

STUDY PAK 2

OUR GLORIOUS BAPTIST HERITAGE

I. BAPTISTS ARE NOT PROTESTANTS.

When some historians and Bible teachers call Baptists Protestants, they are completely ignoring the record of history. The Baptist churches _____
_____, were _____, and played no part _____
_____ of the Sixteenth Century. All honest and competent historians, including the Protestant historians, acknowledge this:

A. The Lutheran historian, Mosheim wrote:

“In the first place, the Mennonites are not altogether in the wrong, when they boast of a descent from these Waldenses, Petrobrusians and others, who are usually styled witnesses for the truth before Luther. Prior to the age of Luther, there lay concealed in almost every country of Europe, but especially in Bohemia, Moravia, Switzerland, and Germany, very many persons in whose minds were deeply rooted that principle which the Waldenses, Wyclifites, and the Hussites maintained, some more covertly and others more openly; namely, that the kingdom which Christ set up on earth, or the visible church, is an assembly of holy persons; and ought therefore to be entirely free from not only ungodly persons and sinners, but from all institutions of human device against ungodliness. This principle lay at the foundation which was the source of all that was new and singular in the religion of the Mennonites; and the greatest part of their singular opinions, as is well attested, were approved some centuries before Luther's time by those who had such views of the church of Christ.”

B. The Quaker, Robert Barclay, wrote:

“We shall afterwards show the rise of the Anabaptists that took place prior to the Reformation of the Church of England, and there are also 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 true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church.”

C. The great scientist, Sir Isaac Newton, was also a theological student and a church historian. His study led him to state that it was his conviction that “the Baptists were the only Christians who had not symbolized with Rome.”

D. Frank S. Mead writes:

“It is often heard among them that they have no founder but Christ and that Baptists have been preaching and practicing from the days of John the Baptist. That is true in a limited sense; there were certainly men and women holding what have come to be considered distinctly Baptist principles all across the years.”

~ ~ Mead, *Handbook of Denominations*, p. 34 ~ ~

E. Historian, Robert Lane Fox understands the antiquity of the Baptists. He writes: “During the second and third centuries, groups of Baptists could be found in the district between the mouths of the Euphrates and Tigris rivers, where they lived under the nominal control of the Parthians.”

~ ~ Fox, *Pagans and Christians*, p. 277 ~ ~

F. In 1819, two Dutch theology professors (both members of the Reformed Church) wrote about Baptist antiquity:

“On this account, the Baptists may be considered as the only Christian community 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.”

~ ~ Dr. Ypey and Dr. Dermont as quoted by John Christian,

A History of the Baptists, p. 95 ~ ~

- G. Even Roman Catholic historians have acknowledged the ancient nature of the Baptists.
Cardinal Hosius (1569 A.D.) “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 1,200 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.”
- H. Historian William F. Adeney recognized the ancient existence of Baptists:
“It is quite arguable that they should be regarded as representing the survival of a most primitive type of Christianity ... Ancient Oriental Baptists—these people were in many respects Protestants before Protestantism.”
~~ The Greek and Eastern Churches, p. 217 ~ ~

II. BAPTISTS HAVE BEEN CALLED BY MANY NAMES THROUGHOUT THE CENTURIES.

- A. It is very fair and historically accurate to understand that Baptist history may be remembered in stages according to the names by which Baptist preachers were called. The first stage is the _____, _____, and their direct successors. This stage led to the Cathari, Celtic Christians, Montanists, Novatians, Donatists, and Paulicians. These groups led directly to the third stage: Waldenses, Lollards, Albigenses, Petrobrusians, Henricians, Arnoldists, Berengarians, Taborites, and Bogomils. In the fourth stage, _____ were called _____. Now they are called _____.
- B. Clarence Larkin describes the heritage of the Baptists:
“The Baptists *claim to have descended from the apostles*. It is true that the line of descent cannot always be traced. Like a river, that now and then, in its course is

lost under the surface of the ground, and then makes its appearance again, the Baptists claim that, from the days of the apostles until the present time, there have not been wanting those persons, either separately or collected, into churches, and known under different names, who, if now living, would be *universally recognized as Baptists*.

Since the origin of the Baptists, long and eventful ages have elapsed. Some of them were ages of ignorance and darkness. Men were afraid to speak or write—almost to think. The _____ for which the Baptists contended were fiercely denounced _____. To speak was to be hushed in death. Had they not been immortal, all vestiges of them, save in the records of courts and councils, would have perished. Their existence and continuity can be traced down the ages by ‘the stains of _____, and the light of _____.’

Since the days of the apostles, they have come to the surface in the Novatians, the Donatists, the Paulicians, the Paterines, the various communities of Waldenses, the so-called Anabaptists of Germany, the Mennonites, or Dutch Baptists, the Baptists of England; and are seen today in the Baptists distributed all over the world.”
~~ *Why I Am a Baptist*, pp. 9-10 ~~

III. BAPTISTS ARE DISTINCT FROM ALL OTHER GROUPS WHICH PROFESS CHRISTIANITY.

The following is a contrast of Baptists with other groups.

A. Modernism.

Modernism is a movement, which denies _____ of Scripture, and this denies any special role as a _____ for the Bible. Modernists usually deny _____, _____, and the _____. They may occasionally hold on to one or more of the Baptist Distinctives, but only

because they are impressed with the logic of such a position and not because it is taught in the Bible. Unfortunately, modernism has penetrated many religious movements and is taught under many names. There are even many modernist churches, which use the name *Baptist* even though they deny all the basics of Baptist doctrine and history.

B. Roman Catholicism.

Roman Catholicism is the world's largest denomination that is Christian in name. Roman Catholics claim an unbroken line of church succession back to the Apostle Peter whom they promote as the first pope. In reality, the modern Roman Catholic structure can only be traced as far back as the Fifth Century. Roman Catholicism is, in many ways, the complete opposite of the Baptist faith.

Roman Catholicism denies _____ and insists upon _____ and _____. They present church tradition, the authority of the pope and church councils, as _____ as a _____. Their churches are in no way independent, but under the control of a _____. Not holding to a belief in personal salvation by faith, they have no concept of a regenerated church membership. You become a member of the Roman Catholic Church by being _____ or by _____ to the Church.

Roman Catholics teach baptism by _____ born to Catholics. Most Catholics believe that this baptism plays a role in salvation. They teach that there are six other ordinances (including communion) and that they all _____. Because these activities are believed to influence salvation, Catholics usually call them "sacraments" instead of ordinances. Roman Catholicism teaches that only those _____ can be considered priests and that others must approach the Lord through these _____. They do not teach soul

liberty, teaching instead that only the church _____
_____. In the past (and still in some parts of the world), Roman Catholicism has opposed the idea of individual Catholics owning Bibles.

Throughout history, Roman Catholicism has stood as the ultimate opponent of _____
_____. The bloody history of western civilization, from the Sixth Century through the Eighteenth Century, is basically the story of Catholic struggle for control of individual governments. Even today, Roman Catholicism has a tremendous impact on the governments of several countries.

C. Presbyterianism.

This movement is sometimes referred to as: “_____” or the “_____” movement. Many churches which carry the name *Presbyterian* have been influenced by modernists; however, there is a substantial minority, which still holds to the basic tenets of historic Presbyterianism. The original Presbyterian churches taught the same basic fundamentals of the Christian faith as the Baptists. Historic Presbyterians have taken an entirely different approach to most of the truths expressed as the Baptist Distinctives. Historic Presbyterianism teaches that the Bible is _____ for faith and practice, but they place great emphasis on the role of the church in _____
_____. Historically, their churches are under the control of a denominational hierarchy. However, in recent years in the United States, more and more Presbyterian churches are independent congregations. Most Presbyterian churches allow for the idea of children being born as _____
_____. Their strong belief in _____
(_____) convinces them that those children are predestinated to salvation. In reality, this often allows unconverted adults to influence a church of which they became members at birth.

Most Presbyterians accept _____, _____, or _____ as

equally acceptable methods of _____. Some Presbyterian groups only accept one method, usually sprinkling. They usually accept baptism and the Lord's Supper as the only two ordinances.

In theory, Presbyterians accept the _____ and the concept of _____. In practice, however, their great emphasis on decisions made by the _____ (_____) makes it difficult to live by these truths. Historic Presbyterians have strongly taught the idea of a _____. In the early decades of the Presbyterian movement (16th and 17th centuries) this often caused them to _____ and _____ Baptists.

D. Methodism.

Methodism was founded as a result of the _____ of _____ in England in the 1700s. Wesley was used of God to call many people to a respect of the _____ and the concept of _____.

Methodism was based upon the basic fundamentals of the _____ and union together in _____. Methodist churches and individuals were left to decide many things for themselves. Most of them accepted the Bible as the final authority for faith and practice. (They could not accept it as the _____ because they also had the authority of _____.) Methodist churches have always been allowed more independence than most churches in a denominational system, but the final church authority is still with the denomination. Most Methodist churches _____ and admit them to _____. Most of their churches practiced immersion, sprinkling, and pouring, leaving the choice to the individual. Historic Methodists usually hold to only two church ordinances: baptism and the Lord's Supper.

Methodists, historically, have held to soul liberty, the priesthood of believers, and separation of church and state.

Today, many Methodist churches are dominated by modernists. Some of the more evangelical groups in the historic Methodist tradition are the Free Methodists, Wesleyans, Bible Methodists, Nazarenes, and Pilgrim Holiness. Most historic Methodists hold to _____ (the belief that you can _____).

E. Pentecostalism.

Also known as the _____ or _____ movement, Pentecostalism has been an important force in evangelical Christianity during the 20th Century. Pentecostals believe that they still manifest _____ today.

Pentecostals disagree on many points (including the ones that we call the Baptist Distinctives). No Pentecostal group, however, can hold to the idea of _____ for faith and practice because they believe that they still receive _____ from God.

F. Traditionalist Protestant Groups.

Such groups as the Lutherans, Episcopalians, and Anglicans came out of the background of the _____. They all have the influence of _____ in their background.

Historically, however, their emphasis on _____ has kept them from agreeing with any of the _____.

Denominational church structure, infant baptism, sprinkling, union of church and state, and the concept of a restricted priesthood (clergy) are common to all three groups. All three groups are heavily influenced by _____ and are _____.

G. Pseudo-Christian Cults

Many groups have originated in America, which claim to be the only true expression of Christianity. Some examples include Mormons, Jehovah's Witness, Seventh Day Adventists, The Way, Christian Science, and Unity. These groups all deny _____ and _____ of Jesus Christ and _____ in His death, burial and resurrection.

Consequently, there is no common ground between these groups and historic Baptists—NONE!

Because these movements use the Bible, they will occasionally teach one of the truths that Baptists emphasize. Some examples would include the Mormons on _____ and _____, and Jehovah's Witnesses on _____.

However, there has never been any basis for fellowship or mutual recognition between these groups and Baptists because they take _____ toward Christian truth.

IV. DOCTRINALLY, BAPTISTS AND CATHOLICS ARE TWO OPPOSITE FORMS OF PROFESSING CHRISTIANITY.

Protestantism is a compromise between the two. Wendell Rone has written:

“A careful comparison of the doctrines of the various denominations will show that they occupy a middle ground somewhere between the Baptists and the Catholics. If one should take all the doctrines and practices, which are decidedly Catholic in origin from these denominations, nothing would be left but the doctrines and practices of Baptists. On the other hand, if all the doctrines and practices which are decidedly Baptist in origin were taken from these denominations, nothing would be left but the doctrines and practices of the Catholics.” - - Rone, *The Baptist Faith and Roman Catholicism*, p. 27 ~ ~

V. BAPTISTS HAVE BROUGHT A HERITAGE OF LIBERTY TO THE WORLD.

A. The Baptists have never been persecutors.

George Truett (May 1920, sermon at the Southern Baptist Convention) said:
 “Baptists have one consistent record concerning Liberty throughout all their long and eventful history. *They have never been a party to oppression of conscience. They have forever been unwavering champions of liberty; both civil and religious.* Their contention now is, and has been, and, please God, must ever be, that it is the _____, _____ and _____ of every human being to worship God or not, according to the dictates of his conscience, and, as long as he does not infringe upon the rights of others, he is to be held accountable _____ for all _____ and _____. *Our contention is not for mere toleration, but for absolute liberty.* There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is _____, while liberty is _____. Toleration is a _____, while liberty is a _____. Toleration is a _____, while liberty is a _____.”

B. Baptists have consistently stood for _____ both for _____ and _____.

1. John Locke described the contribution of the Baptists when he wrote in his famous *Essay on Toleration*:

“The Baptists were the first propounders of _____, _____, _____ and _____.”

2. Wendell Rone describes the price that Baptists have paid to stand for religious liberty.

“Because of their consistent and unyielding stand, Baptists have sealed this doctrine of soul-liberty with their blood. The bones of their Anabaptist progenitors lie in martyrs' graves in the Alpine valleys; while their ashes have flitted over the pavements of Smithfield, on the winds for centuries. The sighs and sobbings of Baptists, suffering for conscience' sake, haunt the “coal hole” of Lambeth Palace, and the dungeons in the

Lollard's Tower to this day. Bedford Jail, in England, was the home of the immortal John Bunyan for twelve long, weary years because he would not compromise his religious views. Coming over into America during colonial times, we find Henry Dunster, the first president of Harvard University, being removed from his office because he objected to Infant Baptism. Roger Williams, "the Apostle of Religious Liberty," was banished from the Massachusetts Bay colony because of his belief in Religious Liberty and Freedom of Conscience. Dr. John Clarke was put in prison and Obadiah Holmes was whipped publicly on Boston Common for meeting with others to worship God. Baptists had their lands confiscated and their goods sold to erect a house of worship and pay the minister of another denomination in Connecticut. Fines and imprisonments were everywhere in evidence in Virginia as persecution arose against the Baptists for conscience' sake. John Waller, Lewis Craig, and James Childs languished in Fredericksburg jail for forty-three days, and the only charge against them was for preaching the Gospel not according to the Established Church (Episcopal). Yet the _____ and _____ the adoption of the _____ in 1789, which was later adopted by all the States in the Union at that time and became a part of the Constitution in 1791."