Doctrinal compromise destroys churches.
 - 1.2 Growth and expansion comes in times of persecution, not compromise.
2. To understand the present condition of Christianity and Baptist churches
 - 2.1 There was only one church in Jerusalem.
 - 2.2 There are now approximately 250 denominational groups.
 - 2.3 There are more than one hundred Baptist groups.
3. To strengthen your faith for coming persecution (II Timothy 3:11-12; Hebrews 11:32-38)
 - 3.1 Burning at the stake for translating the Bible into the languages of the people
 - 3.2 Whippings for not baptizing infants in Colonial America
 - 3.3 Mass slaughter of Anabaptists at their secret meetings
 - 3.4 Tongues cut out for preaching contrary to the Catholic Church
 - 3.5 Torture and imprisonment
 - 3.6 Drownings for practicing immersion baptism
4. To stand strong in a day of compromise
 - 4.1 Non-denominationalism and the ecumenical movement – "Baptist" is now considered offensive and exclusive.
 - 4.2 Baptist is a Biblical name – John the *Baptist* (Matthew 11:11).
 - 4.3 Follow Biblical distinctives, not the traditions of denominationalism.
 - 1) Biblical authority – the Bible is our only authority for faith and practice.
 - 2) Autonomy (self-government) of local churches
 - No denominational hierarchy of control over a church

- Distinction between the church and state (Matthew 22:21)
- 3) Priesthood of all true believers (Hebrews 4:14-16; I Peter 2:9)
- 4) Two ordinances (Acts 2:41-42)
 - Baptism by immersion (Romans 6:3-5)
 - The Lord's supper (I Corinthians 11:23-33)
- 5) Individual soul liberty (Romans 14)
- 6) Saved, baptized church membership (Acts 2:41)
- 7) Two officers: Pastor and Deacons (I Timothy 3:1-13)
- 8) Security of believers (John 10:27-29)
- 9) Separation from error (II Corinthians 6:14-18)
- 4.4 A study of the Biblical distinctives of Baptists protects churches from doctrinal error (Jude 3-4).
- 5. To reach the next generation of Baptists (Deuteronomy 4:9; 6:4-12; Judges 2:6-10; II Timothy 2:2)
 - 5.1 The next generation:
 - 1) Is leaving Baptist churches
 - 2) Is joining cults
 - 3) Is joining unbiblical churches with a different form of salvation and baptism, lack of separation, and a wrong form of church government
 - 4) Is attending colleges and universities which are not teaching Biblical truth
 - 5) Cannot explain why they are Baptists
 - 5.2 Older generations must pass on *truth*, not just *denominational loyalty*.

Stones of Remembrance

Joshua 4:6-7, 20-24 – "stones of remembrance" for coming generations

1. These stones provided an object lesson from an historical event.
2. Young people are not asking questions about our Baptist heritage.

Applying the Truth

1. Do you believe it is important to study our Baptist heritage?
2. Are you a Baptist through preference, birth, or conviction?

#2 *Views on the Origin of Baptists*

Historical Comparisons

1. Catholics, cults, Protestants, and Charismatics were all founded by a *man*.
 - 1.1 Catholicism claims apostolic succession, beginning with *Peter*.
 - 1) Emperor Constantine of Rome first united the church and state (A.D. 313).
 - 2) The papacy was established under Pope Leo I (A.D. 440-461).
 - 1.2 Lutherans were started by Martin Luther in the sixteenth century.
 - 1.3 Presbyterians were organized by John Knox and John Calvin in the sixteenth century.
 - 1.4 Congregational churches were established by Robert Browne in the sixteenth century.
 - 1.5 John Wesley and others organized the Methodist Church in the eighteenth century.
 - 1.6 Cults have all been started by false teachers in the eighteenth and nineteenth centuries.
 - 1.7 The Charismatic Movement started in the late 1800s and early 1900s.
2. Baptists have a different historical background.
 - 2.1 Church historians in general have differing dates of origin.
 - 2.2 Baptist *denominations* have a founder and a founding date, but no *man* has been established as starting the Baptists.

Different Views

1. John the Baptist prepared people for the coming of Jesus Christ.
 - 1.1 John introduced believer's baptism, though he was never baptized himself (Matthew 3:13-14).
 - 1.2 John's baptism was not copied from a previous form of baptism (Matthew 21:24-27; Mark 11:27-33; John 1:29-37).
 - 1) By their silence, the Pharisees confirmed John's baptism had a heavenly origin.
 - 2) There was no mention of immersion baptism in the Old Testament.
 - 3) No reference is made to immersion baptism in the apocryphal books

(written during the 400 silent years between the Testaments).

- 4) Jewish historian Josephus does not mention immersion baptism.
- 1.3 John was the first *Baptist* in a similar sense as "Christian" (Acts 11:26).
- 1.4 John was the first New Testament preacher, not the last Old Testament prophet. Hyper-dispensationalists (like C.I. Scofield) put John in the Old Testament.
 - 1) Luke 3:18 – *preached*, not prophesied
 - 2) Matthew 11:13 – *until John*
 - 3) Mark 1:1-8 – *beginning of the gospel*; John's preaching is mentioned first.
 - 4) Luke 16:16 – *until John*
 - 5) John 1:15-17
 - 6) Acts 1:21-22; 10:36-38; 13:24
- 1.5 John's disciples were saved and baptized before Pentecost. They did not need to be rebaptized on the Day of Pentecost.
- 1.6 "Since John's ministry overlapped that of Christ and the apostles (John 4:1-2), then we can be sure they were similar and in the same dispensation." (*Baptists Unshackled*, p.22)
- 1.7 Summary regarding the life and ministry of John the Baptist:
 - 1) There is no reference to the law of Moses, Old Testament sacrifices, or the Day of Atonement.
 - 2) John introduced the transition from the old to the new dispensation after four hundred years of silence.
 - 3) There is no mention of the Old Testament priesthood to which he had a right through birth (Luke 1:5).
 - 4) John introduced Jesus as the Lamb of God for the whole world (John 1:29). Jesus came as a suffering Lamb (Psalm 22; Isaiah 53), not a rejected King.
 - 5) John's doctrine was "Baptist" doctrine.
 - The deity of Christ
 - The Trinity of God
 - The Holy Spirit
 - Immersion baptism of believers

- Substitutionary atonement

1.8 Quotes concerning John the Baptist:

- 1) "But with Paul, as with Peter, John is the man who introduced the new age. He first preached the baptism of repentance and it was just before the coming of Jesus." (A.T. Robertson, *John the Loyal*, 1911, p. 288)
- 2) "The Christian movement began with John." (Dr. W.A. Criswell)
- 3) "The Gospel of Jesus Christ began with the Baptist." (*Expositor's Greek Testament*, Volume I, p. 341)
- 4) Dr. R.C.H. Lenski, a Lutheran theologian, stated that the idea of John being in the old covenant is contradicted by Jesus Himself.
(*The Interpretation of St. Luke's Gospel*, p.414)
- 5) "The text, John 1:29, alone transforms John from the last of the prophets into the first and premier evangelist of Christendom." (George E. Hicks)

2. Jesus Christ established the first church *before* the Day of Pentecost (Matthew 16:18).

2.1 Jesus said *He* would build His church, *not the Holy Spirit*.

2.2 The Greek word translated *will build* is stated in an on-going sense (will be building) – a house is not built in one day. Future tense in the Bible is often based on previous work – a continuing process (Acts 9:31, *edified*, built up; I Corinthians 3:5-9; II Corinthians 12:19; Ephesians 4:11-16; I Peter 2:5).

2.3 Jesus referred to church discipline as a present reality, not a future practice (Matthew 18:15-17, *tell it to the church*).

2.4 Jesus said He *finished* His Father's work *before* He went to the cross (John 17:4; cf. Matthew 16:18).

2.5 Matthew, Mark, Luke, and John are *New Testament* books, not inter-testament books (hyper-dispensationalism places them in the old covenant).

2.6 Jesus never offered an *earthly* kingdom during His first advent. The Jews were ready for an earthly kingdom but not a suffering Messiah (John 3:5; 6:14-15; 18:36; Acts 1:6-7; Matthew 3:2; 4:17; 5:3, 10; 6:33; 12:28; Luke 23:42).

2.7 Jesus said the kingdom was already in existence, though He was never crowned as a King. Note the phrases *kingdom of God* and *kingdom of heaven is at hand* – a present reality because the King was present (Matthew 11:12; Mark 1:14-15;

- Luke 16:16; 17:21).
- 2.8 Jesus came the first time to provide salvation, not offer an earthly kingdom (Psalm 22; Isaiah 53; Matthew 1:21; 20:28; Luke 19:10; 24:25-27; John 1:29; 18:37).
- 2.9 The Gospel was preached before the Day of Pentecost (Matthew 11:5; Mark 1:14-15; 8:34-35; Luke 4:18-21; 7:18-23; 9:6).
- 2.10 The disciples' names were recorded in heaven *before* Pentecost (Luke 10:20; Hebrews 12:23).
- 2.11 Except for the passover, there is no reference to Jesus practicing Old Testament ceremonies during His earthly ministry. Jesus was starting something new (Matthew 9:14-17; Luke 4:15-16, 31, 44; 6:1-11; John 5:8-18; 18:20).
- 2.12 The apostles were the first "charter" members of Christ's *ekklesia* – called out assembly; congregation (Matthew 10:1; Luke 6:13-16; I Corinthians 12:28; Ephesians 2:20).
- 2.13 The Holy Spirit was given to *empower* the church, not to *start* it (Acts 1:8).
- 2.14 You cannot add to something not already in existence (Acts 2:41).
- 1) They were organized into an assembly before Pentecost (Matthew 10:1).
 - 2) About 3,000 people were added to the original 120 members (Acts 1:15).
 - 3) They had a treasurer (Judas, John 12:6; 13:29).
 - 4) They sang hymns (Mark 14:26).
 - 5) They had immersion baptism (John 3:22; 4:1-2).
 - 6) They had the Lord's supper (Matthew 26:26-30; Mark 14:22-25; Luke 22:7-20).
 - 7) They had prayer meetings (Acts 1).
 - 8) They had business meetings (Acts 1).
- 2.15 Jesus built the first church (Matthew 16:18).
- 1) Jesus is the *founder* of the church – *I will build*.
 - 2) Jesus is the *foundation* of the church – *upon this rock*.
 - 3) Jesus is the *builder* of the church (I Corinthians 3:6-9).
 - 4) Jesus is the Preeminent *Head* of the church (Matthew 23:8-10; John 13:13; Colossians 1:18; Ephesians 1:22-23; 5:22-23; I Corinthians 11:3).

- 2.16 "Out of the material prepared by John the Baptist, Jesus organized and founded His church during the days of His personal ministry here on earth."
(Roy Mason, *The Church That Jesus Built*, p.15-16)
3. Many Baptists believe the church was started on the Day of Pentecost.
- 3.1 Arguments made by those opposing an earlier start than Pentecost
- 1) John did not start Baptist churches.
 - 2) No one else was called a Baptist.
 - 3) John proclaimed a kingdom, not the church age.
 - 4) A church before Calvary would have been an unredeemed church (C.I. Scofield). See Revelation 13:8.
 - 5) A church before Christ's ascension would have been a headless body.
- 3.2 The view that the church began on Pentecost is a result of Catholicism, Protestantism, and Hyper-dispensationalism.
- 1) Catholicism claims Peter as their first pope. The pope is believed to be the vicar (earthly substitute) for Christ. This is blasphemous (John 14:26; 15:26-27; 16:7-14).
 - There is no evidence of Peter being in Rome (Romans 16).
 - They claim apostolic succession from Peter, not Jesus Christ.
 - Universal (catholic) Church doctrine comes from Catholicism
 - 2) Many Baptists have attended Protestant colleges that teach the start of the church on Pentecost. Protestantism has its roots in Catholicism.
 - 3) Dispensationalism was popularized by John Nelson Darby, a Church of England pastor in Ireland during the early 1800s. The Plymouth Brethren broke from the Church of England, which has its roots in Catholicism.
 - 4) Hyper-dispensationalism:
 - It teaches that Jesus was a failure in His offer of a kingdom. "If Jews had accepted Jesus as King, He would have established His kingdom then." (Quote from a course on Dispensationalism)
 - It splits the New Testament into two different sections – the Gospels are placed in the Old Testament.
 - It puts Jesus and John the Baptist in the Old Testament.

- It emphasizes the "invisible, universal" church over the local church. C.I. Scofield, in the Preface to Ephesians, said, "The church here is the true church, His body, not the local church."

3.3 Observations about this view of Pentecost as the start of the church:

- 1) This view only explains a theory of the beginning of the church; it does not explain the beginning of *Baptists*.
- 2) Those who hold this view emphasize "the Church" (invisible, universal).
- 3) Influence of Catholicism and Protestantism among Baptists can be traced.

3.4 *"Protestantism has a confused idea of the origin of the church. Some say that it began with Abraham, and others tell us that it began on the first Pentecost after the resurrection of our Lord. There is absolutely not one scintilla of evidence in the Bible or out of it that the church was founded or began on Pentecost. If those who claim Pentecost as the birthday of the church will search the records they will find that any church born on that day or afterwards is too late to receive any commission from our Lord...It follows, scripturally and logically, that any church born on Pentecost or any day thereafter has no commission from our Lord to do anything and must be a human institution and not a divine one."*

(J.T. Moore, *Why I Am a Baptist*)

4. Some Baptists teach that our movement began with the Protestant Reformation and the Anabaptists.

4.1 Most people refer to Baptists as Protestants.

- 1) Baptist groups were never a part of Rome.
- 2) Anabaptists existed *before* Martin Luther's *95 Theses* (1517).
- 3) Anabaptists came out of hiding during the Protestant Reformation.
- 4) Both Catholics and Protestants persecuted Anabaptists after the Reformation.
- 5) This view is a result of Baptists going to Protestant colleges.

4.2 Anabaptist means "re-baptizer" – they re-baptized by immersion those coming from churches practicing infant baptism. The mode of baptism was a key reason for persecution of Anabaptist groups.

- 1) King Henry VIII banished Baptists.

- 2) Lutherans banned Baptists from Germany.
 - 3) "Bloody Mary," Queen of England, slaughtered Baptists.
 - 4) Queen Elizabeth gave Baptists twenty days to leave England.
 - 5) Baptists were killed in Switzerland by drowning and burning at the stake.
- 4.3 While some Anabaptists practiced sprinkling or became fanatical, most held to historical Biblical distinctives. A Confession of Faith from 1527 stated the following:
- 1) Separation of church and state
 - 2) Individual conscience in religion
 - 3) The only rule for faith and practice is the Bible.
 - 4) Immersion of believers only
 - 5) The Lord's table is for baptized believers.
 - 6) Saved, baptized church membership
- 4.4 There is evidence that Luther used the Waldensian Bible in his translation work (Bill Bradley, *Purified Seven Times*). The Waldensians were Anabaptists.
- 4.5 Martin Luther referred to Anabaptists.
- 4.6 Catholic Cardinal Hosius, president of the Council of Trent (A.D. 1550), dated Anabaptists back 1200 years (*Christian History*).
- 4.7 Swiss Reformer Zwingli, a bitter enemy of Anabaptist groups, said in 1525:
"The institution of the Anabaptists is no novelty, but for thirteen hundred years has caused great trouble to the church."
- 4.8 Robert Barclay, a Quaker, said, "...Anabaptists have existed from the time of the apostles." (*Innerlife of the Societies of the Commonwealth*)
5. The English Separatist Movement of England (16th century)
- 5.1 Separatists were Puritans who sought to separate from the Church of England.
 - 5.2 Separatists wanted to purify the Church of England from Catholic influences.
 - 5.3 Henry Vedder wrote, "*The word Baptists, as a descriptive name of a body of Christians, was first used in English literature...in the year 1644. The name was not chosen by themselves, but was applied to them by their opponents.*" He then added, "*The history of Baptist churches cannot be carried...farther back than 1611...*" to the first Anabaptist church made up of Englishmen led by John Smyth.

- 5.4 The problem with this view is that separatist groups existed long before the sixteenth century.

Quotes From Historians

1. D.B. Ray, *Baptist Succession* (p.10) – *"Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles."*
2. Sir Isaac Newton, as quoted in *Baptist Law of Continuity* (p. 39) – *"The modern Baptists, formerly called Anabaptists, are the only people who have never symbolized with the papacy."*
3. J.T. Moore, *Why I Am a Baptist* – *"This church was not swallowed up by the Catholic Church and ceased to exist in the Dark Ages, as Protestantism teaches, but in fact has a continuous line of churches through all these centuries, under various names, but holding the same principles as the church founded by Christ and true Baptist churches hold today. There were no real Protestant churches until the sixteenth century. Who furnished the millions of martyrs, who were cruelly put to death by the Catholic Church? There is but one answer: they were Baptists."*
4. George Lorimer, *The Baptists in History* (p.49) – *"That the Baptists are more likely the oldest, is generally conceded and grows more certain with the progress of scholarly investigation."*
5. J.L. Smith, in *Baptist Law of Continuity*, submitted the testimony of more than forty historians, not one of them a Baptist, who stated that the Baptists go back to apostolic times.
6. George McDaniel, *Churches of the New Testament* – *"There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin."*
7. John Ridpath, a Methodist historian (*Ridpath's History of the World*), in a letter to W.A. Jarrell (*Baptist Church Perpetuity*, p. 59) – *"I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."*

Applying the Truth

What do you believe the *Bible* teaches about the origin of the first church and Baptists?

#3 Christ's Promise of a Continuing Church

Views of Continuity

1. The Roman Catholic Church
 - 1.1 The Catholic Church claims to have an unbroken line of succession since Peter. "Peter rules in the person of his successor." (Cardinal Gibbons, *Faith of Our Fathers*)
 - 1.2 The Catholic Church was not officially recognized until Roman Emperor Constantine (A.D. 313).
2. Protestant Churches
 - 1.1 Protestants claim continuity since the apostles.
 - 1.2 Protestant denominations were *founded fifteen centuries* after Christ.
3. Many Baptists
 - 3.1 Baptists have been influenced by Protestantism through Bible colleges and Bible study materials.
 - 3.2 Many believe there is no evidence of continuity from the time of Christ to the present. *"The claim of an unbroken, visible succession going back to the apostles is 'groundless and doctrinally useless.' The marks of a genuine Baptist church are to be found 'not in succession, but in possession.'"* (E.T. Hiscox as quoted by Kenneth Good in *God's Blueprint for a Church*, p. 122)
 - 3.3 Baptists often teach that only the universal Church ("Body of Christ") is promised continuity. *"A period of a thousand years intervenes, in which the only church of unbroken continuity was the Roman Church, which had separated from the early faith."* (*Short History of the Baptists*, p.8)
 - 3.4 Note a contradiction in this thought.
"It is certain, as impartial historians and critics allow, that the early churches, including the first century after the New Testament period, were organized as Baptist churches are now organized and professed the faith that Baptist churches now profess. It is also beyond question that for fully four centuries before the Reformation there were bodies of Christians under various names, who professed nearly – sometimes identically – the faith and practice of modern Baptists."
(Vedder then gives two hundred pages to tracing the history of Baptist principles.)

Defining Continuity

1. "There always would be churches in existence patterned after the original church that Jesus founded." (Roy Mason)
2. "By 'Baptist Perpetuity' we mean 'there has never been a day since the organization of the first New Testament church by the Lord Jesus Christ and the apostles in which there was no genuine New Testament church existing on the earth.'" (Landmarks, p. 6)
3. Understand what continuity is not (*The Church That Jesus Built*, p.8-10).
 - 3.1 It is not an unbroken line of bishops (popes).
 - 3.2 It is not an unbroken chain of baptisms.
 - 3.3 It is not always an unbroken succession of churches.
 - 1) Some churches ceased to exist without starting others.
 - 2) Churches in Judea, Samaria, and Antioch did not succeed the church in Jerusalem (Acts 1:8, *both...and*).
 - 3) Churches may be separated geographically.
 - 3.4 It is not a denominational succession.
 - 1) Historical groups were not always known as "Baptists."
 - 2) Biblically there was no denominational structure over local churches.

Tracing Baptist Groups

1. Keep the following in mind when studying historical groups.
 - 1.1 Much of what is known about these groups comes from their enemies.
 - 1) The Catholic Church called them "heretics."
 - 2) Much of their writings were burned with them during times of persecution.
 - 1.2 Some churches departed from their original position.
 - 1.3 Error sometimes crept into early groups because many did not have an entire Bible to keep them doctrinally sound.
 - 1.4 Labels reflected leadership within the group (Acts 11:26, "Christian").
2. The following stages have been suggested by Dr. Phil Stringer in the *The Faithful Baptist Witness*.
 - 2.1 Apostolic and New Testament churches and their direct successors
 - 2.2 The Cathari, Celtic Christians, Montanists, Novatians, Donatists, and Paulicians

- 2.3 The Waldenses, Lollards, Petrobrusians, Henricians, and Arnoldists
- 2.4 Anabaptists
- 2.5 Baptists

Summarizing Baptist Continuity

1. Baptists are not the only ones who will be saved.
2. Baptists are not the only ones who will be caught up in the rapture (I Thessalonians 4:13-18).
3. Members of Baptist churches are not the only ones who will make up the "bride of Christ" (Revelation 19:8, *saints*, not Baptists).
4. Baptists are not the only ones that God has chosen to use since Jesus established the first church in Jerusalem. God has used non-Baptists throughout history.

Quotes from Historians

1. Dr. J.W. Porter – *"If Baptists have not perpetuity, then Christ's prophecy and promise have failed. This is unthinkable."*
2. H.B. Taylor – *"Baptist churches are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment."*
3. Dr. T.T. Eaton – *"Those who oppose Baptist succession have no logical ground to stand on in organizing a church out of material furnished by other churches, and with those baptized by regular ordained ministers."*
4. Dr. R.B. Cook – *"Baptists are able to trace their distinctive principles to the apostolic age... When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places, churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it is certain that these churches and sects held substantially the same principles which are now held as the distinctive views of the Baptists."*
5. Dr. D.B. Ray – *"Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles."*
6. Dr. D.C. Haynes – *"The Baptist church is the primitive church – there has never been a time when it was not in being."*
7. Dr. Jack Hyles – *"There has never been a time, since Jesus established the church in Matthew 10, that there was not a church that was descended from that first local church"*

started by the Lord."

8. J.M. Carroll – *"According to history, Baptists have an unbroken line of churches since Christ."*
9. Dr. Porter, concerning the first Baptist church in America established in Newport, Rhode Island, wrote, *"Dr. John Clark received his baptism from Rev. Stillwell's church in London, and his church received theirs from Holland, and the Holland Baptists from the Waldenses, and the Waldenses from the Novatians, and the Novatians from the Donatists, and the Donatists received their baptism from the apostolic church, and the apostolic church from John the Baptist, and John the Baptist from heaven."*
10. Frank Mead, a Lutheran – *"How old are the Baptists? Well, how old are the hills? The Baptists began with the Master: With them there is no personality this side of Jesus Christ. Their lives began that day, that minute, as the Christ and the first Baptizer stood together in Jordan with the currents of that sacred river, swirling around their feet, swirling out into history, forming tributaries here and there in a hundred climes and countries, bearing on its flood the seeds of the Baptist ideas across and into the wide world. Their first church, Jerusalem. They are as old as Christianity and know no founder but Christ. Connected or not, spasmodic and separated and transient as to their physical organizations – their characteristic ideas and doctrines came directly from Matthew, Mark, Luke, and John. Never once in their long, bitter, bloody history have they ever struck back at their persecutors or persecuted any others for their faith." (Christian Century, April 1935, p. 18)*
11. Robert Barclay, a Quaker – *"We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there also are reasons for believing that on the continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the Apostles. In the sense of the direct transmission of Divine Truth, and the nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church. (Innerlife of the Societies of the Commonwealth, pp. 11-12)*

Applying the Truth

What do you believe Christ meant in Matthew 16:18? Have you assumed a Catholic and Protestant perspective on church history?

#4 Two Types of Churches

Two Family Trees

1. Separated churches
 - 1.1 These are churches patterned after the first church established by Jesus Christ.
 - 1.2 These churches have been given various labels throughout the centuries.
 - 1) Christians (Antioch, Syria, Acts 11:26)
 - 2) Montanists (Asia Minor)
 - 3) Novatians (Italy)
 - 4) Donatists (Africa)
 - 5) Paulicians (Armenia)
 - 6) Albigenses (France)
 - 7) Waldenses
 - 8) Anabaptists
 - 1.3 These true New Testament churches have been severely persecuted throughout the history of Christianity.
 - 1) They were persecuted by the Jewish leaders in the first few decades (until A.D. 70 when Rome destroyed Israel).
 - 2) They were persecuted by many of the Roman emperors.
 - Nero
 - Marcus Aurelius
 - Diocletian
 - 3) The Roman Catholic Church (especially during the "Dark Ages")
 - 4) Protestant Reformers
 - Martin Luther and the Lutheran Church
 - John Calvin and the Reformed churches
 - The Anglican Church (Church of England)
 - The Puritans of Massachusetts Bay Colony – they came to America for freedom of *their* religion, not to establish freedom of religion.
 - 5) Communism and wicked dictatorships
 - 6) Islam and Hinduism

2. Apostate churches

2.1 Apostasy is from a Greek word (*apostasia*) meaning a falling away; abandonment; to turn away from New Testament doctrine (II Thessalonians 2:3; I Timothy 4:1-3; II Timothy 3:5; 4:2-4; II Peter 2:1-2; I John 2:18-19).

2.2 The roots of the apostate church were a blend of several religious systems.

- 1) Tradition
- 2) Judaism
- 3) Paganism
- 4) Gnosticism: a secret society of intellectuals
- 5) Greek philosophy

2.3 This apostasy of the first few centuries led to the Roman Catholic Church (Revelation 17:1-6).

- 1) The apostate church is universal – the meaning of the word catholic (17:1, *sitteth upon many waters*, 15).
- 2) The apostate church was established as a state church by the Roman Emperor Constantine in A.D. 313 (17:2; cf. Matthew 22:21).
- 3) The apostate church is a wealthy church (17:4).
- 4) The apostate church has produced many other churches (17:5).
 - Eastern Orthodox Churches (Greek and Russian)
 - Lutheran Churches
 - Presbyterians
 - Congregational Churches
 - The Anglican Church (Church of England)
 - Methodist and Wesleyan Churches
 - Pentecostal churches
 - Church of Christ
- 5) The apostate church persecuted true New Testament churches (17:6).
- 6) The apostate church is centered in Rome (17:9). The city of Rome was built on seven mountains.

Apostasy Prophesied in the Parables

1. The parables of Matthew 13 are related to the *kingdom of heaven*, not Christ's earthly

kingdom.

2. Four of the parables illustrate the spread of apostasy.

2.1 The Sower (Matthew 13:1-9, 18-23)

- 1) The seed is the word of the kingdom (the gospel).
- 2) The four soils represent people and nations. Many are unresponsive to the gospel message.
- 3) Three of the four turn away from the truth.
 - The wayside: those who do not understand, and the truth is taken away by Satan (13:19)
 - Stony places: those who fall away in times of persecution for the Word of God (13:20-21)
 - Among thorns: those who fall away because of worldly cares and the deceitfulness of riches (13:22)

2.2 The Tares (Matthew 13:24-30, 36-43)

- 1) Tares look like wheat but have no fruit. When mature, they will stand upright and produce a black, poisonous seed that must be removed from the wheat before the harvest.
- 2) Christ has His true believers and churches.
- 3) Satan has his false ministers and churches among the true ones (II Corinthians 11:13-15).
- 4) Apostate Christianity will be cast into the lake of fire (13:40-42).

2.3 The Mustard Seed (Matthew 13:31-32)

- 1) A small beginning of Christianity (mustard seed) experienced explosive growth in the first centuries.
- 2) Christianity became filled with evil (birds).

2.4 The Hidden Leaven (Matthew 13:33)

- 1) The leaven of false teaching would permeate Christianity until the whole was leavened (Matthew 16:6-12).
 - The leaven of legalism (Pharisees)
 - The leaven of liberalism (Sadducees)
- 2) The woman represents the influence of false religion (Revelation 2:20-23).

#5 Biblical Authority

The Basis for Our Authority

1. Our authority is not from our lineage or heritage as Baptists.
2. Our authority is not from a denominational hierarchy.
3. Our authority is not from church tradition.
4. Our authority as Baptists is based upon the Word of God (Matthew 7:28-29).

The Basis for the Bible's Authority

1. Inspiration of the individual words of Scripture (II Timothy 3:16; II Peter 1:21)
 - 1.1 The Greek word *theopneustos* means given by the Spirit of God (II Timothy 3:16).
 - 1) The Greek word *pneuma* is translated as *spirit* 322 times; 91 times as *ghost*; once as *wind*; and once as *life*.
 - 2) *Pneuma* is never translated as breath or breathed.
 - 1.2 God the Holy Spirit gave the writers of the Bible the exact words (verbatim) to write in the entire Bible (verbal, plenary inspiration). If one believes in *verbal* inspiration, then he of necessity must believe in word-for-word inspiration.
 - 1.3 God the Holy Spirit *supernaturally* used the individual human writers as the instruments in the recording of Scripture (Isaiah 8:1; 30:8).
 - 1) The Author of Scripture is the Holy Spirit, not men (II Samuel 23:2; Luke 1:70; Acts 1:16; 1 Thessalonians 2:13).
 - 2) The same Greek word for *moved* (II Peter 1:21) is translated *driven* in Acts 27:17.
 - 3) Old Testament prophets often did not understand what they were writing (Daniel 12:8-9; I Peter 1:9-12).
 - 1.4 The scope of inspiration applies to more than just the originals.
 - 1) Individual words (Isaiah 51:16a; Jeremiah 1:5; 30:1-2; 36:2, 4, 6)
 - 2) Letters (Galatians 3:16, singular and plural)
 - 3) Tenses (Matthew 22:31-32 and Mark 12:26-27, present tense *I am*; John 3:13, the present *is in heaven* even while Jesus was on earth)
 - 4) Copies and translations of scripture (Acts 2:4-11; I Corinthians 14:21, *with men of other tongues and other lips will I speak*)

- Timothy was saved because he had known the *holy scriptures*. He did not have the original copies of the Old Testament (II Timothy 3:15-16).
 - Bible inspiration is stated in the *present* tense, not the *past* tense. *All scripture is given*, not was given, by inspiration of God. The verb structure of II Timothy 3:16 requires the present tense verb is – *all scripture is given...and is profitable*.
 - The usage of the term *scripture* in the New Testament refers to copies, not the originals (Acts 17:2, 11; Luke 24:45; John 5:39; Romans 15:4; 16:26; II Peter 3:16)
2. Preservation of every word of Scripture (Psalm 12:6-7; 33:11; 111:7,8; 119:89, 152, 160; Matthew 4:4; 5:18; 24:35; Luke 4:4; 16:17; I Peter 1:23-25; Revelation 22:18-19)
- 2.1 God *supernaturally* superintended the *copying of Scripture* so that they remain true to the originals. What He began with *inspiration* He continues with *preservation*.
- 2.2 *Preservation* applies directly to the copies of Scripture (we no longer have the originals) and translations (not paraphrases) based on the inspired originals.
- 2.3 Manuscript copies (the Masoretic text and the *Textus Receptus*) confirm the accuracy of the King James Bible.
- 1) The King James Bible is the last English translation based on these manuscripts.
 - 2) All modern versions are translated from a small percentage of manuscripts that deleted sections of Scripture (Mark 16:9-20; John 7:53 - 8:11; Acts 8:37; I John 5:7).
 - 3) God desires an inspired, infallible, preserved copy of the Bible in every language of the world.
- 2.4 Twenty-six early church "fathers" who died before A.D. 400 quote from sections of the Bible questioned by modern critics (*Defending the King James Bible*, p.44).

Applying the Truth

Do you understand that the Bible should be our *only* authority for faith and practice, not just our *final* authority (pastor; church)?

#6 *Autonomy (Self-Government) of the Local Church*

Forms of Church Government

1. Centralized government of the Catholics and Episcopalians
2. Representative government of the Presbyterians and Methodists
3. Denominational government of Baptist conventions with limited control over churches and colleges
4. Associational government of Baptist associations organized for common causes (education, missions, special ministries) which kept some elements of the convention system
5. Independent, local Baptist churches

Biblical Church Government

1. The local church is accountable to Jesus Christ, not a denominational hierarchy.
2. A church should act as a theocracy, not a democracy.
 - 2.1 Christ is to be preeminent, not a majority (Ephesians 1:22-23; Colossians 1:18).
 - 2.2 Many churches are only a majority decision away from false doctrine.
3. The church is local in nature, not universal (*churches* plural, not singular).
 - 3.1 The word *catholic* means universal.
 - 3.2 The Greek word (*ekklesia*) translated as *church* refers to a called-out assembly.
 - 3.3 Many local *churches* can be identified throughout the New Testament.
 - 1) Acts 9:31 – the *churches*... throughout all Judaea, Galilee, and Samaria
 - 2) I Corinthians 16:19 – *churches of Asia*
 - 3) Galatians 1:2 – *churches of Galatia*
 - 4) Galatians 1:22 – *churches of Judea*
 - 5) Revelation 1:4, 11, 20; 2-3 – *seven churches*
 - 6) Revelation 22:16 – *churches*
4. The local church is the highest authority in caring for matters of discipline, not a church hierarchy (Matthew 18:15-17; I Corinthians 5:1-5).
5. In cooperation with the Holy Ghost, the local church is responsible for sending out missionaries, not mission agencies or denominations (Acts 13:1-3). Note that a church split over things other than doctrine and separation standards is not a good reason for

starting another church.

6. The local church must act as the pillar and ground of the truth (I Timothy 3:14-16; Acts 15:1-6, 22-32).
 - 6.1 Proper conduct and behavior in the house of God (I Timothy 3:15a)
 - 1) A church's *beliefs* will affect *behavior*.
 - 2) Churches with modernism will lower their standards.
 - 6.2 Right doctrine (3:15b-16)
 - 1) Truth does not change (*the pillar and ground of the truth*).
 - 2) The church is the pillar and ground of the *truth*, not traditionalism (Matthew 15:1-9).
 - Tradition is the living faith passed on from generation to generation (II Thessalonians 2:15; 3:6).
 - Traditionalism confuses human customs with Divine commands. It evidences itself through resistance to changing matters where the Bible is silent ("We have never done it that way before!").

Separation of Church and State

1. The local church should be free from outside control of the government (Matthew 22:15-22; Acts 5:27-29).
 - 1.1 This does not mean a removal of religion from public life (freedom of religion, not freedom from religion).
 - 1.2 The local church and government are both ordained by God and have separate functions Biblically (Romans 13:1-7).
2. The following are unbiblical church and state relationships.
 - 2.1 A government-controlled church under the control of Communism
 - 2.2 A church-controlled government under the control of Islam and Hinduism
 - 2.3 A state-sanctioned church like the Church of England and Lutherans in Germany

Applying the Truth

1. Consider if your church truly is an *independent* Baptist church, free from outside control.
2. As a church starts another local church, there is often a temptation for the "mother" church to control the new church. What can be done to avoid this problem?
3. How committed are you to a local, independent, Baptist church?

#7 Priesthood of All Believers

A Biblical Priesthood

1. All believers in Christ are included in a priesthood (I Peter 2:4-5, 9-10; Revelation 1:5-6).
2. All believers have direct access personally to God through Jesus Christ (I Timothy 2:5; Hebrews 4:14-16; 10:19-22).
3. Confession to a human priest is not necessary (I John 1:9).

Perversions of the Priesthood

1. Many churches probably began to move from the Biblical understanding of the priesthood of all believers toward the end of the apostolic age (Revelation 2:6, 15).
 - 1.1 *Nicolaitan* is derived from two Greek words: *nikao* (to conquer) and *laos* (people or laity). They sought lordship over God's heritage (I Peter 5:1-4; III John 8-9).
 - 1.2 The deeds and doctrine of the Nicolaitans divided Christianity into two classes: the "clergy" and laity (I Corinthians 12:12-25). Galatians 3:28 says all are equal in the body of Christ.
 - 1.3 Jesus expressed strong hatred for both the deeds and doctrine of these teachers.
 - 1.4 This unscriptural philosophy found its full expression in the Roman Catholic papacy and priesthood.
2. Several stages of increasing power leading to an elite priesthood can be traced in the early centuries of Christianity (David Cloud, *History of the Churches*, p. 25-27).
 - 2.1 Elders increased their authority over people within local congregations.
 - 2.2 Elected presidents of church associations who came from large metropolitan churches exercised authority over smaller churches.
 - 2.3 A distinction was made between elders and bishops. In the New Testament, they referred to the same office. At the Nicene Council in A.D. 325, there were 318 "bishops" summoned by Roman Emperor Constantine.
 - 2.4 Five centers of Christianity were established in Alexandria, Egypt; Antioch, Syria; Constantinople in Asia Minor (Turkey); Jerusalem; and Rome.
 - 2.5 These five centers narrowed to two – Rome and Constantinople.
 - 2.6 Pope Leo I (A.D. 440-461) proclaimed himself to be lord of the whole church.
 - 2.7 Gregory the Great (A.D. 590-604) solidified the Roman papacy.

- 2.8 Pope Theodore I (642-649) was the first to adopt the title "Supreme Pontiff" after the Roman Empire fell.
3. The Roman Catholic Church has an established priesthood that exalts men to equality with Christ. *"The Council of Trent, whose decrees must be accepted by all Roman Catholics under pain of mortal sin or excommunication, says, "The priest is the man of God, the minister of God...He that despiseth the priest despiseth God; he that hears him hears God. The priest remits sins as God ... The priestly course of preparation reaches its climax in a colorful and solemn ordination ceremony, in which the bishop pronounces the awesome words: 'Thou art a priest forever, according to the order of Melchizedek.'"*
(Loraine Boettner, *Roman Catholicism*, p. 51, 63; quoted from *Way of Life Encyclopedia of the Bible and Christianity*, p.495)
- 3.1 Catholic priests claim the power to forgive people of their sins.
"The priest has Christ's power. He can forgive every sin, provided that we confess sincerely and with a contrite heart... (*The Art of Teaching Christian Doctrine*, p. 152; quoted from *Way of Life Encyclopedia*, p. 496)
- 3.2 Priests offer sacrifices during the "mass."
"The two greatest powers of the priests are those by which they forgive sins and change bread and wine into the body and blood of Christ ... the power to consecrate bread and wine into the body and blood of Christ has been transmitted to priests down through the generations ... The priest himself can never grasp the sublimity of this power. He calls God back to earth again because through him the Incarnation has once again been renewed. He actually holds the Creator in his hands ... "The priest at the altar is at Mass as Jesus was on Calvary. His function is to bring God to men and raise men to God. He consecrates and sacrifices..."
(L.G. Lovasik, *The Eucharist in Catholic Life*, p. 26-27, 95; quoted from *Way of Life Encyclopedia*, p. 496)
- 3.3 Priests bless the people through seven sacraments they claim have saving merit.
"A sacrament is an outward sign instituted by Christ to give grace. The sacraments receive their power to give grace from God, through the merits of Jesus Christ. The sacraments give sanctifying grace..."
(*The Eucharist in Catholic Life*, p.11; quoted from *Way of Life Encyclopedia*,

p. 498)

3.4 Popes, cardinals, bishops, and priests keep people from God.

Deeds and Doctrines of Nicolaitanism

1. Conquer the people through intellectualism (Acts 4:13, the apostles were uneducated).
 - 1.1 Only the "clergy" was trained to read the Latin bible.
 - 1.2 Today, Greek and Hebrew "scholars" cast doubt upon the inspired, preserved Word of God (Revelation 22:18-19). *"The present-day believer should read his Bible with the faith that it is God's Word, but with the humility of recognizing that he may not be able to solve every textual problem that may exist in our Bibles. The believer may safely leave such problems to the discussions of theological and textual "experts." He should not try to become a botanist, but simply feed on the fruit of the Word. He can let the scholars chew over dry bones."*
(Stewart Custer, *The Truth About the King James Bible Controversy*, p. 16)
2. Give the people a bible that changes God words (II Corinthians 2:17).
 - 2.1 Jerome's corrupted Latin Vulgate was completed in A.D. 420.
 - 2.2 Alexandrian manuscripts with thousands of changes became the foundation for the modern English translations.
3. Keep the Word of God from the people (Hosea 4:6).
 - 3.1 Spiritual darkness dominated Europe for one thousand years.
 - 1) Infant mortality rates greatly increased – often names were not given to children until their seventh birthday.
 - 2) Personal hygiene was neglected. People lived in ignorance of the Old Testament principles that protected health and society from disease.
 - 3) Illiteracy and ignorance increased.
 - 3.2 The Roman Catholic pope made all copies of the true Word of God illegal.
 - 3.3 Only the corrupted Latin Vulgate was legal, and the common man could not read it (cf. Mark 12:37b, the *common people* heard Jesus gladly).
4. Change the meaning of Bible terms.

Application of Truth

1. Do you take seriously your position in Christ as a member of His royal, *holy* priesthood?
2. Do you *hate* the deeds and doctrine of those who divide Christianity?

#8 Two Ordinances: Baptism and the Lord's Supper

Baptism by Immersion

1. Baptism by immersion is for believers only – the Bible says nothing about infant baptism (Matthew 28:19-20; Acts 2:41; 8:12, 35-38; Romans 6:1-4).
2. The Greek word (*baptizo*) translated as baptism means to immerse and make fully wet (John 3:23; Matthew 3:16; Acts 8:38).
3. Baptism pictures the death, burial, and resurrection of Jesus Christ (Romans 6:3-4).
4. The Greek words for sprinkling and pouring are never used in the Bible for baptism.
5. Corruption of baptism entered Christianity within the first two decades (Acts 19:1-7).
 - 5.1 Baptism was changed from a testimony of repentance and faith to the means of salvation.
 - 5.2 Once it was taught that baptism was the means to salvation, churches began baptizing infants about A.D. 370.
 - 5.3 Augustine (353-430) developed arguments for infant baptism and strongly opposed those who taught Scriptural baptism.
 - 5.4 In A.D. 789, Emperor Charlemagne issued a law that infants must be baptized.
 - 5.5 Immersion continued to be the method of baptism for about 1,300 years.
6. Great persecution has come from apostate churches primarily because of this distinctive.

The Lord's Supper

1. The Lord's Supper is for baptized believers (Acts 2:41-42; I Corinthians 11:23-33).
2. The Lord's Supper is a *memorial* of Christ's sacrifice (*in remembrance of me*).
 - 2.1 Baptism pictures *union* with Christ at salvation.
 - 2.2 The Lord's Supper pictures *communion* with our Saviour.
 - 2.3 The picture of the Lord's Supper requires unleavened bread and unfermented fruit of the vine (sinless body and blood of the Lord).
3. The Roman Catholic Church teaches *transubstantiation* – a *magical* ritual whereby the elements supposedly become the actual body and blood of Christ (established as an official doctrine in A.D. 1215). Christ is re-sacrificed each time the Mass is observed (why Christ is still on the Catholic crucifix).
 - 3.1 The New York Catholic Catechism states, "*Jesus Christ gave us the*

sacrifice of the Mass to leave to His Church a visible sacrifice which continues His sacrifice on the cross until the end of time. The Mass is the same sacrifice of the cross. Holy Communion is the receiving of the body and blood of Jesus Christ under the appearance of bread and wine."

- 3.2 Pope Pius IV stated, "*I profess that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into the body, and the whole substance of of the wine into the blood, which the Catholic Church calls Transubstantiation."*
4. Many Protestant churches teach *consubstantiation* – the *mystery* whereby the presence of Christ supposedly joins with the elements.

Roman Catholic Sacraments

The Roman Catholic Church teaches that there are seven sacraments with saving merit. "*The seven sacraments are the necessary means established by Christ through which His redeeming, life-giving, sanctifying grace is imparted to individuals' souls.* (L.G. Lovasik, *The Eucharist in Catholic Life*, p. 14; quoted from *Way of Life Encyclopedia*, p. 492)

1. Baptism: primarily infants receive baptism through sprinkling or pouring. Catholics also practice proxy baptism – baptism in the place of someone who has died.
2. Confirmation: a rite given following baptism in which the priest anoints the person with oil, and it is believed that the recipient receives the Holy Spirit as the priest lays on his hands.
3. The Eucharist (celebration of the Mass)
4. Penance: confession to a priest and doing good deeds and rituals to make restitution for sins committed
5. Holy Matrimony (marriage)
6. The Last Anointing (Extreme Unction): last anointing rituals for the dying, including a last confession and taking of the Eucharist
7. Holy Orders (ordination to the priesthood)

Application of Truth

Do you understand the significance of the *two ordinances* ordained by Jesus Christ?

#9 Individual Soul Liberty

Understanding Soul Liberty

1. The Bible teaches that every individual will give an account directly to God (Romans 14:1-5, 10-12, 22-23).
2. God has given each individual freedom of choice.
 - 2.1 Adam chose to disobey God's prohibition (Genesis 2-3).
 - 2.2 God gave Israel a king when they demanded one (I Samuel 8).
 - 2.3 Israel refused to believe in Jesus as their Messiah (Luke 13:34; John 1:11-13).
 - 2.4 The Jewish leaders resisted the Holy Ghost (Acts 7:51-53).
 - 2.5 Jesus does not force His way into a church. He knocks for admission (Revelation 3:20).
3. Every individual should have liberty to study the Bible for themselves (II Timothy 2:15; Acts 17:11).
4. Believers have a Biblical responsibility to preach the truth of the Word of God (Matthew 28:19-20; II Corinthians 5:9-11).
 - 4.1 Persuade but not persecute those who refuse to believe
 - 4.2 Exhort but not coerce
 - 4.3 Witness but not force a decision
5. Christian liberty has limitations Biblically (I Corinthians 6:12; Galatians 5:13).
 - 5.1 Liberty is not freedom to disobey Scripture (Psalm 119:45; James 1:25).
 - 5.2 Liberty is not freedom to act without regard for others (Romans 14:7, 13, 21; I Corinthians 8:9; 10:23-33).
 - 5.3 Liberty is not toleration of open sin in members of the church (I Corinthians 5:1-5).
 - 5.4 Liberty is not a license for evil (I Peter 2:16).

Religious Liberty in History

1. Many religious leaders and government officials have used coercion to control people.
 - 1.1 Ahab and Jezebel tried to force Israel into worshiping false gods (I Kings 16:29-33; 18:3-4).
 - 1.2 The Jewish Sanhedrin attempted to silence the Jerusalem church (Acts 5:27-29).
 - 1.3 The Roman Caesars brutally persecuted Christians for not worshiping them

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(Revelation 2:10, 13).

- 1.4 Roman Emperor Constantine ordered everyone in the empire to become Christians. Unconverted pagans brought their false religion with them and corrupted the churches.
- 1.5 Roman Catholic popes for centuries tried to force people into the Catholic Church. An estimated fifty million Anabaptists were martyred in the inquisitions and crusades (Revelation 17:6).
- 1.6 Protestants persecuted Anabaptists and Baptists for their Biblical convictions.
 - 1) Lutherans (the state church of Germany)
 - 2) Episcopalians (the Church of England)
 - 3) Presbyterians (the Church of Scotland)
 - 4) Calvinists (the Reformed Church in Switzerland)
- 1.7 Christianity is illegal in strongly Islamic countries.
- 1.8 Hindus often persecute Christians and burn their church buildings.
- 1.9 Christians in pagan cultures are often persecuted.
- 1.10 Communistic and socialistic governments attempt to suppress religious liberty and enforce atheism and humanism.
- 1.11 Christians are now facing criminal charges for their beliefs.
2. Baptists have not taken up arms when persecuted (Matthew 10:16-23; cf. 26:51-52; Romans 12:17-21).
3. History reveals that Anabaptists stood firmly for religious liberty by not yielding to the coercion of the powerful Roman Catholic Church.
4. Baptists fled persecution in Europe only to find it in the American colonies.
 - 4.1 Congregationalists persecuted them in Massachusetts. Baptist Obadiah Holmes was severely whipped for holding a prayer meeting and denying infants baptism.
 - 4.2 They were persecuted by Roman Catholics in Maryland.
 - 4.3 In Connecticut, Baptists were heavily taxed and had land confiscated to pay for Presbyterian churches.
 - 4.4 Episcopalians persecuted Baptists in Virginia as late as the early 1800s.
 - 1) John Ireland was arrested and several attempts were made to kill him.
 - 2) Patrick Henry defended several Baptists who were accused of disturbing

the peace for simply witnessing to people they met.

- 3) Laws were passed that greatly limited Baptist pastors.
 - Only one Baptist preacher was permitted per county.
 - Baptist preachers could only preach one time each quarter.
 - Mission work and revival meetings were forbidden.

4.5 Rhode Island was established through the efforts of John Clarke.

- 1) Roger Williams was a seeker, not a Baptist.
- 2) Baptist John Clarke obtained a charter for the colony after twelve years of appealing to the English government.
- 3) John Clarke started the first Baptist church in America in 1638 in Newport, Rhode Island.

5. Many Baptists fought for religious liberty in the American Revolutionary War.

6. Baptists influenced the writing of the American Constitution.

6.1 Baptists opposed Patrick Henry's suggestion of recognizing four state churches:

- 1) Episcopalians
- 2) Presbyterians
- 3) Congregationalists
- 4) Baptists

6.2 Thomas Jefferson formed ideas of government from a Baptist church he attended as a young man.

6.3 James Madison became a "friend of the Baptists" and assisted in the writing of the Constitution.

Application of Truth

1. How do you respond to those who believe differently than you (II Timothy 2:24-26)?
2. Are you preparing for your day of accountability to the Lord (II Corinthians 5:9-10)?

#10 Saved, Baptized Church Membership

Understanding Regeneration

1. Regeneration is not morality (Matthew 19:16-22). The rich ruler knew something was lacking even though he sought to keep the ten commandments.
2. Regeneration is not found in good works (Ephesians 2:8-9).
3. Regeneration is not found in religious ceremonies or sacraments.
4. Regeneration is not a reformation of life.
5. Regeneration is not an emotional experience (a psychological emotion).
6. Regeneration is not a natural birth – a person is not born a Christian (John 3:3-7).
7. Regeneration is not intellectual assent (3:2, 10; James 2:19).
8. Regeneration is a work of the Spirit of God (John 3:8; Titus 3:5).
 - 8.1 Believers are made partakers of the divine nature (II Peter 1:4).
 - 8.2 Believers are "re-gened" in the new birth (born again, John 3:7; I John 5:1).

Security of the Believer

1. Baptists are one of the few religious groups who teach the eternal security of believers.
2. Calvinistic Protestants teach the perseverance of the saints. The "elect" must persevere in their faith.
3. The Roman Catholic Church teaches that heaven can only be gained through their sacraments. Even good Catholics still supposedly spend time in purgatory.

New Testament Principles

1. Require conversion and immersion baptism before membership (Acts 2:37-42).
 - 1.1 The preaching of the gospel brought conviction (2:37).
 - 1.2 Repentance took place before faith (2:38a; 20:21; Mark 1:15b).
 - 1) Many independent Baptists preach repentance *after* faith resulting in false professions and untransformed lives.
 - 2) Repentance toward God leads one to believe in the gospel.
 - 1.3 Those who believed were baptized by immersion (2:41; 8:12).
 - 1.4 About three thousand people were added to the 120 "charter" members (2:41b).
2. Question people thoroughly about their religious experience (Acts 19:1-7).
 - 2.1 Paul questioned twelve men in Ephesus about their spiritual condition (19:1-3, 7).

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- 2.2 Paul was not quick to accept their immersion baptism.
- 2.3 They were rebaptized after believing in Christ (19:5). There are several reasons people should be rebaptized before joining a church.
 - 1) Those who were "baptized" as infants
 - 2) Those who were immersed three times (cf. Romans 6:3-5)
 - 3) Those who were immersed in a church with a false gospel
 - 4) Those who were not baptized under the authority of a local church

The Importance of a Regenerated Church Membership

- 1. Church membership does not mean that someone is necessarily going to heaven.
 - 1.1 The parable of the ten virgins indicates that half of Christendom will be left behind in the rapture (Matthew 25:1-13).
 - 1.2 Judas made a profession as an apostle but was not saved.
- 2. The Holy Spirit does not indwell unbelievers (I Corinthians 3:16-17).
- 3. Requiring evidence of salvation protects the church from control by unbelievers (II Corinthians 6:14-18). Many decisions in denominational churches are made by unsaved leaders.
- 4. The local church is a *spiritual* house (I Peter 2:5; cf. I Corinthians 2:14).

Responsibilities of Membership

- 1. Be a positive witness for Jesus Christ (Acts 1:8).
- 2. Commit yourself to the local church (Acts 2:42, *they continued steadfastly*). Note that doctrine is before fellowship...
- 3. Seek the exaltation of Christ in the church (Ephesians 1:22-23; 3:20-21; Colossians 1:18).
- 4. Participate in the work of the ministry (Ephesians 4:11-16).
- 5. Live a pure life before the Lord (Ephesians 5:25-27).
- 6. Attend regularly and faithfully to exhort others (Hebrews 10:24-25).
- 7. Yield to the care and leadership of your pastor (Hebrews 13:17).
- 8. Support the local church through service and finances (I Peter 4:9-11; II Corinthians 8:1-5).

Applying the Word (James 1:22)

- 1. Do you know that you are saved and secure in Christ?
- 2. Are you a baptized member of a Bible-preaching, Christ-exalting church?
- 3. How committed are you to your own local church?

#11 Two Offices: Pastor and Deacons

Introduction

1. Paul indicates that there are only three "positions" in the church (Philippians 1:1).
 - 1.1 Saints (believing members)
 - 1.2 Shepherds (bishops)
 - 1.3 Servants (deacons)
2. Christ established both temporary and permanent offices for the church (Ephesians 4:11).
 - 2.1 Foundational offices (Ephesians 2:20)
 - 1) Apostles (Mark 3:14; I Corinthians 12:28)
 - Jesus Christ is the *Apostle* and High Priest of our profession (Hebrews 3:1).
 - Jesus called twelve disciples whom He appointed as apostles and sent them out as His representatives (Matthew 10:1-5a).
 - The message of the apostles was confirmed with signs and miracles (Mark 16:17-20; II Corinthians 12:12; Hebrews 2:3-4, note the past tense).
 - The office of apostle ended with the death of John the apostle (Acts 1:21-22). There is no Biblical support for apostolic succession.
 - 2) Prophets (I Corinthians 12:28; 13:8) – the office of prophet was no longer needed once the Bible was complete.
 - 2.2 Functional offices (Ephesians 4:11)
 - 1) Evangelists (II Timothy 4:5, *do the work of an evangelist*) – the equivalent of missionaries today who preach the gospel and establish churches
 - 2) Pastors and teachers

Two Local Church Offices: Pastor and Deacons

1. Pastor
 - 1.1 The pastor of the church serves under Jesus Christ.
 - 1) He is the Shepherd and Bishop (I Peter 2:25).
 - 2) He is the chief Shepherd (I Peter 5:4).

1.2 Various terms are used interchangeably to describe the function of the pastor of a local church.

- 1) Pastor (Ephesians 4:11; Jeremiah 23:2)
- 2) Teacher (Ephesians 4:11)
- 3) Elder (I Timothy 5:17; I Peter 5:1; spiritual maturity and authority)
- 4) Stars and angels (Revelation 1:20, messengers in the churches)
- 5) Bishop (Acts 20:28; I Timothy 3:1, overseer; general oversight of a church)

1.3 Qualifications (I Timothy 3:1-7; Titus 1:5-9, *must be*) – note that qualifications are emphasized more than responsibilities; God emphasizes *being* more than *doing*. God does not lower His standards for the man of God (Ezekiel 22:30).

- 1) Desire for the office (I Timothy 3:1)
 - It was not easy to fill the office of a local church bishop in the first century because of persecution.
 - The pastor of the church was the first to be martyred.
- 2) A man (I Timothy 3:1; 2:11-14; Titus 1:6)
- 3) Blameless as a steward of God (I Timothy 3:2; Titus 1:6; above reproach ethically, morally, spiritually, and financially; without justified allegation or accusation)
- 4) Husband of one wife (I Timothy 3:2; Titus 1:6) – (1) this would not refer to polygamy because having more than one wife was forbidden by Roman law during this period of history (Will Durant, *The Story of Civilization: Caesar and Christ*, p. 396). (2) This is a New Testament equivalent to the requirement of the priesthood (Leviticus 21:7, 14). (3) The emphasis of the Greek is upon *one*, "a one wife husband."
- 5) Vigilant (I Timothy 3:2, having a clear, focused mind; watchful)
- 6) Sober (I Timothy 3:2; Titus 1:8; a temperate, self-disciplined life; I Corinthians 9:24-27)
- 7) Good behavior (I Timothy 3:2, 14-15, a well ordered life; dignified; respectable)
- 8) Given to and a lover of hospitality (I Timothy 3:2; Titus 1:8, hospitable; a

- lover of strangers; Hebrews 13:2)
- 9) Apt to teach (I Timothy 3:2; Titus 1:9, teachable and thus having an aptitude for teaching others)
 - 10) Not given to wine (I Timothy 3:3; Titus 1:7, the Greek term refers to one who does not drink alcohol even socially; not near wine; in a broader sense, not controlled by any substance; cf. Leviticus 10:9-11)
 - 11) No striker (I Timothy 3:3; Titus 1:7, one who is not violent; one who is not contentious or quarrelsome)
 - 12) Not greedy of filthy lucre (I Timothy 3:3; Titus 1:7, not ambitious for gain; not a lover of money)
 - 13) Patient (I Timothy 3:3, equitable; gentle; kind; considerate; Titus 1:7, not soon angry)
 - 14) Not a brawler (I Timothy 3:3, one who abstains from fighting)
 - 15) Not covetous (I Timothy 3:3, not loving silver; not materialistic)
 - 16) One that ruleth well his own house (I Timothy 3:4-5)
 - The home is the place of training and proving for leadership in the local church.
 - The pastor is to have an exemplary family life.
 - A pastor's children are not perfect, but they should be respectfully in subjection (Titus 1:6; I Samuel 2:12-17, 27-36).
 - 17) Not a novice (I Timothy 3:6, inexperienced; a new convert)
 - A new convert with authority over others in the church is open to pride and the same condemnation as the devil.
 - In the Bible, thirty was an age of leadership (Joseph, Genesis 41:46; John the Baptist; Jesus, Luke 3:23)
 - 18) Have a good reputation in the community (I Timothy 3:7)
 - 19) Not self-willed (Titus 1:7, self-pleasing; arrogant)
 - 20) A lover of good men (Titus 1:8) – "a man is known by the company he keeps."
 - 21) Just (Titus 1:8, righteous character)
 - 22) Holy (Titus 1:8, pure morals; unblemished character)

- 23) Temperate (Titus 1:8, controlled by the Spirit of God; Galatians 5:23)
- 1.4 Responsibilities
 - 1) Protect the church (Acts 20:28-31; Hebrews 13:17)
 - 2) Feed the church (I Peter 5:2a; cf. Acts 6:4)
 - 3) Lead the church as an overseer (I Peter 5:2-3)
 - 4) Equip the saints for the work of the ministry (Ephesians 4:12)
- 1.5 Appointment (Titus 1:5, *ordain*: to appoint one to administer an office)
 - 1) Note that pastors are *ordained* to an office (Acts 14:23).
 - 2) Churches have separated ordination from the appointment to a ministry, adopting the cultural understanding of the term.
2. Deacons (I Timothy 3:8-13)
 - 2.1 Though Acts 6 is commonly considered the selection of the first deacons, it may not be the case.
 - 1) The same Greek word (*diakonia*) is used for *ministration* (verse 1) and *ministry* (verse 4, related to the apostles).
 - 2) Different requirements are mentioned than in I Timothy 3:8-13.
 - 2.2 Qualifications (I Timothy 3:8-13)
 - 1) A man (*a husband*)
 - 2) Grave (3:8, reverent; honorable; dignified; held in respect for honesty and integrity)
 - 3) Not double-tongued (3:8, not guilty of double-talk, saying one thing to one person and something different to another)
 - 4) Not given to much wine (3:8, not controlled by strong drink; never being intoxicated; Proverbs 23:1)
 - 5) Not greedy of filthy lucre (3:8)
 - 6) Holding to sound doctrine in a pure conscience (3:9, not knowingly violating the truth of God's Word)
 - 7) Proven, blameless character (3:10, *proved*: tested; examined; *blameless*: without cause for censure or criticism)
 - 8) A wife with godly character (3:11)
 - Grave

- Not slanderers (Greek *diabolos*, related to the devil's false accusations, Revelation 12:9-10; not a malicious gossip)
 - Sober (serious-minded)
 - Faithful in all things
- 9) Husband of one wife (3:12)
- 10) Ruling their own children and household well (3:12)
- 2.3 Men are often chosen for the office of deacon for the wrong reasons. It is better to have no deacons than to have unqualified men in the office.
- 1) Popularity among the people based on appearance, charisma, and likeability
 - 2) Past appointment to the office
 - 3) Politics, manipulating people to get a vote into the office
 - 4) Prosperity – a man who contributes large amounts of money to the church
- 2.4 Paul mentions the office of the deacon, not a board of deacons (I Timothy 3:10, 13).
- 2.5 Deacons are never called overseers of the church with authority over the pastor.

Application of Truth

1. The qualifications listed are standards that God desires in all believers. The offices of pastor and deacons are set up as examples for the church. What character qualities still need growth in your life?
2. Do you pray regularly for men of God to uphold a testimony that brings glory to God?

#12 Separation from Error

"Progressive" Christianity

1. Many churches are changing today to increase their crowd and their popularity.
2. Churches are choosing between traditional and "progressive" approaches to ministry.
 - 2.1 They are changing from a separatist to an ecumenical position.
 - 2.2 They are changing from psalms, hymns, and spiritual songs to music that appeals to the flesh.
 - 2.3 They are replacing evangelism with marketing techniques.
 - 2.4 They are replacing the preserved Word of God with corrupted translations of the Scriptures (II Corinthians 2:17). "Bibles that are different are not the same."
3. The Bible says to avoid those given to change (Proverbs 24:21-22).
 - 3.1 God does not change (Malachi 3:6; Hebrews 13:8).
 - 3.2 God's Word is preserved and does not change (Psalm 12:6-7; II Timothy 3:14-17; Revelation 22:18-19).
 - 3.3 Salvation through Jesus Christ has not changed (Acts 4:12; 20:21; I Corinthians 15:1-4; Galatians 1:8-9).
 - 3.4 Doctrine is not open to change and reinterpretation.
 - 1) Do not be carried about with every wind of doctrine (Ephesians 4:14).
 - 2) Commit the *same* doctrinal truths to faithful men (II Timothy 2:2).
 - 3) Earnestly contend for the faith which was *once delivered* to the saints (Jude 3).
 - 3.5 Biblical standards do not change with the culture (Proverbs 22:28; 23:10).
 - 1) Since God does not change, His moral values are the same.
 - 2) What was an abomination in the Old Testament is still an abomination today.
 - 3.6 Change occurs gradually and seems like progress because of growth.
 - 1) The church changes its philosophy of ministry.
 - 2) The atmosphere of the church changes – sensationalism replaces the power of the Spirit.
 - 3) The church begins to attract a different crowd (James 2:1-5).
 - 4) Standards of music and dress change.

- 5) Finally, the message of the church changes to continue attracting people (II Timothy 4:1-4).
- 3.6 Changing Biblical convictions is destructive to churches and individuals (Proverbs 24:22; I Timothy 1:18-20).

Full Scope of Separation

1. Believers are to separate *from* the world and error *to* God (Ezra 6:21; I Thessalonians 1:9). Separation has both positive and negative elements.
2. Believers are commanded to avoid worldly amusements, philosophies, values, practices, styles, and everything that is in direct opposition to the teachings of Scripture.
 - 2.1 Purpose in your heart that you will not be defiled by the things of the world (Daniel 1:8).
 - 2.2 Believers are not to be conformed to this world (Romans 12:2).
 - 2.3 Believers are to separate from unbelievers because they have nothing in common with them (II Corinthians 6:14 - 7:1). Too many "Christians" feel more comfortable around the unsaved than separated saints.
 - 2.4 Your walk (way of life) should clearly reveal that you are a child of God (Ephesians 5:1-12).
 - 2.5 God's grace should make a difference in the way you live (Titus 2:11-13).
 - 2.6 Friendship with the world makes you an enemy of God (James 4:4; I John 2:15-16).
3. Believers are to withdraw from those who claim to be *Christians* who are living in sin, unrepentant, or cooperating with false teachers.
 - 3.1 An unrepentant brother is to be treated as an unsaved man if he refuses to hear correction (Matthew 18:15-17).
 - 3.2 Mark and avoid those who cause doctrinal division (Romans 16:17-18). Sound doctrine unifies a church (Statement of Faith in the Constitution and By-Laws).
 - 3.3 Some may need to be delivered to Satan (I Corinthians 5:5; I Timothy 1:18-20).
 - 3.4 Have no fellowship with one who is called a brother but living in sin (I Corinthians 5:9-11, *railer*: one who uses abusive words).
 - 3.5 Withdraw from every brother in Christ who is *walking disorderly* (II Thessalonians 3:6-15, living an undisciplined life).

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4. Believers are to avoid and sometimes even *rebuke* false teachers.
 - 4.1 Pastors are appointed by the Holy Ghost for protection of the local church (Acts 20:26-31).
 - 4.2 Satan has self-appointed ministers who appear as ministers of righteousness (II Corinthians 11:12-15).
 - 1) Modernistic pastors who redefine Bible doctrines
 - 2) Cult leaders who teach damnable heresies
 - 3) New Evangelicals who encourage violation of Scriptural standards
 - 4.3 Anyone who teaches a false gospel is accursed (Galatians 1:6-9).
 - 4.4 Beware of being spoiled through false teaching (Colossians 2:4-8).
 - 1) Philosophy: religious reasoning; exaltation of human intellect
 - 2) Vain deceit: teaching without substance that leads one to believe what is false
 - 3) Tradition of men: customs, opinions, practices, rites, or doctrines transmitted from one man to others (Matthew 15:1-9; II Thessalonians 2:15, Biblical traditions)
 - 4) Rudiments of the world: adherence to and practice of religious rituals to produce a right standing before God
 - 4.5 Avoid prosperity preachers with their "health and wealth" message (I Timothy 6:3-11).
 - 4.6 Study God's Word and shun the profane and vain teaching of men (II Timothy 2:15-18).
 - 4.7 Turn away from those who only have an outward form of godliness (II Timothy 3:1-9).
 - 4.8 Pastors are commanded to exhort, convince, and rebuke with sound doctrine (Titus 1:9-16).
 - 4.9 Reject a heretic after the first or second admonition (Titus 3:10-11).
 - 4.10 Test all teaching with the truth of Scripture (I John 4:1-6; cf. Acts 17:11).
 - 4.11 Have nothing to do with apostates (II John 7-11).

Primary Concerns of Separation

1. The holiness of God, not happiness of man

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2. Loyalty first to the Word of God and second to institutions and denominations
3. A desire for the *purity* of the church before the *unity* of the church (Ephesians 5:25-27)

What is Destroying Churches Today

1. Using worldly amusements to win people (dances, "Christian rock" music, social drinking, or immodest dress standards)
2. Using a general label for churches (like Community Church or Worship Center).
 - 2.1 The purpose of a label is for identification of its contents.
 - 2.2 A denominational label should be evidence of the convictions, priorities, and practices of the group.
 - 2.3 Denominational labels become necessary when doctrinal error enters into the original group.
3. Ecumenism and New Evangelicalism (interdenominational evangelistic crusades, local multi-denomination ministerial groups)
 - 3.1 Ecumenism breaks down the barriers between fundamentalism and liberalism and often sends young believers into churches which reject God's Word.
 - 3.2 John 17:20-23 does not teach denominational oneness at the expense of doctrine.
 - 3.3 Converts must be separated from doctrinal error (Acts 19:8-9).
4. Hyper-Calvinism that destroys zeal for evangelism ("God will save the elect without our involvement.")
5. Textual criticism in colleges that attacks the preserved Word of God and diminishes confidence in the Bible
6. Blind loyalty to institutions more than the inspired, preserved Word of God
7. Democracy in the churches instead of a Theocracy with Christ as the Preeminent One (Colossians 1:18) – It does not matter what a majority thinks if it is in violation of the principles of God's Word!
8. Interpretation of the Bible based on modern culture

Applying the Truth

1. How separated are you from the ways of the world and doctrinal error?
2. Do you only emphasize the negative aspects of separation without the positive, being separated unto the Lord?

#13 The First Century

The Apostolic Period (A.D. 27-100)

1. The first local church was established in Jerusalem.
 - 1.1 Jesus was the "founding pastor" (John 10; I Peter 2:25).
 - 1.2 The disciples were the "charter" members (Matthew 10:1-4).
 - 1.3 They baptized many converts (John 4:1-2).
 - 1.4 They sought to win Jews first (Matthew 10:5-6; Luke 24:47; Acts 1:8; 13:44-49; Romans 1:16).
 - 1.5 Peter was appointed as Christ's successor (John 21:15-17; Acts 1:15; 2:14; 4:8).
 - 1.6 Many church historians estimate that the church in Jerusalem grew to fifty thousand or more before the disciples were scattered (Acts 2:41; 4:4; 5:14, 16, 27-28; 6:1).
 - 1.7 James apparently succeeded Peter after he went to Caesarea (Acts 10; 15).
 - 1.8 One local church in Jerusalem became many churches (Acts 8:1, 4; 9:31; 11:19-20; 14:23).
2. The church in Antioch, Syria, became a center for missions.
 - 2.1 Barnabas was sent to help organize the church (Acts 11:19-26).
 - 2.2 Barnabas and Saul were sent out as missionaries (Acts 13:1-4).
 - 1) They were sent out by a local church, not a missions agency.
 - 2) They were not sent out by a denomination.
 - 3) They were not sent out by a para-church organization.
 - 2.3 The apostle Paul went on three missions trips.
 - 1) Asia Minor (Acts 13-14)
 - 2) Europe (Acts 15-18)
 - 3) Revisited churches to establish them (Acts 18-21)

Doctrinal Perversion in the First Century

1. Relativism: there is no objective truth (John 18:38; cf. I Timothy 3:15)
2. Legalism: adding the keeping of the law to salvation (Acts 15:1-5)
3. Antinomianism: total disregard for the law, believing that grace allows one to sin freely (Romans 6:1-2)

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4. Charismaticism: emphasis on the charismatic gifts (I Corinthians 14)
5. Gnosticism: a mixture of Judaism, Christianity, heathen philosophy (Colossians 2:8-10)
6. Asceticism: salvation through abstaining from certain things (Colossians 2:20-23; I Timothy 4:1-3)
7. Allegoricalism: spiritualizing the interpretation of truth (II Timothy 2:15-18)
8. Rationalism and skepticism: exalting reason over faith (II Peter 3:3-4)
9. Arianism: a denial of the full deity of Jesus Christ (I John 4:1-3; cf. I Timothy 3:16, modern translations have *He*, not *God...*). This teaching is now found in the Jehovah's Witnesses.
10. Nicolaitanism: an expanding of the rule of church leaders beyond their local church (Revelation 2:6, 15; III John 9-10)
11. Paganism (Revelation 2:14, 20)
 - 11.1 The way of Balaam: covetousness (II Peter 2:15-16)
 - 11.2 The error of Balaam: ignorance of God's righteousness and relying upon human reasoning (Jude 11)
 - 11.3 The doctrine of Balaam: compromise (Revelation 2:14; Numbers 22-25)
 - 11.4 The teaching of Jezebel: women "prophetesses" who oppose Bible preachers and encourage worldliness and idolatry (I Kings 16:31; 18:3-4, 19; II Kings 9:22)

Persecution in the First Century

1. Saul of Tarsus and other Jewish leaders imprisoned and killed believers (Acts 8:1-4; 9:1-2; 22:4; 26:9-11).
2. Many Christians were brutally tortured and killed in the time of Nero and Domitian (Hebrews 11:33-40; Matthew 5:10-12).
 - 2.1 They were dressed in animal skins and torn to pieces by wild beasts.
 - 2.2 They were crucified like their Saviour.
 - 2.3 They were burned with torches and lamps after being lacerated with scourges.
 - 2.4 They were used as torches to light Nero's gardens at night.
 - 2.5 They were given to wild beasts and gladiators as entertainment in the arena.
3. Baptist historian James Beller lists many first-century martyrs for the cause of Christ (*The Baptist History Workbook*, p.8).
 - 3.1 John the Baptist was beheaded by Herod.
 - 3.2 Stephen was stoned (A.D. 34, Acts 7).

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- 3.3 James the brother of John was beheaded by Herod Agrippa I (A.D. 45, Acts 12).
- 3.4 Philip was stoned in Phrygia (A.D. 54).
- 3.5 James, the half-brother of Jesus was beaten to death on the steps of the temple in Jerusalem (A.D. 63).
- 3.6 Barnabas was burned to death on the island of Cyprus (A.D. 64).
- 3.7 John Mark was dragged through the streets of Alexandria until his death (A.D. 64).
- 3.8 Peter was crucified upside down by Nero (A.D. 69).
- 3.9 Paul was beheaded by Nero (A.D. 69).
- 3.10 Aristarchus was murdered in Rome (A.D. 70).
- 3.11 Several friends of the apostle Paul were martyred under Emperor Nero.
- 3.12 Silas was beaten to death in Macedonia (A.D. 70).
- 3.13 Onesiphorus was torn and dragged to death by horses at Hellespontus (A.D. 70).
- 3.14 Andrew was crucified in Achaia (A.D. 70).
- 3.15 Bartholomew was flayed alive in Armenia (about A.D. 70).
- 3.16 Thomas was tormented with red-hot plates before he was stabbed to death with spears (A.D. 70).
- 3.17 Matthew was nailed to the ground and beheaded.
- 3.18 Simon Zelotes and his brother Judas Thaddeus were crucified and beaten with sticks.
- 3.19 Matthias was crucified and beheaded.
- 3.20 Luke was killed through hanging in Greece (A.D. 93).
- 3.21 Antipas was roasted alive in Pergamos in the presence of the other saints (A.D. 95, Revelation 2:13).

Application of truth

- 1. Are you committed to your local church?
- 2. Are you a Baptist by preference? or conviction? The coming persecution will put that to the test!
- 3. Are you searching the Scriptures daily to have discernment in recognizing and exposing false teaching?
- 4. Many martyrs were willing to spill their blood for the cause of Christ. Have you counted the cost for the testimony of Jesus Christ?

#14 The Post-Apostolic Period

The Montanists

1. Montanism had its roots in Asia Minor (Phrygia) and spread throughout Europe and Africa.
2. Montanus was a converted priest from a pagan cult who began preaching about A.D. 156.
3. They were labeled as heretics because of their protest against corruption in the established churches. Someone writing in the mid-second century wrote, *"Customs have become worldly; discipline is relaxed; rulers and ruled are all languishing, and many among them are corrupt, covetous, greedy, hypocritical, contentious, slanderers, libertines, spies, renegades, schismatics. Worthy teachers are not wanting, but there are also many false prophets ... for whom the greatest thing in life is not the practice of piety and justice, but the strife for the post of command."* (David Cloud, p. 21)
4. Montanus opposed the rise of prominent bishops over independent local churches.
5. Montanus was accused of claiming to be the Holy Spirit.
 - 5.1 Lutheran historian Mosheim in *Church History* accused Montanus of claiming to be the Paraclete. However, the translator of Mosheim's history adds the following footnote, *"Those are undoubtedly mistaken who have asserted that Montanus gave himself out that he was the Holy Ghost."* (Volume I, pg. 188)
 - 5.2 Armitage in his *History of the Baptists* wrote, *"For this reason Montanus was charged with assuming to be the Holy Spirit, which was simply a slander."* (p. 175)
6. Montanists believed in a regenerated church membership. *"They clearly apprehend the fundamental truth that a church of Christ should consist of the regenerate only ... There is no evidence that they baptized infants, and their principle of a regenerate church would naturally require the baptism of believers only."* (H.C. Vedder, *A Short History of the Baptists*, p. 62).
7. Montanists practiced immersion baptism since there was no other form used in the second century.
8. Some Montanists assumed unbiblical practices.
 - 8.1 Ordination of women because of the Biblical teaching of equality in Christ
 - 8.2 Celibacy of pastors for practical, not theological reasons (I Corinthians 7:8-9, 26, 29)
9. The Catholic council at Constantinople (AD 381) condemned the Montanists as heretics.

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- 9.1 "Roman Catholic writing abounds with references to their heresies" (*The Noble Army of Heretics*, Bill Jackson, p. 13).
- 9.2 Charges listed in the 1983 *Catholic Almanac* include the following:
- 1) Teaching the imminent second coming of Jesus Christ
 - 2) Denial of the power of the church to forgive sins
 - 3) Excessively rigorous morality
- 9.3 Historian Dr. William Williams concluded, "*Their emotionalism stemmed from their belief that a true experience of grace is evident in the believer's life, as many other teachers have stressed in much later periods of reform.*" (J.W. Griffith, *A Manual of Church History*, Volume II, p. 36)
- 9.4 "A Dr. Dornier wrote of their movement that it was a democratic reaction of the church members against the movement to install church leaders as overlords in the church body." (J.W. Griffith, *A Manual of Church History*, Volume II, p. 36)
- 9.5 "Moller, contributor to the *Schaff-Herzog Religious Encyclopedia*, wrote, 'But Montanism was, nevertheless, not a new form of Christianity; nor were the Montanists a new sect. On the contrary, Montanism was, simply a reaction of the old, the primitive church, against the obvious tendency of the day, to strike a bargain with the world and arrange herself comfortably in it.'" (J.W. Griffith, *A Manual of Church History*, Volume II, p. 36)
- 9.6 "History has not yet relieved the Montanists of the distortion and obliquity which long held them as enemies of Christ; while in fact they honestly, but in some respects erroneously, labored to restore that Christ-likeness to the churches which had so largely departed." (Armitage, p. 176.)
10. The Montanists were later assimilated into the Novatians, Donatists, and Paulicians. Catholic historian Eusebius wrote, "*Montanism continued for centuries and finally became known under other names.*" (*Ecclesiastical History*, p. 229)

The Novatians

1. Novatian was an elder of a church in Rome and a man of extensive learning.
2. Catholic priest Markoe said that Novatian was a "schismatic" who made himself an anti-pope (Jackson, p. 22).
3. The Novatians were established as a separatist movement.

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- 3.1 They were sometimes referred to as the "Cathari" (the pure).
- 3.2 They practiced rigid church discipline.
- 3.3 They taught the independence of the churches from the control of the Roman church leaders.
- 3.4 J. B. Moody said of Novatian, *"He neither began or propagated a sect. Others followed his example in separating from the corrupt churches and thus followed the divine command, and thus their walk was orderly. The disorderly constituted the apostasy."*
4. Novatians were Anabaptists in their practices and doctrines.
 - 4.1 They rebaptized all who came to them from other churches. *"Carrying out their governing principles in all its details, they baptized all who joined their churches, even though they had been already baptized by ministers of the orthodox body, deeming the baptism of a corrupt church invalid. They were therefore the first 'Anabaptists' in the strict and proper sense of the word."* (J.M. Cramp, *Baptist History*, p. 46)
 - 4.2 They taught the purity of the church membership.
 - 4.3 They taught the equality of all pastors in respect to authority.
 - 4.4 They taught salvation by grace through faith.
 - 4.5 A sermon preached by Novatian on the Trinity still exists.
 - 4.6 They practiced immersion baptism of mature adults without ritualistic ceremony.
 - 4.7 Henry Vedder states, "The Novatians were the earliest Anabaptists..." (p. 64)
5. Novatians flourished in the eastern half of the Roman Empire until Islam conquered them with the sword.
 - 5.1 *"A tide of immorality pouring into the church, Novatian withdrew and a great many with him ... Great numbers followed his example, and all over the Empire puritan churches were constituted and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners and worship God in private, they were distinguished by a variety of names, and a succession of them continued until the Reformation."* (Robert Robinson, *Ecclesiastical Researches*, p. 126).
 - 5.2 The *New Catholic Dictionary* states that the Novatians were still flourishing in the

fifth century (p. 686).

- 5.3 Many Montanists joined Novatian churches in Asia Minor.
- 5.4 Thousands of Novatians were executed by Muslims.
6. Many false charges of heresy were made against them.
 - 6.1 Novatian was excommunicated by the Council of Carthage (AD 251). Catholics sometimes refer to him as the 'author of the heresy of Puritanism.'
 - 6.2 The fourth Lateran Council decreed Novatianism punishable by death.

The Donatists

1. Donatus was a north African bishop from the city of Carthage.
 - 1.1 He opposed a state-church hierarchy in AD 311. *"What has the emperor to do with the church? What have the bishops to do with the palace? What has Christianity to do with the kings of the world?"* (J.W. Griffith, *A Manual of Church History*, Volume II, p. 40)
 - 1.2 The Donatists spread from Africa into Europe. *"There was hardly a city or town in Africa where there was not a Donatist church."* (Mason, p. 94)
2. Donatists held to Anabaptist practices and doctrines.
 - 2.1 Catholic priest Robinson called them "Trinitarian Anabaptists."
 - 2.2 Only true believers were admitted into the churches.
 - 2.3 They practiced church discipline – members not living in purity were excluded.
 - 2.4 They did not fellowship with corrupt churches. *"Those who contended earnestly for the original pattern were called in some countries Novatians and in others Donatists. These men did not originate sects, but separated from the growing apostasy and perpetuated the true churches."* (J.B. Moody)
 - 2.5 They maintained the independence of local churches. An Episcopalian historian said, *"The Donatists rejected the Catholic liturgy and set up for themselves a more congregational way."* (quoted by W.A. Jarrell, *Baptist Church Perpetuity*, p. 90)
 - 2.6 They rebaptized those with a doubtful baptism. "Donatist Pastor Petilian stated: *'He who accuses me of baptizing twice, does not himself truly baptize once. ... The apostle Paul says there is one Lord, one faith, one baptism; this one baptism we openly profess, and it is certain that they who think there are two, are insane.'*" David Benedict, *History of the Donatists*, p. 49; quoted from Cloud, p. 50)

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- 2.7 Only qualified men served as bishops (I Timothy 3:1-7).
- 2.8 They rebaptized repentant individuals who fell away into heresy or in times of persecution.
3. The state church of Rome opposed the Donatists.
 - 3.1 Emperor Constantine I issued an edict against them in A.D. 330. He confiscated their church property, exiled them to other nations, and killed many of their leaders.
 - 3.2 The Roman Council of A.D. 416 issued a curse upon the Donatists and other Anabaptist groups for not practicing infant baptism.
 - 3.3 Augustine, the "Father of Corrupt Theology," bitterly opposed them for their rejection of infant baptism.
 - 3.4 In A.D. 377, edicts were published that deprived the Donatists of their buildings and prohibited their assembling.
 - 3.5 At the Council of Constantinople in A.D. 381, the Donatists were declared to be heretics.
 - 3.6 In A.D. 412, the bishop of Alexandria bitterly opposed Donatist churches (*History of the Churches*, p. 52).
 - 1) Thousands of Donatist pastors were removed by force from their churches and banished to remote islands.
 - 2) Many were killed.
 - 3) Members of Donatist churches lost their citizenship.
 - 4) Severe fines and imprisonment were given to anyone who assisted the Donatists.

Application of Truth

1. Do you firmly stand separated from the corruption in Christianity today?
2. Do you recognize that as a Baptist you have a "goodly heritage?"

#15 The Middle ("Dark") Ages

Factors Contributing to the "Dark Ages" (A.D. 500 - 1500)

1. The reign of Constantine the Great (A.D. 274-337) firmly established a state-church.
 - 1.1 Constantine ruled as Emperor of Rome from A.D. 274-337.
 - 1.2 The Edict of Milan (A.D. 313) adopted Christianity as the religion of the state.
 - 1) The entire army was "baptized" into the state church.
 - 2) Churches were filled with pagan unbelievers who brought their false religion with them. Mother-child worship of Fortuna and Jupiter was replaced with Mary-Jesus worship.
 - 1.3 Fifty "official" bibles were produced at the expense of the Roman government. One of these bibles is *Codex Vaticanus*, part of the basis for modern bibles.
 - 1.4 The church of Rome became a blend of paganism, Judaism, and Christianity.
 - 1.5 Constantine did not renounce his pagan beliefs until he was "baptized" on his death bed.
2. The formation of papal power centralized the power of the Roman bishop.
 - 2.1 Catholic priests were paid by the government under Constantine.
 - 2.2 The term *pope* is derived from the Latin term for "papa" and was first applied to bishops of churches in larger cities (Matthew 23:9).
 - 2.3 The Council of Ephesus (A.D. 431) declared the primacy of the bishop of Rome.
 - 2.4 The Council of Chalcedon (A.D. 451) declared Leo I (the Great, A.D. 440-461) as the first "official" pope.
3. The publishing of the Latin Vulgate by "Saint" Jerome (A.D. 340-420)
 - 3.1 The word *vulgate* means common.
 - 3.2 The Latin Vulgate became the official bible of the Dark Ages.
 - 3.3 All other translations were declared illegal which led to an ignorance of the Word of God (Hosea 4:6). Ignorance of God's words made it easier for the Roman church to control the people.
4. The teaching of Augustine (A.D. 354-430)
 - 4.1 Augustine was a Neo-Platonist and held to corrupt theology (*Landmarks*, p. 95-96)
 - 1) He rejected the literal earthly reign of Christ.
 - 2) He supported papal authority.

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- 3) He taught the "universal kingdom of God" in the Catholic Church.
 - 4) He taught the sacraments to be a channel of grace for salvation.
 - 5) He taught that Mary was the "Mother of God."
 - 6) He strongly promoted infant baptism.
 - 7) He taught that original sin was removed by baptism.
 - 8) He taught irresistible grace that was developed later in Calvinism by Martin Luther and John Calvin.
 - 9) He introduced the doctrine of purgatory.
- 4.2 His book *City of God* promoted a post- and a-millennial view of prophecy.
- 4.3 Augustine is still widely quoted by Calvinists and Catholics.
5. The final collapse of the Roman Empire in A.D. 476 and the increased power of the Roman Catholic Church
- 5.1 Decay from within the empire weakened them to withstand an attack from without.
- 1) The government was moved to Constantinople.
 - 2) Political infighting and dissension
 - 3) High taxes
 - 4) Immoral lifestyles and extreme paganism
 - 5) Military invasions
- 5.2 The fall of the Roman Empire increased the political power of the papacy under Pope Gregory I (540-604).
6. Mohammed and the rise of Islam (A.D. 610)
- 6.1 Mohammed was born in Mecca in A.D. 570.
- 6.2 He was influenced by both Jews and Christians, leading him to establish Islam as a monotheistic religion.
- 6.3 In A.D. 620, Islam was propagated by conquest in Syria, Jerusalem, Egypt, Persia (Iran), North Africa, and Spain.
- 6.4 Seven Catholic crusades (1095-1272) were military campaigns against Muslims.

The Pure Testimony of the Paulicians

1. The Paulicians claimed to have originated during the time of Christ and the apostles.
 - 1.1 Their original churches probably were started in Armenia by the apostle Thomas.
 - 1.2 Catholic historian Gibbon called them "Ancient Oriental Baptists." In *The Rise and*

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- Fall of the Roman Empire*, he states that the Paulicians were a branch of Christianity from Antioch (Acts 11:26).
- 1.3 Historian Schaff wrote, "A remnant of the Donatists, as we learn from the letters of Gregory I, perpetuated itself into the seventh century" (*History of the Christian Church*, volume II, p. 92).
 - 1.4 *Greek and Eastern Churches* (p. 217) said, "There it is quite arguable that [Paulicians] should be regarded as representing the survival of a most primitive type of Christianity."
 - 1.5 Most historians recognize that the history of the Paulicians is most noticeable from A.D. 660 with their leader Constantine (Silvanus).
 2. They were named "Paulicians" for their emphasis on the writings of Paul's epistles. The Arabs called them Sabians, an Arabic term meaning Baptist (*Encyclopedia Britannica*).
 3. In 1891, the Paulician book *Key of Truth* was discovered by Dr. Coneybeare of Oxford and translated in 1898.
 - 3.1 They believed in individual soul liberty. "*The Paulicians of Teprice allowed a shelter to every creed of belief or unbelief, freedom of conscience long before it appeared elsewhere in the world.*" (J.W. Griffith, *A Manual of Church History*, volume II, p. 67)
 - 3.2 They taught that the Word of God was their only rule of faith.
 - 3.3 They believed everyone should have access to the pure Word of God.
 - 3.4 They only recognized believer's baptism and rejected the baptism of infants. J.T. Christian said, "*Baptist views prevailed among the Paulicians. They held that men must repent and believe, and then at a mature age ask for baptism, which alone admitted them into the church.*" (*A History of the Baptists*)
 - 3.5 They rebaptized converts from other religions. Lutheran historian Mosheim wrote, "*They baptized and rebaptized by immersion. They would have been taken for downright Anabaptists.*"
 - 3.6 They rejected the Catholic teaching of transubstantiation concerning the Lord's supper.
 - 3.7 They rejected sacramental grace from the Catholic Church.
 - 3.8 They rejected as error the hierarchy of Catholicism and recognized independent

local churches.

- 3.9 They believed in the Trinity.
- 3.10 They opposed image worship as practiced in Catholicism and other religions.
4. The Paulicians were accused of several things by their enemies.
 - 4.1 They were accused of rejecting the Old Testament because of their emphasis on Paul's epistles.
 - 4.2 They were accused of rejecting the ordinances, but they actually rejected the Catholic sacraments.
5. The Paulicians experienced severe persecution from the Roman Catholic and Eastern Orthodox Churches.
 - 5.1 The Eastern Orthodox Church stoned their leader Constantine (Silvanus) in 690.
 - 1) Simeon, the man who fulfilled the order, was later converted because of the calmness of the Paulicians in martyrdom.
 - 2) Simeon was burned to death for his faith.
 - 5.2 Empress Theodora issued the most brutal persecution against them. An estimated 100,000 Paulicians were martyred through beheading, burning, and drowning in Armenia alone.
 - 5.3 Many fled to the Balkans, Southern Bulgaria, Bosnia, and Serbia. An estimated one million Paulicians died there from the eighth to the fifteenth centuries.
 - 5.4 A Catholic Inquisition was launched against them in 1291.
 - 5.5 Persecution actually spread their influence and later were assimilated into other Anabaptist groups.
6. After several centuries, heresies infiltrated many of their churches.

The Cathari

1. The name *Cathari* means "pure ones" (derived from the Greek word *katharos*).
2. Sometimes this name was used in general to refer to other puritan groups (Albigenses, Waldenses).
3. They experienced great growth and influence throughout Western Europe.
 - 3.1 They influenced an estimated one thousand cities and villages by the end of the twelfth century.
 - 3.2 A Dominican priest estimated that the Cathari had four million followers.

4. "Dr. Lee, the eminent authority on the Inquisition, has said that no religion can show a more unbroken roll of victims who unshrinkingly and joyfully sought death in its most abhorrent form in preference to the apostasy than the Cathari." (Schaff)

The Petrobrussians

1. Peter de Bruys (broo-ee) began preaching in 1105 in Southern France. He was burned alive in 1126.
2. The Petrobrussians were Baptist in their doctrines and rejected the errors of the apostate churches.
 - 2.1 They rejected infant baptism.
 - 2.2 They rejected the veneration of religious artifacts.
 - 2.3 They rejected church buildings as the temple of God.
 - 2.4 They rejected the sacramental grace of the Catholics.
 - 2.5 They rejected the false teaching of transubstantiation (changing the elements of the Eucharist into the actual body and blood of Jesus).
 - 2.6 They rejected prayers and good works done for the dead.
 - 2.7 They denied the authority of the Catholic hierarchy.
 - 2.8 They rebaptized those who came to them from other religions.
 - 2.9 They taught that Scripture alone is sufficient and rejected Catholic tradition.

The Henricians

1. Henry of Lausanne, Switzerland, was the successor to Peter de Bruys.
 - 1.1 He was a former monk noted for fiery street preaching.
 - 1.2 He preached against sacramentalism and the excesses of Catholic priests.
 - 1.3 He died of starvation in prison.
2. The Henricians had great influence and reached many Catholics. Catholic Bernard of Clairvaux described their influence, "*Churches without worshipers, people without priests, and Christians without Christ. The sanctuary of the Lord no longer regarded as sacred or the sacraments as holy. The children debarred from life by the denial of baptism...*" (Schaff, volume V, p. 207)

The Albigenses

1. Many church historians (Mosheim, Gibbon, Coneybeare) regard the Paulicians to be the forerunners of the Albigenses.

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- 1.1 Catholic priest Markoe in *Catholicism* (p.17) said the Albigenses originated with Constantine (Silvanus) of the Paulicians about 657.
- 1.2 Their name is derived from the town of Albi, France, an influential center of Catharist activity.
- 1.3 Albigenses, Paulicians, and the Waldenses often recognized the baptism and ordination of the other groups.
2. The Albigenses started schools, seminaries, and hospitals.
3. Their doctrines were similar to other Anabaptist groups.
 - 3.1 They only immersed believers and rejected infant baptism.
 - 3.2 They rejected the unbiblical concept of the Catholic hierarchy and had no formal, visible organization.
 - 3.3 Scripture was exalted over church tradition.
4. The Albigenses emphasized purity of life. *"...The simple and disciplined lives of the Catharist (Albigensian) preachers stood in marked contrast to the [Catholic] clergy of Southern France."* (*New Catholic Encyclopedia*, vol. I, p. 263)
5. Many slanderous charges were made against the Albigenses.
 - 5.1 Marriage is evil because the flesh is evil.
 - 5.2 They practiced ritualistic suicide.
 - 5.3 Jesus was an angel with a phantom body.
6. Severe persecution was launched against the Albigenses.
 - 6.1 True Christianity was almost exterminated in Southern France.
 - 6.2 The Synods of Toulouse and Albi condemned them for rejection of infant baptism.
 - 6.3 The Lateran II (1139) and Council of Tours (1163) condemned the Albigenses as heretics. *"Care must be taken at this point, and too prompt credence should not be given the accuser. The Roman Catholic Church sought diligently for excuses to persecute..."* (J.T. Christian, *A History of the Baptists*, vol. I, p. 62)
 - 6.4 Very few of their writings are left because of persecution against them.
 - 6.5 Catholicism sought to coerce them into conversion.
 - 6.6 A bloody military crusade was instituted against them. *"Their thirst for blood and their unbounded rapacity continued to rage in spite of the feeble attempts of the pope to check them."*

- 6.7 Pope Innocent III ordered entire towns destroyed where a strong testimony existed.
- 6.8 Many Albigenses fled to Italy and Germany, contributing to the Anabaptist movement in Europe.

The Waldenses

- 1. The Waldenses had an ancient origin to their movement.
 - 1.1 *"When the popes issued their fulminations against [Albigenses], they expressly condemned them as Waldenses." (The Church that Jesus Built, Roy Mason, 95).*
 - 1.2 Jesuit Jacob Gretscher wrote, *"... the Toulousians and Albigenses condemned in the year 1177 and 1178 were no other than the Waldenses. In fact, their doctrines, discipline, government, manners, and even the errors with which they had been charged show the Albigenses and the Waldenses were distinct branches of the same sect, or the former was sprung from the latter." (History of France, III, pp. 198-202).*
 - 1.3 *"Donatists ... seem to have formed the germ of the Waldenses." (Progress of Baptist Principles, p. 21).*
 - 1.4 *"The Waldenses, in their earlier history, appear to be little else than Petrobrussians under a different name ... The doctrines of the earlier Waldenses are substantially identical with those of the Petrobrussians, the persecutors of both being witnesses." (Short History of the Baptists, H.C. Vedder, p. 122)*
 - 1.5 Waldensian Robert Olivetan had a preface in his French translation of 1535, *"...Since the time of the apostles, or their immediate successors, the torch of the gospel has been lit among the Vaudois, and has never since been extinguished."*
- 2. Peter Waldo (1140-1218) was one of their primary leaders.
 - 2.1 He was not the founder of the movement because they were already in existence before his salvation.
 - 2.2 He was a wealthy Catholic merchant from Lyon, France, before his conversion.
 - 2.3 He forsook all to preach the gospel.
 - 2.4 He formed a group of preachers called the "Poor Men of Lyon."
- 3. Their name means "inhabitants of valleys," referring to the valley region of Southern France.

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4. The Waldensians sent out missionaries two-by-two throughout many parts of Europe. Some Waldenses even moved to England, and their churches began to increase.
5. Their doctrines and practices were similar to other Anabaptists.
 - 5.1 They rejected infant baptism and sacramental grace.
 - 5.2 They rejected the Catholic concept of the church and believed the Roman Church was the whore of Babylon (Revelation 17).
 - 5.3 They opposed the allegorical interpretation of the Catholic Church.
 - 5.4 They rejected purgatory, prayers for the dead, and other false doctrines and practices of the Roman Catholic Church.
 - 5.5 Historian J.T. Christian said, "If the Waldenses were not Baptists, there is no historical proof of anything." (*A History of the Baptists*, p. 81)
6. Waldensians believed the Bible should be available to all in their own language.
 - 6.1 The Waldenses had a high literacy rate when less than ten percent of adults could read.
 - 1) The Waldenses were noted for memorizing large portions of the Bible.
 - 2) Roman Catholic priests and doctors of theology tried converting Waldenses to Catholicism. Some of them admitted that the average Waldensian knew more Scripture than they did.
 - 6.2 German Reformer Martin Luther used the Waldensian Bible as a reference for his translation work. The Waldensian German translation was still used two hundred years after Luther.
 - 6.3 The King James translators had as many as ten Bibles that were either influenced or translated by the Waldenses.
 - 1) The Olivetan Bible in French
 - 2) The Diodati in Italian
 - 3) The Lutheran in German
 - 4) The Geneva Bible in English
 - 5) At least six Waldensian Bibles
 - 6.4 The Jesuits translated the corrupt Latin Vulgate into Italian and French during the fourteenth and fifteenth centuries to remove the pure Waldensian translations.
7. The Waldenses experienced brutal persecution from the Roman Catholic Church

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(Landmarks of Church History, Robert Sargent).

- 7.1 The Poor Men of Lyon were forbidden to preach without permission of the Catholic Church (A.D. 1179).
- 7.2 Peter Waldo was excommunicated by Pope Lucius III in 1183. This fueled severe persecution.
- 7.3 An estimated 200,000 Waldenses were killed in the crusade of 1209 under Pope Innocent III.
- 7.4 Five hundred Waldenses were imprisoned in 1212, and eighty were burned.
- 7.5 A monk was sent into the valleys where the Waldenses lived to root out these "heretics." Several hundred were burned in thirteen years of persecution.
- 7.6 In 1487, Pope Innocent VIII sent out an army of 18,000 soldiers to exterminate Waldenses, and entire villages were destroyed and thousands died.
- 7.7 Persecution of the Waldensians continued until the seventeenth century.
8. Waldensian churches have continued to exist in modern times.
 - 8.1 They are the largest evangelical group in Italy.
 - 8.2 They united with Protestants after the Reformation. *"Sick and tired of heart in 1530, the remnant of the Waldenses opened negotiations with the Reformers ... Since then the Waldenses have been Pedobaptists."* (Christian, p. 82)

Application of Truth

1. In these days of spiritual darkness and religious corruption, are you maintaining a pure testimony for the truth of Jesus Christ?
2. Even though unpopular today, are you committed to the pure Word of God?
3. Would you remain faithful to the Lord even in severe persecution? People will not be willing to *die* for the Lord if they have trouble *living* for the Lord!

#16 *The Anabaptists of the Reformation (1500-1700)*

The Meaning of "Anabaptist"

1. The name *Anabaptist* meant one who re-baptized.
 - 1.1 They baptized by immersion those who were christened in other churches.
 - 1.2 "Anabaptist" often was a title of reproach given to them by their enemies.
 - 1.3 In many cases, anyone who opposed the Roman church was labeled as an Anabaptist.
 - 1.4 Many other labels were given to Anabaptist groups by their persecutors.
 - 1) Catabaptists: "down dippers" or immersionists
 - 2) Neo-Donatists: their adversaries saw a link with the ancient group
 - 3) Staff Carriers ("Stäbler"): Anabaptist pastors often carried a staff; the term Stäbler often became synonymous with "heretic."
 - 4) Cathari: "pure ones"
 - 5) Agitators ("Rottengeisters," clique-makers): a label from Martin Luther because he felt Anabaptists were a threat to the Lutheran Church.
2. Various types of Anabaptist groups existed during the Reformation (*The Church*, p. 22).
 - 2.1 Militant, radical groups that attempted to oppose the government by force.

This group gave a bad testimony to the Anabaptists staying true to the Word of God (like the Münster Rebellion of 1534-1536, where a radical group tried to establish a "theocracy" in Germany).
 - 2.2 The Pietists
 - 1) They emphasized a "word of knowledge" from within.
 - 2) They were pacifists concerning war.
 - 3) Some did not practice immersion baptism.
 - 2.3 Biblical Anabaptists
 - 1) They built local churches according to Scripture.
 - 2) They opposed the "universal" church of Catholicism.
 - 3) The Word of God was their only authority.
3. Anabaptists have historical and doctrinal ties to other groups before them.
 - 3.1 Catholic historian Baronius wrote, "*The Waldenses were Anabaptists.*" (*Danver's Baptism*, p. 253)

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- 3.2 *"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present time." (Edinburg Cyclopedia) Tertullian was born about fifty years after the death of the apostle John.*
- 3.3 *"It is a curious and instructive fact that the Anabaptist churches of the Reformation period were most numerous precisely where the Waldenses of a century or two previous had most flourished ... That there was an intimate relation between the two movements few doubt who have studied this period and its literature. The torch of truth was handed on from generation to generation ... These Anabaptist churches were not gradually developed but appear fully formed from the first ... Complete in polity, sound in doctrine, strict in discipline. It will be impossible to account for these phenomena without an assumption of a long existing cause." (Short History of the Baptists, H.C. Vedder, p. 130)*
- 3.4 *"The Baptists of the last three hundred years are the direct descendents of the true Anabaptists of the period of the Reformation; perhaps we might more correctly say, the Baptists were then called Anabaptists. So we find Mosheim, whose authority is great as a church historian, saying: 'The true origin of that sect which acquired the name Anabaptist is hid in the remote depths of antiquity, and is consequently extremely difficult to be ascertained.'" (Fundamentals of the Faith, W.D. Nowlin)*
- 3.5 *Roman Catholic Cardinal Hosius said at the Council of Trent in 1560, "If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists, since there have been none for these 1200 years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment than these people ... The Anabaptists are a pernicious sect. Of which kind the Waldensian brethren seem to have been..." (Baptist Magazine, May 1826, quoted in Landmarks of Church History)*
4. The doctrines and practices of the Anabaptists were the same as true Baptist churches

today.

- 4.1 They practiced a regenerated church membership.
- 4.2 They baptized believers and rejected infant baptism.
- 4.3 They held to the separation of the church and state; they opposed the church-controlled state of Catholicism, Lutheranism, and Calvinism.
- 4.4 They believed in the liberty of the individual conscience.
- 4.5 They taught the Millennial return of Christ.
- 4.6 They taught salvation through faith in the blood of Jesus Christ and rejected Catholic sacramentalism.
- 4.7 They believed the Lord's supper was for members only.
- 4.8 They believed in the authority of the Scriptures.
 - 1) Protestants: Reform Rome using the Bible
 - 2) Baptists: Replace Rome with the Bible
- 4.9 They had an aggressive missions outreach. At Münster, Germany, more than one thousand were baptized in one week in 1534. In some cases, nearly an entire community would be baptized in one ceremony (*Landmarks*, p. 226).
- 4.10 They loved singing hymns filled with doctrine and Bible stories. Some of their hymns had as many as forty-five stanzas (Cloud, p. 383).
- 4.11 They practiced strict church discipline.
- 4.12 Each local church was independent in choosing a pastor.
5. After the Reformation, both Catholics and Protestants persecuted Anabaptists severely.
 - 5.1 Various Protestant leaders persecuted Anabaptists.
 - 1) Martin Luther contracted together with Emperor Charles V of Germany to issue an imperial mandate on April 23, 1529 that read in part as follows. *"...clearly ordained that all and every Anabaptist, or rebaptized person, whether male or female, being of ripe years and understanding, should be deprived of life, and, according to the circumstances of the individual, be put to death by fire, sword, or otherwise; and whenever found should be brought to justice, indicted, and convicted; and be no otherwise judged, tried, or dealt with, under pain of heavy and severe punishment."* (*The History of the Church*, Dr. Ryan McGuire, p. 65)

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- 2) John Calvin advocated burning and the sword for those who resisted the creeds of Geneva, Switzerland. *"The influence of John Calvin had begun to be felt in English affairs. His books had appeared in translations in England. He was responsible in a large measure for the demon of hate and fierce hostility which the Baptists of England had to encounter. He advised that 'Anabaptists and reactionists should be alike put to death'."* (McGuire, p. 69)
 - 3) Ulrich Zwingli turned on the Anabaptists who had helped him gain religious liberty from the Roman Catholic Church. He supported a decree of the Council of Zurich (March 1526) ordering anyone who baptized a person who had been christened be drowned without mercy if condemned.
 - 4) The Church of England, established by King Henry VIII, persecuted Anabaptists because of baptism and the rapid growth of its churches. English kings and queens often gave liberty to Protestants but severely persecuted Anabaptists.
- 5.2 Because of severe persecution, many Anabaptist pastors would prepare their martyrdom sermon when they surrendered to preach (David Cummings, sermon preached April 14, 2005).
- 5.3 Anabaptist Conrad Grebel (1498-1526) was imprisoned for his stand for the truth of Scripture and died from the plague while in prison.
- 5.4 Felix Manz (1498-1526) was bound to make swimming impossible and thrown overboard into the Limmat River *"because he has, contrary to Christian order and custom, become involved in re-baptism ... such doctrine being harmful to the united usage of all Christendom and tending to offense-giving, to insurrection and sedition against the government."* Protestant leaders gave the reason, "He who immerses shall be immersed."
- 5.5 German Michael Sattler (1490-1527) experienced a brutal martyrdom.
- 1) Sattler had been a Catholic theologian but was martyred in 1527 after uniting with the Anabaptists.
 - 2) His tongue was cut out before his execution so that he could not preach

the gospel at his martyrdom.

- 3) His death sentence was issued as follows. *"Michael is to be committed to the executioner, who is to take him to the city square and there cut out his tongue. Then he is to tie him to a wagon and with a red-hot pair of blacksmith tongs tear shreds of flesh from his body, doing so five times more on the way to the fire. He is to burn his body to powder, as an archheretic."*

5.6 Balthasar Hubmaier (1480-1528), a converted Catholic priest, sided with the Reformers in opposing the false teaching of Rome. He lived by the motto, "Truth is immortal."

- 1) After becoming an Anabaptist, Protestants tortured him on the rack and burned him at the stake.

- 2) His wife was drowned in the Danube River for believer's baptism.

5.7 In 1529, 350 Anabaptists were imprisoned in the city of Alzey, Germany, and were led out to the executioner like sheep to the slaughter.

5.8 Two young girls were arrested after their baptism, cruelly tortured to force them to recant, and were burned to death.

5.9 *"At Vienna many Anabaptists were so tied together in chains, that one drew the other after him into the river, wherein they were all suffocated."* (McGuire, p. 92)

6. The missionary zeal of Anabaptists intensified even in constant threat of persecution.

6.1 They started churches every where they scattered (Acts 8:4).

6.2 A church in Augsburg, Germany, pastored by Hans Denk (John Denck), numbered 1,100 members in the early 1500s, even in a time of persecution.

6.3 Hubmaier baptized 6,000 converts in one year in Moravia.

Application of Truth

1. Anabaptists were hated for centuries. Which is more important to you – acceptance from the world's religions or pleasing the Lord (Luke 6:26; I John 3:13; Revelation 17:6)?
2. Will you commit to faithfulness to Christ in persecution for His name (Revelation 2:10)?

#17 Dutch and English Baptists

Dutch Baptists

1. The Dutch Baptists claim to have originated during the time of the apostles.
 - 1.1 In 1819, J.J. Dermout, the chaplain of the King of Holland, along with Dr. A. Ypeij, were appointed to write a history of the Dutch Reformed Church.
 - 1.2 They included a chapter about their investigation into the claims of the Dutch Baptists. *"The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries ... They were, therefore, in existence long before the Reformed Church of the Netherlands ... We have now seen that the Baptists who were formerly called Anabaptist, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian society which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."*
2. Baptists flourished in the sixteenth century under King William of Orange.
3. The Mennonites and the Amish are descendents of the Dutch Baptists.
 - 3.1 Mennonites were followers of Menno Simmons (Simon).
 - 1) Menno Simmons was a "converted" Catholic because of the courage and testimony of a Baptist on trial (Sicke Freerks) in Amsterdam.
 - 2) Simmons had to live as a fugitive for eighteen years but large numbers of people believed and many churches were established.
 - 3) Baptists later separated from Mennonites because of a works salvation.
 - 3.2 The Amish were established by Mennonite teacher Jacob Ammann.
 - 1) They emphasized strict separation from the world.
 - 2) The Amish added their separation to their doctrine of salvation.
4. "Holland became the first modern country that developed around the Baptist idea of *separation of church and state.*" (Phil Stringer)

"Saint" Patrick

1. Patrick was born in England about A.D. 389, within one hundred years before the fall of the Roman Empire.

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- 1.1 His father was a respected official of the Roman Empire and a deacon in a local church (not a Roman Catholic Church).
- 1.2 Patrick was rebellious in his younger years and an unbeliever by his own admission.
- 1.3 When he was sixteen, Irish marauders attacked England and burned his village to the ground.
2. Patrick was taken to Ireland on a slave ship and sold to a Druid priest at an auction.
 - 2.1 The Druids were a mystical, evil religious group with power over the kings of Ireland.
 - 2.2 They worshiped false gods with religious rites performed in groves.
 - 1) They practiced wizardry, sorcery, and astrology.
 - 2) The Druids also practiced human sacrifices of both children and adults. It is believed that Patrick was purchased to become a sacrifice to their false gods.
 - 2.3 Patrick was stolen by a wealthy slave owner as payment of a debt.
3. While in bondage, he called out to God for salvation.
4. After a short time in England, Patrick had a dream about countless letters from Ireland, requesting him to return (Acts 16:6-10).
5. Thousands became believers and hundreds of churches were started.
 - 5.1 As many as 120,000 were baptized during Patrick's ministry.
 - 5.2 So many became believers that Ireland became known as the "Isle of Saints."
6. Patrick confronted the spiritual darkness of the pagan Babylonian religion of Ireland (Acts 19:18-20, 23-27).
 - 6.1 The Druids would build a large fire at the castle to celebrate a pagan feast.
 - 6.2 In violation of the law, Patrick built an enormous fire on a nearby hill.
 - 6.3 He was brought before the king where a Druid priest attempted to poison him. The priest's attempt was discovered, and the Druids were banished from the palace.
 - 6.4 The king and queen became believers in Christ, and statues and idols were destroyed throughout Ireland.
7. Several legends developed after his death.

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- 7.1 A feast day (March 17) was established in his honor.
- 7.2 According to one legend, Patrick drove all snakes from Ireland into the sea.
- 7.3 He brought the shamrock to Ireland to explain the Trinity (three leaves, one stem), but it eventually became a symbol of luck.
8. The Roman Catholic Church claimed Patrick as one of their "saints" later in history.
"Rome's most audacious theft was when she seized bodily the apostle Peter and made him the putative head and founder of her system; but next to that brazen act stands her affrontery when she 'annexed' the great missionary preacher of Ireland and enrolled him among her 'saints' ... From the writings of Patrick we learn that his teachings and practices were in many particulars at least evangelical. The testimony is ample that they baptized believers ... There is no mention of infants ... Patrick's baptism was that of apostolic times ... immersion..."(Henry Vedder)
9. *The theology of these churches up to the ninth century continued to be remarkably sound and scriptural."* (Henry Vedder)

English Baptists

1. Charles Spurgeon wrote, *"...It would not be impossible to show that the first Christians who dwelt in the land were of the same faith and order as the church now called Baptist ... The time will arrive when history will be rewritten."* (McGuire, p. 80)
2. The churches of the British Isles probably were established near the end of the first century of Christianity.
3. *"The Welch Baptists claim their origin direct from the apostles, and their claim has never been successfully controverted. They maintain that the light of a pure Christianity has been preserved among her people during all the 'Dark Ages' ... They attracted the attention of the Romish Church, and as early as the year 597 a monk visited them, by the name of Austin, and sought to win them to his views."* (Roy Mason)
4. By the seventh century, the Anglo-Saxons had conquered much of Britain. Charlemagne forced them in the ninth century to be baptized as Catholics.
5. Anabaptists (Paulicians, Waldenses, and others) arrived in England over the centuries, sometimes seeking protection from persecution.
6. Baptists often found persecution from English kings and queens.
 - 6.1 King Edward III (1330-1377) branded, whipped, and banished Waldenses.

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- 6.2 King Henry VIII (1491-1547) issued three proclamations denouncing the Baptists. In 1533, he issued an order that Baptists from foreign countries had twelve days to leave the England.
- 6.3 Church of England leader Hugh Latimer said, "*The Anabaptists that were burnt in divers towns in England ... went to their death ... without any fear in the world, cheerfully. Well, let them go!*"
- 6.4 Acts of Pardon (1538, 1540, 1550) forgave all but violent crimes. Baptists were specifically excluded from these acts.
- 6.5 Catholic "Bloody" Mary, daughter of King Henry VIII's first wife Catherine, persecuted both Protestants and Baptists.
- 6.6 Elizabeth I destroyed independent churches and burned Baptists at the stake. The death warrants issued by Elizabeth were almost identical to the ones issued by the Catholic Queen Mary.
- 6.7 King James I who reigned from 1603-1625 and authorized the King James Bible persecuted Baptists.
7. Many historians credit John Smythe as the founder of the English Baptists, but there were about three hundred Baptist churches in England by 1660.
8. The General and Particular Baptists
 - 8.1 The General Baptists emphasized a denominational organization.
 - 1) They believed in a general atonement.
 - 2) They practiced open membership and communion.
 - 3) By the last half of the eighteenth century, Unitarianism with its rejection of the Trinity had entered the General Baptist churches.
 - 8.2 Particular Baptists emphasized the local churches.
 - 1) They were Calvinistic in their theology (Christ only died for the elect).
 - 2) The first church was founded in London (1633).
 - 3) These churches issued the Calvinistic *London Confession* (1644, 1677, revised 1689).
 - 4) Several well-known Baptists were associated with the Particular Baptists.
 - John Bunyan (1628-1688) who wrote *Pilgrim's Progress*
 - William Carey (1761-1834) was an English missionary to India

and is now known as the "Father of Modern Missions."

- Charles Haddon Spurgeon (1834-1892) was pastor of the London Metropolitan Tabernacle and is often called the "Prince of Preachers" today.

5) The missionary zeal of William Carey at first met resistance from Particular Baptists with a strong Calvinistic position.

- When William Carey first proposed a discussion about sending missionaries to preach the gospel to the heathen, Baptist John Ryland said, "When God pleases to convert the heathen, he will do it without your aid or mine."
- In 1792, he wrote "An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen" based on the Great Commission of Matthew 28 and Mark 16.
- He preached a sermon from Isaiah 54:2-3 at an associational meeting. The two points of his sermon were (1) Expect great things from God, and (2) Attempt great things for God.
- A Baptist missionary society was established in October 1792.
- William Carey labored for seven years before he had his first Hindu convert to Jesus Christ. The mission that was established published the entire Bible in six languages and the New Testament in twenty-three.

4.3 "Regular" Baptists maintained the independence of their churches.

5. The Baptist Union

5.1 Baptists experienced a period of growth in the mid-eighteenth century.

5.2 The Baptist Union was formed in 1812 to promote missionary efforts.

5.3 Charles Spurgeon withdrew from the Baptist Union because of the liberal doctrine it was promoting. In a motion made by his brother, representatives voted 2,050 to seven to condemn Spurgeon as divisive.

Application of Truth

1. In this day of increasing apostasy, are you holding to the "same things" as our forefathers?
2. How strong is your burden for the cause of missions?

#18 Baptist History in America

Baptists in the Colonies

1. The Pilgrims and Puritans
 - 1.1 They were Protestants who followed the teachings of Reformer John Calvin.
 - 1.2 They practiced infant baptism and rejected the Biblical mode of immersion.
 - 1.3 The Pilgrims were Separatists from the Church of England; Puritans sought to purify the church.
 - 1.4 They came to America seeking freedom of *their* religion, not freedom of religion.
 - 1.5 They brought the state church doctrine with them.
2. Baptists opposed the witchcraft trials of Colonial America. Many "witches" were severely punished without any real evidence against them.
3. Many historians credit Roger Williams as starting the first Baptist church in America.
 - 3.1 Williams was a "Seeker," not a true Baptist, and had pastored Protestant churches.
 - 3.2 He taught two things that angered the Puritans.
 - 1) The separation of the church and state
 - 2) The conversion of the Indians
 - 3.3 Williams was banished from New England in the cold of winter.
 - 3.4 He established a church in Providence, Rhode Island, in 1639.
 - 3.5 Dr. John Clarke (1609-1676) actually established the first true, continuing Baptist church in Newport, Rhode Island, in the spring of 1638.
 - 1) He petitioned the English government for twelve years for the opportunity to establish the colony of Rhode Island.
 - 2) In 1663, King Charles II granted a charter to establish a colony that offered true religious liberty for all.
4. Before the First Great Awakening (1734-1760), there were forty-seven Baptist churches in America. Baptist churches grew rapidly after this great revival swept America (*A Brief History of the Pilgrims & A Brief History of the Baptist Church*, Ryan McGuire, p. 7).
5. Baptists played an important part in the War for Independence.
 - 5.1 Only one Baptist pastor in the colonies opposed the war.
 - 5.2 Several Baptist pastors served as chaplains in the Patriot army.

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- 5.3 Only two Baptist pastors in *England* did not support the Patriot cause.
- 5.4 Baptist pastor Richard Furman was chased out of Charleston, South Carolina, by British agents. Famous British general Lord Cornwallis offered a large financial bounty for the capture or killing of Pastor Furman.
- 5.5 George Washington was baptized by immersion before forty-two witnesses.
- 6. Baptists influenced the writing of the American Constitution.
 - 6.1 Baptist pastor Isaac Backus was appointed by an association of churches in New England to travel throughout the colonies to promote religious freedom.
 - 1) He pastored the same church for sixty years.
 - 2) He opposed taxes to support established churches and state licensing of preachers.
 - 6.2 Baptist John Leland met with James Madison to discuss religious freedom in America, and the Bill of Rights is the result of Madison's pledge to assure religious liberty.
 - 6.3 The First Amendment states, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."
 - 6.4 It was not until the Fourteenth Amendment after the War Between the States that full freedom of religion was secured in the United States.
- 7. Baptists often experienced persecution from Protestant churches in America.
 - 7.1 A law aimed at those who opposed infant baptism was passed. *"If any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance ... every such person shall be sentenced to banishment."* (McGuire, 72)
 - 7.2 Cotton Mather initially persecuted Baptists as a Puritan but later recognized their movement. He even preached an ordination sermon for a Baptist.
 - 7.3 Virginia Colony was one of the most hostile toward Baptists.
 - 1) They passed a law forbidding the preaching of all ministers who were not ordained by a bishop of the Anglican Church.
 - 2) Infants of Baptist parents were taken from them and baptized by force.
 - 3) Baptists were ordered to pay taxes to the state Anglican Church.

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- 4) There were fines for those who did not attend the state church.
 - 5) Non-Baptists like Patrick Henry, Thomas Jefferson, and James Madison defended the cause of Baptists.
 - 6) Patrick Henry proposed recognition of four churches in Virginia: Episcopal, Presbyterian, Methodist, and Baptist.
 - Citizens could pay a tax to the church of their choice.
 - Baptists strongly opposed the proposal.
 - 7) Baptists experienced persecution as late as 1833 in America because individual states could pass laws related to religion.
- 7.4 The first president of Harvard, Henry Dunster, became convinced of believer's baptism and was dismissed as president after he was baptized.
- 7.5 Baptist Obadiah Holmes was saved through John Clarke's preaching.
- 1) John Clarke, John Crandall, and Obadiah Holmes were arrested while Pastor Clarke was preaching in the home of William Witter in Lynn, Massachusetts, in 1651. The arrest warrant called them "erroneous persons."
 - 2) Holmes was publicly whipped in September, 1651, for not paying his fine. Governor Joseph Jenks described his whipping as follows, "*Mr. Holmes was whipped thirty stripes, and in such an unmerciful manner that in many days, if not some weeks, he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay.*" (McGuire, p. 96)
 - 3) He responded to the magistrates after his whipping, "*You have struck me as with roses ... Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge.*" (McGuire, p. 97)
- 7.6 John Weatherford was imprisoned in Chesterfield, Virginia, for refusing a state license to preach.
- 1) People would gather outside his jail cell, and he would preach through the grates of the window.
 - 2) A wall was built to discourage the crowds from gathering, but people would signal with a white handkerchief that the crowd was ready.

- 3) While he would preach, guards would cut his arms with knives when he put them through the grates.
- 7.7 Persecution of the Baptists actually resulted in growth and expansion of their churches.

Revival and Expansion

1. A period of spiritual decline followed the War for Independence in the late eighteenth century.
 - 1.1 Whiskey replaced tea as the national beverage.
 - 1.2 Unitarianism entered churches with its rejection of the doctrine of the Trinity.
 - 1.3 Bibles were scarce, causing an ignorance of the Word of God.
 - 1.4 Secret societies like the Masonic Lodge (established by Deists) grew influential.
2. The Second Great Awakening of 1800 brought revival to Baptist churches.
 - 2.1 Churches in the eastern part of the United States began growing again.
 - 2.2 Large camp meetings formed in the West. Baptists withdrew from these meetings when emotionalism entered (swooning, convulsions, and fainting).
 - 2.3 In the mid-1800s, the Moody and Finney revivals especially impacted churches in urban areas.
 - 2.4 Historian Peter Marshall believes that these revivals were God's last attempt to bring America to the point of upholding its Constitution regarding slavery. (Six hundred thousand men died in the War Between the States.)
3. In a spirit of revival, fulfillment of the Great Commission (Matthew 28:19-20) became a passion of Baptists.
 - 3.1 Baptist colleges and seminaries were started especially for the training of men for the ministry.
 - 3.2 Many Baptist churches were started throughout America.
 - 1) The American Baptist Home Missionary Society was organized for the purpose of starting churches. (The A.B.H.M.S. later became the Northern Baptist Convention.)
 - 2) The Sandy Creek Baptist Church near what is now Liberty, North Carolina, was started by Shubal Stearns (1706-1771) in 1755. (*The History of the Church*, Ryan McGuire)

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- Stearns was converted through the preaching of Evangelist George Whitfield.
 - Sandy Creek Baptist Church grew from sixteen people to more than 900 members in the first three years.
 - By 1825, more than two thousand churches had been started throughout the South and westward.
 - The Sandy Creek Baptist Association is considered to be the "mother church" for Baptist churches in the South (eventually leading to the Southern Baptist Convention).
- 3) By 1832, nine hundred Baptist churches had been started in the West.
 - 4) In 1850, one of every eleven in America were Baptists. Only the Methodists had more influence.

3.3 Baptists were stirred for the cause of foreign missions.

- 1) Baptist Luther Rice traveled throughout America raising funds for foreign missionaries.
- 2) Foreign missions was also popularized through letters from Adoniram Judson's wife, Ann.
 - Adoniram Judson sailed for India as a Congregationalist in 1812.
 - On the trip to India, he studied the Scriptures about baptism to defend the baptizing of infants to Baptist William Carey. Judson believed the scriptural teaching of believer's immersion baptism and was baptized upon his arrival in India.
 - The British government refused to allow American missionaries into India because of the War of 1812. Judson went to Buddhist-dominated Burma instead.
 - He labored six years before his first convert. By his death, there were 63 churches and seven thousand baptized converts.
 - Judson translated the Bible into the Burmese language and started a seminary for training Burmese pastors.

Application of Truth

Are you praying that Baptists will continue to influence a nation for Biblical truth?

#19 Baptists in Modern Times

Struggles of the 19th and 20th Centuries

1. Theological error
 - 1.1 Error concerning the coming of Christ
 - 1) A well-known Baptist preacher, William Miller, prophesied Christ's return in the 1840s, and the Seventh Day Adventist cult was organized in 1844.
 - 2) Baptist churches and educational institutions debated over Millennialism.
 - 1.2 Some churches began following Alexander Campbell who taught baptismal regeneration (see I Corinthians 1:17).
 - 1) He edited a journal entitled *The Christian Baptist* from 1823-1830.
 - 2) The Church of Christ, Christian Churches, and Disciples of Christ were formed from this doctrinal error.
 - 1.3 Theological liberalism in churches and colleges divided Baptists.
 - 1) Fundamentalists hold to religious liberty but oppose modernism.
 - Inerrancy of Scripture
 - The Trinity of God
 - The Deity and virgin birth of Christ
 - The substitutionary atonement of Jesus Christ
 - The bodily resurrection of Christ
 - 2) Modernists who reject the authority of Scripture and emphasize social reform.
 - 3) Moderates (New Evangelicalism)
 - Moderates believe the Biblical fundamentals of the faith.
 - They oppose doctrinal statements as a test of fellowship.
 - They believe that truth will triumph over evil.
 - They emphasize unity over purity (separation).
 - 1.4 Because of modernism in Baptist churches, associations and fellowships formed.
 - 1) Baptist Bible Union (T.T. Shields)
 - 2) General Association of Regular Baptist Churches, 1932 (Robert Ketcham)
 - 3) World Baptist Fellowship, 1934 (J. Frank Norris)
 - 4) Conservative Baptist Association, 1947 (Myron Cedarholm)

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- 5) Baptist Bible Fellowship, 1950 (G.B. Vick)
- 6) Southwide Baptist Fellowship, 1956 (Lee Roberson)
2. Slavery – the division over slavery permanently divided Baptists into the Northern (American) and Southern Baptist Conventions. Baptist preacher John Peck described an experience in 1842, "*Today I attended for a few moments a sale in the market place. A negro boy was sold, who appeared about twelve years old. He stood by the auctioneer on the market-bench, with his hat off, crying and sobbing, his countenance a picture of woe.*" (*The Baptist Bulletin*, May 2001)
3. Freemasonry which is rooted in the false teaching of Deism
 - 3.1 Membership in secret societies was hotly debated in Baptist churches.
 - 3.2 Freemasonry includes practices of the occult, elements of paganism, and attempts to overthrow government.
4. Alcohol
 - 4.1 Many believers excused alcohol as an issue of individual liberty.
 - 4.2 By the twentieth century, few Baptist preachers openly supported the sale or use of liquor, and many church covenants included statements about abstaining from alcohol.

Modern Denominationalism

1. Many believe there are five types of churches (*The Church*, Jack Hyles, p. 109).
 - 3.1 The universal church of Catholicism (Protestants believe in an "invisible" church)
 - 3.2 A synagogue church (Revelation 2:9; 3:9) – Cults will often use the name of Christ.
 - 3.3 A state church with a united church and government
 - 3.4 A denominational church
 - 3.5 An independent, New Testament church
2. The denominational system places an authority over the local church other than Christ.
3. Today there are many Baptist denominations and associations. They go through four stages (Jack Hyles, *The Church*)
 - 3.1 They start with a *man* with a vision.
 - 3.2 It becomes a *movement* that experiences growth.
 - 3.3 Then the movement becomes a "*machine*" – the denomination increasingly does more for the member churches (a larger national headquarters).

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- 3.4 It finally becomes a *monument* – lifeless and often doctrinally corrupt.
4. Maintaining independence from the denominational and associational systems protects local churches. Outside influence in denominational churches comes through many avenues.
 - 4.1 Denominationally operated or approved colleges and seminaries often lead to the decay of the entire denomination. A local church college or Bible institute acts as a safeguard.
 - 4.2 Denominationally produced literature
 - 4.3 Cooperative missions programs
 - 4.4 Ordination and licensing from any organization other than the local church
 - 4.5 Ownership of local church property by the denomination
5. An observation: the average duration of an organized association or denomination remaining doctrinally sound is about fifty to one hundred years. Modernism enters and destroys all of the churches that remain in the denomination.

Modern Battles Among Baptists

1. Believers are neglecting personal separation (II Corinthians 6:14 - 7:1).
2. Churches are replacing preaching with entertainment (II Timothy 4:2-4).
3. Churches are replacing the Spirit's power with sensationalism (Acts 1:8; Zechariah 4:6).
4. Many emphasize "soul winning" without discipleship (Matthew 28:19-20).
 - 4.1 People are taught "easy prayer" techniques without waiting for conviction of the Holy Ghost bringing true conversion.
 - 4.2 Pastors emphasize the number of people who say a prayer instead of those who *continue* (Acts 2:41-42).
5. Churches are emphasizing the material instead of the spiritual.
 - 5.1 Too many are impressed with buildings (Mark 13:1).
 - 5.2 Many believe an enlarging budget is a sign of God's blessing (Revelation 3:17).
6. Many are replacing the gospel with Calvinism (II Thessalonians 2:13-14).
7. Many are uniting true New Testament churches with false churches through ecumenism.
8. Many practice local church democracy instead of a Theocracy (Ephesians 1:22-23).

Application of Truth

Are you standing firm for truth in these last days of apostasy (II Peter 3:14-17)?

#20 Reaching the Next Generation

Introduction from Psalm 78

1. Asaph wrote Psalm 78 as a parable (78:2, *parable*: teaching of spiritual truth from history).
2. Israel was strongest when its godly heritage was taught and remembered. Karl Marx said, "Take away the heritage of a people and they are easily persuaded."
3. Israel's history was often passed on orally from generation to generation (78:3). Asaph is recording this history.
4. The next generation needs to know the praises, strength, and wonderful works of God (78:4).
5. God instructed Israel to pass things on to the next generation (78:5; Deuteronomy 4:9; 6:4-12; 11:18-19).
6. Several goals are stated for the next generation (6:6-8).
 - 6.1 Know how to live God's Word, not just have information (78:6; cf. Hosea 4:6).
 - 6.2 Declare truth to the next generation (78:6).
 - 6.3 Hope (confidence) in God (78:7).
 - 1) Not a politician (an election is not the answer for a country)
 - 2) Not in psychology
 - 3) Not a preacher
 - 4) Not in money (a better economy)
 - 6.4 Remember the works of God (78:7).
 - 6.5 Obey the commands of God (78:7b).
 - 6.6 Learn from history (78:8; Acts 7:51-53). "The thing we learn from history is that we do not learn from history."
7. The rest of the psalm lists examples from Israel's history: eighty acts of God and thirty sins of Israel.
8. Israel was not successful in reaching the next generation throughout its history (Judges 2:6-10).

Young Fundamentalists

1. In general, Baptists are failing to reach the next generation.
 - 1.1 Many are immoral and immodest.

- 1.2 Many are listening to the world's music.
- 1.3 Many are prioritizing money and material things (Matthew 6:24).
- 1.4 Many are leaving Baptist churches for unbiblical groups.
 - 1) Contemporary worship centers
 - 2) Community churches
 - 3) Cults
- 1.5 Many are ignorant of Bible doctrine and our Baptist heritage.
- 1.6 Many are no longer attending any church (Hebrews 10:24-25).
2. Fundamentalism in general is moving its standards with the world. Christians today are doing things the unsaved thought was wicked fifty years ago.
3. An internet survey of young fundamentalists (18-35 years old) reveals some areas of concern.
 - 3.1 Scripture
 - 1) 5% believe there are mistakes in Biblical references to science and history.
 - 2) 12% believe the Bible becomes the Word of God when it is read by faith. (That is error from Neo-Orthodoxy that redefines terms.)
 - 3) 13% believe that there is no literal fire in hell. The language about hell is figurative.
 - 4) 16% believe that Christ is the only hope for heaven *except* those who have never heard the gospel. People who have never heard go to heaven another way (see Luke 12:47-48).
 - 3.2 Spirituality
 - 1) Only 22% read the Bible every day in a week.
 - 2) 43% read the Bible three days or less (in the week before the survey).
 - 3) Only 12% spend more than thirty minutes each day in Bible reading and prayer.
 - 4) 76% prayed less than one hour in a week. They averaged eight to nine minutes per day in prayer.
 - 5) 58% claimed they were consistently growing in their Christian life.
 - 3.3 Separation

- 1) Less than half believed it is wrong to attend an R-rated movie (with violence, immorality, and wicked language).
- 2) 80% said it is acceptable to attend a movie theater.
- 3) Only 25% said it is Biblically wrong to drink alcohol.
- 4) 39% said drinking alcohol is acceptable in moderation.

The Next Generation of Fundamentalists

1. The following points are taken from the *Ohio Bible Fellowship Visitor* (May 1, 2005) concerning the *Young Fundamentalist* survey.

"I am increasingly convinced that what is happening right now within fundamentalism has happened before in our history. I fear that many (though assuredly not all) young fundamentalists are flirting with the same issues that began evangelicalism's free-fall just 50 years ago. In short, I see a number of alarming similarities between the *young fundamentalists* of today and the *new evangelicals* of the 1940's and 1950's:

1. Many Young Fundamentalists are seeking intellectual respect and cultural recognition.
2. Many Young Fundamentalists are urging increased involvement in social concerns.
3. Many "Young Fundamentalists" are questioning the legitimacy of separation.
4. Many "Young Fundamentalists" are abandoning standards of personal holiness (alcohol, entertainment, and music).
5. Many "Young Fundamentalists" are seeking to distance themselves from their predecessors.
6. Many "Young Fundamentalists" have a skewed understanding of the history of fundamentalism.

First, they rewrite the history of fundamentalism by emphasizing its doctrinal affirmations.

Next, they rewrite the history of new evangelicalism by emphasizing its doctrinal aberrations.

Finally, they rewrite the history of the fundamentalism/evangelical controversy, blaming separatists for the division."

2. What is happening in fundamentalism in general is also happening to independent Baptists.

Stones of Remembrance

Joshua 4:6-7, 20-24

1. Our children are not asking about our Biblical heritage.
2. Many are not even interested.

Application of Truth

1. Emphasize first a *relationship* with God, then *rules* (standards).
2. Make sure they are grounded in the inspired, preserved Word of God – the King James Bible or its equivalent in other languages.
3. Involve them in ministry and outreach to the lost.
4. Explain the Biblical principle behind the policy.
5. Teach them how to discern between right and wrong – what the *Bible* says, not your opinion.
6. Make sure they are trusting in Christ alone for salvation, not merely saying a "sinner's prayer."

#21 Baptists by Conviction

The Name "Baptist"

1. *Baptist* is a Scriptural name used fifteen times in the Gospels.
2. *Baptist* is a descriptive name – one who believes in the death, burial, and resurrection of Jesus Christ as pictured by immersion baptism.
3. *Baptist* is a doctrinal name – distinctive doctrines presented in the Gospels have been held by Baptist groups for centuries.
4. *Baptist* is an unifying name – one faith, one Lord, one baptism (Ephesians 4:5)
5. *Baptist* is a Christ-centered name – as John the Baptist said, "He must increase; I must decrease." Baptists look back to Jesus Christ as their founder, not a man as all other religions.

Baptist by Conviction

1. *"Baptist growth has always been in proportion to the staunchness with which Baptist principles have been upheld and practiced. So it ever has been with all religious bodies. Nothing is ever gained by smoothing off the edges of truth and toning down its colors, so that its contrast with error may be as slight as possible. On the contrary, let the edges remain a bit rough, let the colors be heightened, so that the world cannot possibly mistake the one for the other, and the prospect of the truth gaining acceptance is greatly increased. The history of every religious denomination teaches the same lesson: progress depends on loyalty to truth. Compromise always means decay." (Vedder, Short History of the Baptists, pp. 263-264)*
2. The only way we as Baptists will continue to *make a difference* is to *be different!*

Progression Toward Compromise (Revelation 2-3)

1. Ephesus: the church was still doctrinally sound and separated, but they left their first love for their Saviour.
2. Smyrna: the church begins focusing on its trials rather than the Great Commission.
 - 2.1 Legal battles
 - 2.2 Social problems
 - 2.3 Persecution
3. Pergamos: worldliness and denominationalism (doctrine of the Nicolaitans) begin to enter

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- the church.
4. Thyatira: ecumenism begins to distract the local church from the Word of God. Jezebel is a symbol of false religion.
 5. Sardis: this church was dead spiritually even though they had a reputation for life.
 - 5.1 The Mega-church Movement has many large churches but they are spiritually powerless (II Timothy 3:5).
 - 5.2 Many Baptist churches are busy with a full calendar of activities but are spiritually lifeless.
 6. Philadelphia: the church is warned to hold on to what little it had left.
 7. Laodicea: the church becomes apathetic, indifferent, self-sufficient, materialistic, and spiritually bankrupt. Jesus Christ is outside liberal, modernistic churches (3:20).

Application of Truth

1. Do you understand the *Biblical* heritage of the Baptists enough to share it with a new believer?
2. Are you a Baptist by preference or conviction?

BAPTIST DISTINCTIVES

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