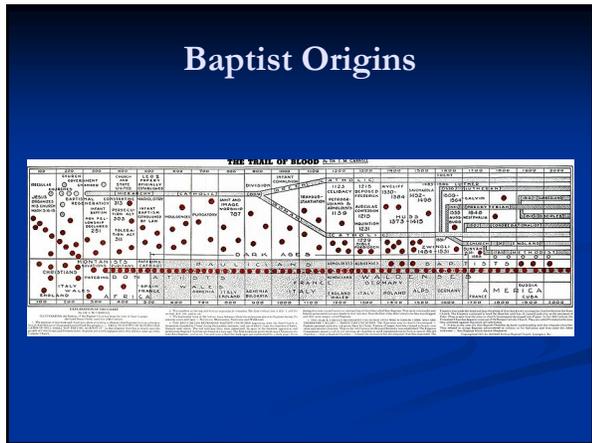


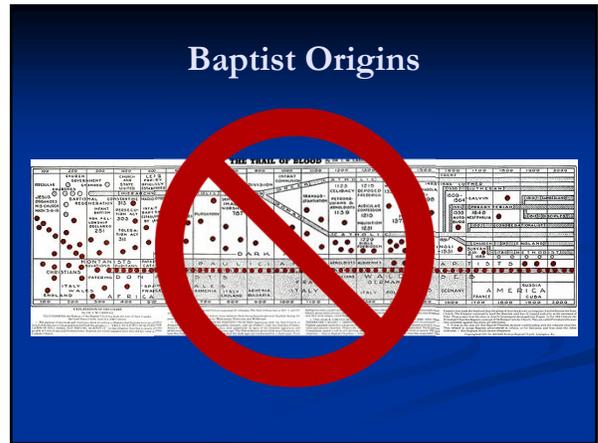
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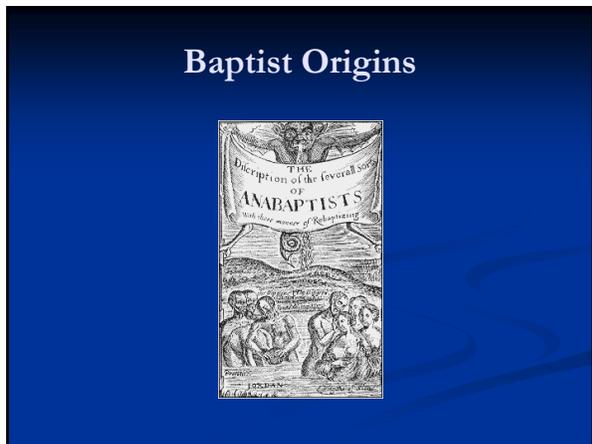
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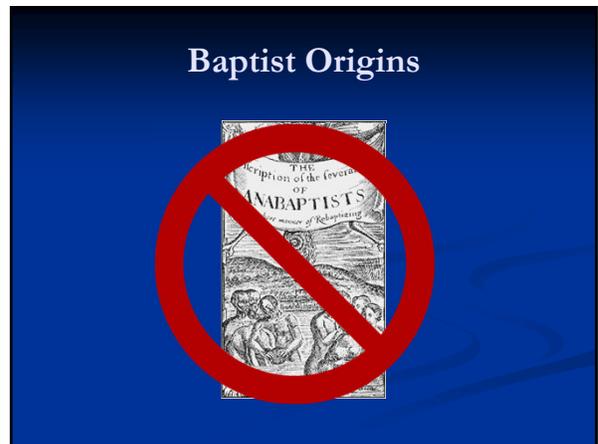
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Baptist Origins



John Smyth
1554-1612



Thomas Helwys
1575-1616

Orthodox

Catholic

Lutheran

Reformed/Calvinist

Anabaptist/Baptist

Church of England

Anglican

Presbyterian

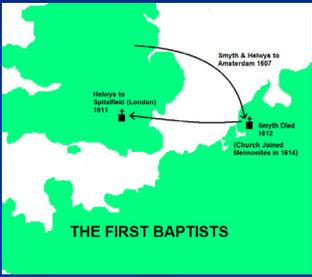
Baptist

Methodist

Evangelical

Restorationist

Other



THE FIRST BAPTISTS

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Baptist Communities

- Baptist World Alliance:
 - 37 million members
 - 150,000 congregations
- Total Numbers:
 - 100-110 million
 - Over 33 million in North America
 - 16 million Southern Baptists




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Baptist Distinctives




- Church Membership
- Church Ordinances
- Church Governance and Issues of Authority
- Church Coercion

9

Baptist Distinctives

What about Bible, Lordship of Jesus, Priesthood of all Believers, and Missions?



Second London Confession (1689):
 "The Holy Scripture is the only sufficient, certain, and infallible rule of all saving Knowledge, Faith, and Obedience . . . the authority for which it ought to be believed, dependeth wholly upon God . . . because it is the Word of God."

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Baptist Distinctives




- Church Membership
- Church Ordinances
- Church Governance and Issues of Authority
- Church Coercion

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Baptist Distinctives

- Church Membership (*stated negatively: no cultural Christians*)

John Smyth, *Short Confession of Faith* (1609): the church is "a company of the faithful; baptised after confession of sin and of faith, endowed with the power of Christ."

Thomas Helwys, *A Declaration of Faith of English People Remaining at Amsterdam in Holland* (1611): the church is "a company of faithful people separated from the world by the word and Spirit of God, being knit unto the Lord and one unto another, by baptism."

Thomas Collier, *Certain Queries or Points now in Controversy Examined* (1645): "none are to be baptized, but those that are able to manifest faith and turning to God" and "none are to be admitted [to the church] before Baptisme."

12

Baptist Distinctives

- Church Ordinances (*stated negatively: no babies and no sprinkling*)

Communion
Second London Confession (1677/1689): "That doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason; overthrows the nature of the ordinance, and has been and is the cause of manifold superstitions, yes, of gross Idolatries."

Baptism
 Thomas Helwys: *A Declaration of Faith of English People Remaining at Amsterdam in Flolland (1611):* "the church of Christ is a company of faithful people separated from the world by the word and Spirit of God, being knit unto the Lord and one unto another, by baptism."
Second London Confession of Faith (1677/1689): "Immersion . . . is necessary to the due administration of this ordinance."

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Baptist Distinctives

- Church Governance and Issues of Authority (*stated negatively: no prince, no pope, and no presbytery or synod*)

First London Confession of Faith (1644):
 "That being thus joined, every Church has power given them from Christ for their better well-being, to choose to themselves meet persons into the office of Pastors, Teachers, Elders, Deacons, being qualified according to the Word, as those which Christ has appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none other have power to impose them, either these or any other."
 "And although the particular Congregations be distinct and several Bodies, every one a compact and knit City in itself; yet are they all to walk by one and the same Rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the Church, as members of one body in the common faith under Christ their only head."

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Baptist Distinctives

- Church Governance and Issues of Authority (*stated negatively: no prince, no pope, and no presbytery or synod*)

Amherstburg Regular Baptist Association, 1913

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Baptist Distinctives

Article VII.—This Association shall not interfere with the independency of the individual churches in conducting their worship and discipline. This belongs to the church itself, and if an Association acts at all it should act by way of counsel or advice only.
 Article VIII.—This Association shall meet annually on the second Thursday in September at 10 o'clock a. m. All the churches belonging to this Association shall tolerate what is set forth in the Baptist Church Directory as public offences, pages 171-193, including the allowing of their members to commune with other denominations, shall be regarded as walking disorderly, and shall be subjected to the discipline of the Association, and should they, being called to account for such conduct refuse to give satisfaction, they shall be excommunicated from the Association.
 Article IX.—The churches composing this Association are requested to send letters to this meeting, with the names of the

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Baptist Distinctives

At present there is no provision in our system for the settlement of, or arbitration in, the case of

DISPUTES BETWEEN MINISTERS AND CHURCHES and individual members. At present charges may be brought by the church, or a session, against a pastor, and he has no court of appeal other than his own church. Or a church may have cause for dissatisfaction with a minister, but so long as he can hold on, he can defy a large and even the larger portion, to interfere with his position. The starling-out process is often long, always grievous and scandalous. Before he removes he may have driven many of the best friends away, and when he goes leave a wilderness behind.

This is no imaginary sketch. It has occurred more than once in South Africa, as well as at home. The scandal caused and the injury inflicted have been sad and grievous.

Could we not devise some plan by which these evils might be diminished if not prevented? We might have a Commission as a Court of Appeal, and each one of us agree, it need should require, to refer any such matters for consideration, and resolve to abide by the united recommendation. At least a pronouncement might be made, when necessary, expressing the conviction of the Union. In all such cases, even where either party refused to accept the decision. At least this would secure the moral weight being given to the right course, and if objected to, then let such be excluded from the Union, with the right of personal appeal to the assembly of any party who felt aggrieved by the decision.

"Some Defects in Our System and How to Remedy Them,"
South African Baptist, August 1897.

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Baptist Distinctives

- Church Coercion (*stated negatively: no violence for the faith*)

Thomas Helwys, *A Short Declaration of the Mystery of Iniquity (1611/12):* "Our Lord the king has no more power over their [Roman Catholic] consciences than over ours, and that is none at all: for our lord the king is but an earthly king, and he has no authority as a king but in earthly causes, and if the king's people be obedient & true subjects, obeying all human laws made by the king, our lord the king can require no more: for men's religion to God, is between God and themselves; the king shall not answer for it, neither may the king be judge between God and man. Let them be heretics, Turks, Jews, or whatsoever it appertains not to the earthly power to punish them in the least measure. This is made evident to our lord the king by the scriptures."

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Baptist Distinctives

- **Church Coercion** (*stated negatively: no violence for the faith*)

John Smyth, *Propositions and Conclusions*, Article 84 (1612): "That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force and compel men to this or that form of religion, or doctrine, but to leave Christian religion free, to every man's conscience, and to handle only civil transgressions (Rom. 13). Injuries and wrongs of men against men, in murder, adultery, theft, etc. for Christ only is the king, and lawgiver of the church and conscience (Jas 4:12)."

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Baptists and Conflict

Theology *versus* Polity – an important distinction to remember when things get heated




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The Future



- Religious Liberty
- Flexibility
- Missionary Movement
- Believer's Church



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