

# **Baptist History – India**

## **Day One: Baptist Beginnings**

### **Leonard: Chapters 1 and 2**

#### **I. Baptist Beginning Theories**

- Baptists have no single founder: no Calvin, Luther, Wesley
- so there are different theories of Baptists origins. I'll name a few.

#### **A. Successionist Theory**

- Baptist origins traced back to the 1<sup>st</sup> century church
- attempt to trace Baptist roots through a succession of churches dating to 1<sup>st</sup> century
- Jesus-Jordan-John
- began with Jesus baptism by John in the Jordan river
- the first church in Jerusalem was essentially Baptist in nature
- these Baptist churches have been the “true church” throughout history
- advocates of this theory point to Jesus as the founder of the Baptist church
- other movements throughout church history have carried on the Baptist beliefs (especially believer's baptism) without carrying the Baptist name
  
- believe Baptists predated Protestant Reformation, therefore Baptists are not Protestants
  
- some who hold this position contend that earlier dissenters in the Christian church were Baptists, though not in name
- Donatists (4<sup>th</sup> century)
- Cathari (11<sup>th</sup> century)
- Waldensians (12<sup>th</sup> century)
- Anabaptists (16<sup>th</sup> century)
- these groups left a “trail of blood” as their witness
  
- no major historian considers this a valid theory
- this theory arose during an era of intense denominational competition. It was the Baptist way to prove their superiority to the Methodists, Presbyterians, Episcopalians, and the Catholics
  
- another version of this is “Continuation Theory”
- there is a continuity of Baptist teachings from earlier dissenting groups
- these groups were not Baptists, but they were dissenters and espoused Baptist teachings
- this theory proposes that believer's baptism has been existent from the early church

until now

#### **B. Influence Theory**

- sometimes call kinship theory
- acknowledge kinship/influence of Anabaptist
- “Anabaptist” was a derogatory term given to those who “baptized again.”

- Anabaptists believed baptism should follow a profession of faith. yet they did not immerse baptismal candidate
- the Anabaptists of the 16<sup>th</sup> century have kinship to the first baptists in the 1<sup>st</sup> -4<sup>th</sup> centuries. It was in the 4<sup>th</sup> century with Roman Catholic dominance that the church became false
- when Xty became the official religion of the state it lost its purity
- this union of church and state led to the downfall of the church
- advocates point to contacts b/w Anabaptists and the early English Baptists
- eg: John Smyth used the baptismal method of affusion (pouring), the same as the Dutch Mennonites
- Smyth soon left the Baptist church for the Mennonites, claiming they were the true NT church

- however Anabaptists and the first Baptists in England did not share:
  - the tendency of Anabaptists to withdraw from the world
  - pacifist worldview,
  - communal sharing of worldly goods
  - rejection of oaths

- the early English Baptists, however, repudiate the Anabaptist connection. In their 17<sup>th</sup> century confessions they declared they were not Anabaptists.

### **C. English Puritan Separatist Theory**

- came from a group breaking with the English Puritan Separatists of 17<sup>th</sup> century England

- Puritans emerged in 17<sup>th</sup> England
- they wanted to “purify” the Anglican Church
- they believe the Anglican church was trapped with too much “popery”
- included: kneeling at communion
  - Making the sign of the cross
  - Wearing elaborate clerical vestments (robes, rings, hats, scepters)
  - Following the Book of Common Prayer too closely

- nonseparating Puritans affirmed the validity of the Anglican church, but believed it was corrupt. They didn’t want to separate.

- Separating Puritans wanted to leave the Anglican church because they believed it was a false church

Anglicans(Church of England)

Puritans

Non-Puritans

Separatist Puritians

Non-Separatists Puritans

Baptists

## II. John Smyth and Baptist Beginnings

- 1570-1612 ?
- John Smyth was reared in the Church of England
- he became a Puritan, Separatist, and then a Baptist Separatist
- ended his days seeking admission into the Mennonite church
  
- educated at Cambridge College in England, 1586
- ordained as an Anglican priest
- upon graduation they ask him to teach at the college
- he was appointed a “city lecturer” in Lincoln, England. This was like a teaching, preaching post without pastoral responsibilities like performing infant baptisms
- his frustrations increased with the Church of England and he left the church in 1606
- at one point he was in the “clink” for refusing to conform to the teachings of the Church of England
  
- he joined a separatist congregation in Gainsborough, England
- this was an unofficial church. They got in trouble for meeting, preaching, etc
- as the Gainsborough congregation grew, they divided. They had become so large they no longer could meet secretly in their homes.
- both group eventually migrated to Holland.
- One group was led by John Robinson and William Brewster. Part of this group eventually came to America and are known as the Pilgrims. They formed the Congregational Church in America (though at the time it was simply called “the wilderness”)
- John Smyth emerged as the leader of the other group. Their group was probably funded by Thomas Helwys, an attorney. They were not Baptists when they left England in 1607. Two years later this group adopted believer’s baptism.
  
- they found lodging and employment at the East India Bakehouse.
- in 1609 Smyth set forth 2 propositions in his treatise *The Character of the Beast*:
  - 1) infants are not to be baptized
    - he called infant baptism “spiritual adultery”
  - 2) new believers should be admitted into the church by baptism
  
- infants could not exercise faith and therefore shouldn’t be baptized
- since infant baptism lay outside the biblical norm, Smyth declared that all churches that practiced infant baptism were false churches
- Smyth taught that infants were born in a state of innocence that did not require

- Smyth convinced his congregation to disband, which they did. They all stood as unbaptized individuals. Who would baptize them?
- Smyth had not yet met the Mennonites who also were practicing believer's baptism.
- Smyth baptized himself, then Helwys, and the others.
- the mode was affusion (3 times saying "In the name of the Father, Son, and Holy Ghost.")

- many challenged Smyth. Declared his baptism and his church invalid
- he eventually regretted baptizing himself, called it invalid
- spent his remaining days seeking entrance into the Mennonite church
- he died of tuberculosis unaffiliated with any church
- Thomas Helwys and others remained Baptist and took their congregation back to England and established the first Baptist church in England in 1611

### **III. Thomas Helwys and the General Baptists**

- 1550-1616
- educated in London, from a family that owned land, apparently wealthy
- Helwys didn't repudiate his baptism
- Smyth's group recovered believers' baptism, but it was Helwys group that continued the Baptist church movement. Smyth died outside any church and Smyth's followers joined the Mennonite church

- in 1611 Helwys led his small group back to England where they established the first Baptist church on English soil in London.

- He came to believe it was wrong to leave your homeland b/c of persecution

- Helwys' group wrote a confession of their faith
- it affirmed believers' baptism, although not yet by immersion. No infant baptism
- affirmed free will, falling from grace. Not Calvinistic
- allowed each church to elect its own officers, including preachers

- in 1612 he published his famous work "*A Short Declaration of the Mystery of Iniquity*"
- it was a strong attack on the king and the state church
- attempted to present a copy to King James

"the king hath no power over ye immortal souls of his subjects, to make laws and ordinances for them and to set spiritual Lords over them"

"Let the king judge, it not most equal that men should choose their religion themselves, seeing they only must stand themselves before the judgment seat of god to answer for themselves, when

it shall be no excuse for them to say, We were commanded or compelled to be of this religion by the king or by them that had authority from him.”

“Let them be heretics, Turks, Jews, or whatsoever, it appertains not to the earthly power to punish them in that least measure.”

### *Mystery of Iniquity*

- he bluntly appealed to the king for religious liberty
- Helwys was thrown into prison where he died 4 years later in 1616
  
- by 1624 there were at least 5 General Baptist churches
- by 1650 there were 47 General Baptist churches
  
- the General Baptists were called such because they believed in a “general atonement.” They believe that Christ died for all men and women in general. (John 3:16)
- “God desires all men to be saved and to come to the knowledge of truth.” (1 Tim 2:4)
- “Jesus gave himself as a ransom for all” (1 Tim 2:6)
- anyone who voluntarily believes in Christ will be saved
- they were less influenced by John Calvin (Presbyterian/reformed) who taught that only the elect will be saved.
- they believed in “falling from grace.” One can freely choose to follow Christ and one can choose to leave Christ.

#### **IV. Particular Baptist Beginnings**

- was of a different origin from General Baptists
- they emerged about 30 years after the General Baptists
- these Baptists believe in a “particular atonement”, ie. That Christ died for a particular group of people, the elect
- they followed the teachings of the Swiss reformer John Calvin
- emphasis on Rom 9-11
- cf Rom 9:10-13; Rom 8:29-30; 2 Thess 2:13
  
- this group started in what was called the JLJ church, named for the first 3 pastors of the church (Jacob, Lathrop, Jessey)
- this was a Separatist-Puritan congregation that adopted the believers’ baptism
- 53 members of this church split off, were baptized again, and formed the first Particular Baptist church. This happened in 1638.
- by 1641 they began to practice “dipping” as their mode for baptism

#### **A. Henry Jacob**

- Henry Jacob: a moderate Separatist
  - an Anglican clergyman, graduated from Oxford in 1566
  - in 1603 he signed the “Millinery Petition” calling for reforms in the Church of England
  - these reforms were ultimately thwarted by King James I
  - he continued to call for reform and was thrown into prison for his efforts
  - Jacob did not want to totally repudiate the Church of England, rather he wanted permission to start other churches, equally true
  - he desired an independent church under the authority of pastors, elders, and deacons rather than the bishops who oversaw the Church of England
- one Semi-Separatist said the Church of England was like a human body. The legs and arms had been chopped off. It was maimed. Nevertheless, it was still a living human being.

## **B. JLJ Church**

- in 1616 Jacob gathered a church in London
- this would later become the first Particular Baptist Church
- Jacobs moved to Virginia, USA in 1622 and died in the USA in 1624
- John Lathrop became pastor of the church in 1624
- the church grew but struggled for two reasons
  1. it was too large to meet in one home
  2. differences as to the stance against the Church of England
    - ex. Some were repudiated for continuing to worship at the state church
    - Some were repudiated for having their children baptized in the state church
- the groups that broke away from the JLJ church formed the first Particular Baptist churches. By 1644 seven of these churches would issue a joint confession of faith

## **V. The Recovery of Immersion**

### **A. Two Stages of Recovery**

#### **1. Baptism applies to believers only, not infants**

- General Baptists taught this by 1609
- Particular Baptists taught this by 1638

#### **2. They determined immersion was the proper mode of baptism**

- believed NT taught immersion
  - Greek word “baptizo” means “to immerse or plunge”
  - Paul’s theology of baptism uses the metaphor of rising and dying (Rom 6)
  - the Particular Baptists were the first ones to practice immersion
  - before that early Baptists poured water over adult believers who sought baptism
- John Smyth’s group baptized by affusion or pouring

- there is evidence that a Mennonite group in 1619 practiced baptism by immersion

## **B. Documents**

### **1. Kiffin Document**

Kiffin Manuscript, 1641, from JLJ church

- states that baptism by immersion was not being practiced elsewhere in England
- cites Rom 6:4 and 2 Cor 2:12 as biblical justification for immersion
- stated baptism ought to be by “dipping ye Body into ye Water, resembling

Burial and rising again.”

- question emerged: If no one had been baptized properly in centuries, who would have the authority to baptize properly?

- John Spilsbury answered : “Where there is a beginning, someone must be first.”

- ie, someone had to baptize by immersion who had not ever been baptized by immersion himself.

- all of this had to do with apostolic authority and the idea that proper doctrine and baptism had to be passed down from one generation to the next. The doctrine of succession.

### **2. First London Confession**

- 1644, 7 Particular Baptist churches sign
- baptism should be applied to believers only (not infants)
- the whole body should be dipped and plunged under the water
- this is the first Baptist confession which specifies immersion as essential to the nature of baptism

### **3. The Standard Confession**

- 1660, first General Baptist confession calling for baptism by immersion

## **C. Arguments against Believers Baptism by immersion**

1. Unscriptural, unnecessary, unhealthy, immodest

- stories were told of people sickened and died soon after immersion
- Baptists countered with stories of people being baptized in icy water yet no one getting sick
- accused of baptized men and women together naked
- or baptizing women in flimsy garments
- if some early Baptists baptized naked, it did not continue for long

London confession reads that baptism should be performed “with convenient garments both upon the administrator and subject, with all modesty.”

## **Day Two: Defining the Faith**

### **I. Defining the Faith**

- the beliefs of Baptists gradually emerged in the 17<sup>th</sup> century England
  - Baptists defined and spread their faith by preaching and publishing books and pamphlets
  - however, the most long-lasting form of propagation of their faith was through confessions
  - confessions were written, published, and disseminated by individuals, churches, associations, and national assemblies
  - these confessions never made creedal status
  - difference b/w confession and creed
  - creeds are what you must believe, confessions are what you do believe
  - confessions affirm belief, creeds prescribe belief
  - confessions do not replace the authority of Scripture
- many of these confessions were “timely,” that is, they dealt with a topic that was of intense interest of that time, but no longer so
- example: a number of confessions about whether or not Baptists should sing hymns in worship services. We almost all agree now, hymn singing is good
  - example: a number of confessions about laying hands on the ordained. That is no longer an issue in my country.

### **A. Important Early Confessions**

1. A Short Confession in Twenty Articles, 1609, by John Smyth
2. A Short Confession of Faith, 1610, by the Helwys group
3. The Orthodox Creed, 1678, most complete of all General Baptist confessions
  - unusual in that it includes the Apostle’, Nicene, and Athanasian Creeds
  - still it affirms that Scripture forms the final authority for faith and practice
4. The London Confession, 1644, first PB confession
5. Second London Confession, 1677
  - first Baptist confession to use the word “infallible” to describe Scripture
  - called for the translation of the Bible into the native language of peoples
  -

## **II. Emerging Doctrinal Beliefs**

### **1. The Holy Trinity**

- Baptists believe in God who has revealed himself as Father, Son, and Holy Spirit
- Baptists hold this in common with Catholics, Orthodox Christians, and other Protestant and Pentecostal groups
- we haven’t written about this very much b/c it hasn’t been controversial
- baptism of Jesus is an example of all three persons accounted for in one text

## 2. Scripture

- early Baptists agreed on the truth and final authority of Scripture
- Scripture was the 66 books of the Protestant Bible
- believed scholars, clergy, and lay people had access to the truth of Scripture,
- ie, you don't have to be able to read the original languages to have access to the "true Bible."
- elevated Scripture above tradition, especially ecclesial tradition
- early Baptists would ask "What does the Bible say?" to settle disputes
- most of the early confessions had separate articles on Scripture

"That the scriptures of the Old and New Testament are written for our instruction (2 Tim 3:16) and that we ought to search them for they testify of Christ (John 5:39), and therefore to be used with all reverence, as containing the Holy Word of God, which only is our direction in all things whatsoever."

The Helwys Confession of 1611

- Baptists had early disputes with the Quakers. Quakers placed more emphasis on the "inner light", deemphasizing the "outer word" of written Scripture. Quakers often distinguished b/w the history (written Scripture) and mystery (inner illumination), giving priority to the latter. Baptists declared:

"We therefore do desire that whoever reads the confession may weigh the Scriptures produced; and if it be according to the Scriptures, there is light in it; for it's the Scriptures of the Prophets and Apostles that we square our faith and practice."

Thomas Lover's confession of 1640s

Orthodox Creed of 1678 states:

"The authority of holy scripture depends not on the authority of any man, but only on the authority of God, who has delivered and revealed his mind therein to us, and contains all things necessary for salvation; so that whatever is read therein, nor may be proved thereby, is not to be required of any man, . . . And no decrees of popes, or councils, or writings of any person whatsoever, are of equal authority with the sacred scriptures."

## 3. Atonement

- this is the doctrine where General and Particular Baptists had their sharpest differences
- GB's "Christ died for everyone"
- PB's "Christ died for the elect"
  
- GB's taught that a believer might fall from grace
- Followed Jacob Arminius (1560-1609)
- rejected doctrine of original sin. God deals with the people for their own sin, not the sin of Adam
- rejected the doctrine of predestination, some are predestined for salvation and some are predestined for damnation

“That God before the foundation of the world has predestined that all that believe in him shall be saved (Eph 1:4,12; Mark 6:16) and all that believe not shall be damned (Mark 6:16). And not that God has predestined men to be wicked, and so to be damned, but that men being wicked shall be damned, for God would have all men saved, and come to the knowledge of the truth.”

Helwys' confession of 1611

- this equates the foreknowledge of God with predestination.
- God knows ahead of time who will choose to be saved, and who will reject salvation, but God doesn't decide determine who will be saved
- PBs followed John Calvin (1509-1564), the Swiss Reformer
- God before the creation of the world decided, or predestined, who would be saved. God predetermined the fate of every person who would ever live.
- both groups reveal the glory of God. The saved reveal God's grace. The damned reveal God's justice.
- God's decrees are final. A person can't change the decree of God
- all the initiative for salvation comes from God. Man has nothing to do with his own salvation. It's all grace.

- The First London Confession (1644) states  
“God had in Christ before the foundation of the world, according to the good pleasure of his will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of his grace, leaving the rest in their sin, to their just condemnation, to the praise of his Justice.”

#### **4. The Church**

- perhaps the origin of Baptists is best explained as a search for a pure church
  - the church should be composed of “visible saints”
  - composed of those who personally profess faith in Christ
  - and those who observe the gospel ordinances (baptism and Lord's Supper)
  - and those who obey the commands of Christ
- it was a search for the pure church which led Puritans to separate from the Church of England
- Baptists did this by adopting believers' baptism
  - infants could not be members of the church, nor could they receive baptism
  - the church was to discipline its members
  - church members were to confess and give account for their sins
  - those who were repentant would be restored to church fellowship
  - the unrepentant would be excluded

“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 another, by baptism . . . Upon their own confession of the faith.”

## An early General Baptist confession

- the Second London confession distinguishes b/w the “universal” or “catholic” church and the local congregations made up of “visible saints.”
- the PB regarded each local congregation as a complete and independent church.
- the associations of PB churches didn’t perform baptisms or serve Lord’s Supper
  
- the GB regarded local congregations as something of branches of the larger church. Therefore they would have baptisms and serve the Lord’s Supper at large associational meetings. They could speak of “The General Baptist Church”
  
- my tradition wouldn’t say that. We wouldn’t talk about “The Cooperative Baptist Fellowship Church.”

### 5. The Ministry

- early Baptists accepted two ministerial offices

#### 1. Pastor or Elder

- they would lead the local congregaton
- was expected to have a divine call before entering the ministry
- pastors preached, taught, administered ordinances, leadership
- many of early Baptist pastors were converted from Church of England
  
- most of the pastors, especially a generation later, came from the Working class and therefore lacked university training
- in this sense, Baptists helped recover the NT practice of “lay preaching”, ie preaching by fisherman, tax collectors, herdsman, etc

“The officers of every church or congregation are either Elders, who by their office do especially feed the flock concerning their souls (Acts 20:28, 1 Ptr 5:2,3) or deacons men and women who by their office relieve the necessities of the poor and impotent brethren concerning their bodies (Acts 6:1-4).

- many pastors had lifetime appointments. They might serve a congregation for 50 years. This provided some stability but also contributed to the decline of some churches as pastors became older and less energetic.
- related to this was the fact that pastors had to receive permission from their congregations to move to another congregation. Sometimes a pastor wanted to move, but the congregation refused to release him.

#### 2. Deacon

- both men and women served as deacons
- many churches would have only 1 male and 1 female deacons
- helped with baptisms
- visited the sick
- raised and distributed funds for the poor

- assisted in church discipline
- sometimes preached and exhorted
- most of the women deacons were widows over age 60

## 6. Baptism

- baptism of believers by total immersion and the denial of infant baptism was the most controversial practice of the early Baptists

- it led to the gift of their name
- the name “Baptists” was a derogatory name given by opponents
- led to many debates and conflicts with other groups
- Puritans and other Church of England members defended infant baptism
- Quakers didn’t want to baptize at all

- Baptists arguments against infant baptism

1. NT nowhere teaches infants should be baptized
2. NT nowhere gives examples of infants being baptized
3. Baptism is not related to circumcision, so the fact that infants were Circumcised in the OT, doesn’t mean they should be baptized in the NT
4. NT does teach that believers should be baptized
5. The nature of faith requires a personal decision be made, which infants

cannot do

“Baptism or washing with water is the outward manifestation of dying unto sin and walking in newness of life (Rom 6:2-4) and therefore in no way pertains to infants.”

Helwys confession of 1611

“Baptism is an ordinance of the New Testament, given by Christ, to be dispensed only upon persons professing faith, or that are disciples.”

First London Confession, 1644

## 7. Communion

- Baptists regarded the Lord’s Supper as a memorial supper
- this differed from Catholics who believed Christ’s body was literally present
- it differed from other Protestants who believed Christ’s body was really present
- Baptist taught the meal was to remind us of Christ’s broken body and shed blood

- the major debate among early Baptists wasn’t with outsiders. It was an internal debate

- open vs. closed communion
- open communion allowed all Xtns to share in the Lord’s Supper, baptized or not
- closed communion only allowed those baptized by immersion to participate

- John Bunyan advocated for open communion. He said someone could be saved w/o being baptized. If God accepted men w/o baptism, our churches should welcome them at the Lord's table

- William Kiffin called for a necessary connection b/w the Lord's Supper and baptism. He believed the NT taught that communion followed baptism. He believed baptism was the only open door to the church. Therefore one must walk through the door of baptism before coming to the Lord's table.

- to this day there are widespread practices in the U.S. among Baptists as to who should participate in communion.

## **8. Relation to Government**

- Baptists emerged in England in a time of political turmoil
- the great civil war of 1640
- GBs reflected more hostility against the govt than the PBs
- GBs: refused to bear arms (many were pacifists)
  - Refused to take oaths of political loyalty
  - Refused to allow govt officials to have membership in church
- GBs absorbed these views from the Dutch Mennonites
- some were put in prison for these actions
- however, by 1678, the Orthodox Creed declared that a "lawful oath" was part of "regular worship."

- PBs were very loyal to local and national govt, very patriotic
- PBs took oaths, were not pacifists
- many of their leaders were part of the govt
- however govt officials who were members of the church were still considered simply another layperson in the local church. Their civil authority did not come into the church. They were under the spiritual authority of the church

## **9. Religious Liberty**

- early Baptists faced a hostile govt and hostile religious opponents
- early on they developed a doctrine of religious liberty that is their greatest contribution to the world, the church, and the state

- "The magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel to this or that form or religion, or doctrine: but to leave Christian religion free, to every man's conscience, and to hand only civil transgressions."

John Smyth, 1609

- Baptists scandalized and frightened many by advocating religious liberty for all people, even Roman Catholics, Jews, Muslims, and atheists.

- Helwys said, "Let them be heretics, Turks, Jews, or whatever pertains not to earthly power to punish them in the least measure."
- Baptists argued from Scripture, logic, and history to defend religious liberty.
- What could be more logical than for a man to choose his own religion? Man is going to have to stand before God alone and give an account of himself.
- Religious persecution has been bad for religion and society, while toleration has been good for both.
- they argued that the nature of the Christian experience is such that it can't be compelled or coerced. Authentic religion must be voluntary.
- Faith must be uncoerced.

## 10. Future Hope

- Baptists expected Christ to return in triumph and judgment

"After the resurrection all men shall appear before the judgment seat of Christ to be judged according to their works, that the godly shall enjoy life eternal, the wicked being condemned shall be tormented everlastingly in hell."

Helwys confession of 1611

- the First London Confession of 1644 says, "Christ hath here on earth a spiritual kingdom, which is the Church."
- this confession does not mention a millennial kingdom spoken of so radically in the 17<sup>th</sup> century
  - early Baptists originated in a time of pervasive millennialism
  - millennialism is the belief that Christ will soon return and inaugurate 1000 year reign of Christ. The word "millennial" is Latin for "1000" and refers to the 1000 year reign of Christ as referred to in the book of Revelation
  - in the 17<sup>th</sup> century many Xtns of all denominations believed Christ would return soon, some said 1660, to set up his millennial rule on earth
    - Xtns have believed this since Christ ascended to heaven, but the 17<sup>th</sup> century was a time when a radical new turn came.
    - some believed that armed revolt was needed to bring about the return of Christ

### Fifth Monarchy Movement

- Xtns needed to take up the sword, put down earthly govts by force, and prepare the world for the millennial kingdom
  - name comes Daniel 7 which describes 4 beasts
  - these beasts were interpreted to be 4 empires: Assyrian, Persian, Greek, and Roman.
  - the 5<sup>th</sup> empire or monarchy would be the empire of Christ
  - Christ would return and turn the govt over to the saints

- this rule of the saints would usher in a utopia: peace, prosperity, the poor would be supported, the wealthy overthrown, no unemployment, people would live long healthy, prosperous lives

“plenty of pretty robins, but no spiders”

- there was a civil war in 1642 which led to the overthrow and beheading of the king

- but this civil govt failed, and in 1660 the English throne was restored. The millennial hopes were dashed.

- distressed by this turn of events, a group of about 50 armed Christians marched on St. Paul’s church in London. There was an armed conflict with the government, and the 5<sup>th</sup> Monarchists were crushed.

- this revolt led to the demise of the 5<sup>th</sup> Monarchist Movement

- many pointed to the Baptists as key leaders in the movement

- this was partly true. Most denominations, including Baptists, distanced themselves from the movement, yet the movement did draw heavily among the Baptists.

## **11. Baptist Worship**

- lengthy services, lasting up to 5 hours

- centered in biblical exposition

- allowed leaders and worshippers to speak and share insights to text

- included an offering for the poor

- matters of discipline at end of service

- no music or hymns

- met in private homes, no buildings of their own

- sometimes met outdoors in good weather

- baptized converts in rivers and lakes

- some had footwashing services

- Hebrews 6:1-2, 6 fundamentals

- heavy rejection of the Book of Common Prayer, written liturgies, written prayers, written sermons

- no hymn books, no bulletins or printed orders of services

- true spiritual worship would be spontaneous, not planned

- some Baptists even disallowed the reading of the Bible

- many early Baptists had the Lord’s Supper weekly, but not all

- Lord’s Supper was often preceded by a love feast

- no hymn singing at first. Why? Brought attention to the home. Passersby might know there was illegal worship taking place.

- no churches sang in the 17<sup>th</sup> century

- it was considered a “carnal exercise.”

- in time singing became a part of Baptist worship services, but with severe restrictions. No musical instruments. No women (keep silent). All solos, no groups. Only biblical texts, preferable psalms could be sung.

- set songs as bad as set sermons
- General Baptists Assembly of 1689 declared singing “foreign to evangelical worship.”

- 1673 Benjamin Keach persuaded his congregation to sing a hymn after the Lord’s Supper. He allowed those who objected to leave.
- 6 years later, they sang on “public thanksgiving days.”
- 14 years after that they agreed to sing every Sunday
- It took 20 years to make the change!

## **Day Three**

### **Baptist Beginnings in the United States**

#### **I. Puritan Ethos in New England**

- Baptists started in Colonial America (1640-1776) as a marginalized sect
- 1640 = 1 tenth of 1 %
- 1760 = 5 tenths of 1%
- by 1900 there were 30 million Baptists
- largest Protestant group in America
  
- like England, Baptist emerged from the Puritans
- came from Puritans that sought -- separation and independence
- many early Baptists were restless spirits, wandering from one religious group to another
  
- the early Puritans in America came over from England on the Mayflower ship
- 40 of the 102 were Separatists.
- they wanted to separate from the Church of England
  
- these Separatists established a church based on a covenant. They made promises to one another and God
- they were at odds with other sectarian groups: Quakers, Anabaptists, Seekers
- these churches maintained their practice of infant baptism
- they believed this was a NT parallel to circumcision in the OT
  
- Baptists in New England rejected infant baptism, were strong supporters of religious liberty
- Puritans maintained that a religious establishment was necessary to protect society from Theological deviancy and moral anarchy
- Massachusetts taxed everyone to support the established Puritan churches
- Baptists opposed this

#### **II. Roger Williams**

- 1603?-1683

Roger Williams was born in England in 1603, one generation removed from the beginning of the Protestant Reformation in his country. He was educated at Pembroke College, Oxford and received Anglican ordination after his graduation in 1627. By 1629

he had become a Puritan Separatist, meaning he became an advocate for separating from the Church of England (the Anglican Church) because it needed to be purified. He and his wife Mary (born 1609) sailed to Boston, Massachusetts in 1631 so he could begin serving a congregation as a Puritan Separatist leader/pastor. The Puritans were the dominant religious body in Boston, separating from the control of the Anglican church, but demanding a similar control over all in their region.

Williams had a quick mind, argumentative spirit, and some crazy ideas that weren't well-received by the colonial leaders of Massachusetts. One such idea was the land the colonists were settling didn't belong to them. It belonged to the Native Americans who should be properly compensated for the acquisition. Well, you can see if such radical thinking were to catch favor with the people the entire enterprise of colonization would be put in jeopardy. How are you to conquer a land if you have to pay people for their displacement? A second crazy idea Williams promoted was that the civil magistrate's power extended only to civil matters. In other words, the king did not have power over the conscience and spiritual opinions of the citizens. Williams declared that God alone was judge of the conscience and the king had no authority to enforce religious decisions. Furthermore, there was no such thing as a Christian nation, only Christian people who should be able to practice their faith free of government intrusion or coercion.

In 17th century Massachusetts those were the kinds of ideas that got you run out of town. If it were not for the friendship of the Narragansett Indians we might never have heard of him. He bought land from them and established a community that was opened to people of any, all, or no religious opinions. He called the place "Providence." This land of religious liberty for all soon became the colony of Rhode Island. It was here that Roger Williams established the first Baptist church in America in 1638. Today Brown University of the Ivy League is the offspring of the ideas courageously proclaimed by Roger Williams and the early Baptists. It was the Baptist answer to Congregationalist Yale and Harvard, Presbyterian Princeton, and Episcopalian Penn and Columbia. At the time, it was the only one that welcomed students of all religious persuasions following the influence of Williams.

Although Williams didn't remain a Baptist for long, he was the clearest voice in the 17<sup>th</sup> century for the cause of religious liberty. His influence shaped Baptists to follow, as well as American patriachs such as Thomas Jefferson and James Madison, who became the political voices for creating a nation that deemed religious liberty as a fundamental human right. (from my Feb 09 newsletter article)

### **III. John Clarke and Newport, Rhode Island**

- Newport became another center for Baptist life in Rhode Island
- born in England (1609 – 1676)
- trained as a physician
- immigrated to Boston in 1637
- in 1639 he led a Separatist congregation to purchase land from the Narragansett Indians, They established another church there.
- this church eventually became the 2<sup>nd</sup> Baptist church in America
- this is where the first Baptists were immersed in America

- Clarke returned to England to secure a charter for Newport
- it took him 12 years, but finally he did it.
- the Charter read that the citizens of Rhode Island “have freely declared, that it is much on their hearts (if they be permitted), to hold forth a livelier experiment, that a most flourishing civil state may stand and best be maintained . . . with full liberty in religious concerns.”
- granted July 8, 1663: the first secular state created in modern times
- baptism by immersion and concern for religious liberty were marks of Baptists identity in the New World

#### **IV. Baptists in New England**

- Rhode Island would remain the one spot of religious liberty in New England
- the other states would not follow suit
- yet Rhode Island became a model for the rest of the U.S. in the long run
- the U.S. would become a place that protected religious liberty for atheist, Baptist, Catholic, Muslim, Hindu, and people of any belief
- in 1644 Baptists were outlawed in Massachusetts
- preachers were arrested for preaching against infant baptism, war, and the magistrate
- Obadiah Holmes was one Baptist preacher arrested for preaching in the home of a blind Baptist. He was imprisoned, refused to pay the fine, and was beaten with the whip for 30 lashes. He said it was the most profound spiritual experience of his life. He commented, “You have struck me as with roses.”
- Holmes eventually moved to Newport, Rhode Island and became the pastor of the Newport church while John Clarke was in England seeking a charter for the colony
- in 1652 the first African-American was baptized as a member of the Newport church
- Boston: 1<sup>st</sup> Baptist church of Boston organized in 1665
  - Thomas Goold became its first pastor
  - Henry Dunster was one of his friends
  - Dunster was the first president of Harvard college
  - Dunster refused to have his infant son baptized
  - He concluded baptism should be reserved for those who consciously profess faith
  - He was eventually dismissed as the president of Harvard for these views
  - Yet, this showed that Baptist beliefs were becoming accepted among the intellectual class. It was no longer just the lower classes
- the Boston establishment hauled Baptists into court in 1665
- the establishment sought to control religious expressions and beliefs
- Baptists called for religious liberty for all people
- Baptists defended the rights of the minority. They believed the majority shouldn’t determine what kinds of religious beliefs would be held by the minority

## **V. The Half-Way Covenant**

- the Baptists continued to challenge the established church in New England even while being imprisoned
  - they felt vindicated when the established church enacted the “Half-Way Covenant”
  - the ½ way covenant was an attempt by the Puritans to maintain a believers’ church and keep infant baptism at the same time
  - Puritans wanted a visible church made up of believers
  - they required all persons to give a personal testimony before joining the church
  - infants can’t give personal testimonies. Yet, they still baptized infants
  - they viewed infant baptism as a sign of the covenant, a NT equivalent to circumcision from the OT
  - yet, many who were baptized as infants grew up as adults who never went to church or gave testimony to their faith in Christ
  - Dilemma: What do you do when these people want their infants baptized
- 
- 1662, a synod gathered at First Congregational Church, Boston, 70 men
  - Proposal: Half-Way membership
    - the unconverted could have their infants baptized
    - they had to “own the covenant”
    - they had to promise to live ethically
    - they had to live under the discipline of the church
  
  - they could not receive communion
  - they could not vote in church business meetings

Baptists charged the Puritans were making a bad system worse

Baptists charged that infants couldn’t profess faith, therefore shouldn’t be members

## **VI. Baptist Petitions**

- 1668 , 65 non-Baptist citizens petitioned the colony for mercy on the Baptists
- the petition declared the Baptists were moral, upright citizens
- petition claimed they were suffering b/c of religion and conscience
- the petition showed there was a growing mood of tolerance for the Baptists and religious dissent in general
- yet Baptists continued to be exiled, imprisoned, and fined

## **VII. Persecution Continues**

- Baptists were not the only ones being persecuted in colonial America
- Quakers were a despised lot
- Quaker preachers William Robinson and Marmaduke Stevenson were executed in 1659
- Mary Dyer – first woman executed in New England
- she was hung on Boston Common June 1, 1660
- executed for preaching Quaker views

- when the First Baptist Church completed their building for worship in 1679, it was immediately boarded up by the town authorities
- the Baptists removed the boards only to have the town board up the building again
- other Baptist churches were founded in Boston and other places in New England
- the Establishment was losing control

## **VIII. Internal Controversies**

### **A. Seventh Day Baptists**

- First Baptist Church in Newport, Rhode Island
- divided over the issue of Sabbath
- some wanted to worship on the Sabbath (Saturday) instead of Sunday
- they wanted to “keep the Sabbath holy.”
- other Baptists condemned them for putting Moses above Christ
- since Christ rose on Sunday, worship should be on Sunday
- Sabbath rest and worship for Xtns should be on Sunday.
- the Sabbatarrians, as they were known, left the church and founded the first Seventh Day Baptist church in America.

### **B. Baptists and Quakers**

- Quakers – also called “Society of Friends”
- confessed to following the “inner light”
- not bound by Scripture as much as the “inner light”
- did not use baptism or Lord’s Supper
- they considered these “mere rituals”
- began in 1640s through work of George Fox (1624-1691)
- he visited America and started a Quaker movement
- strongest region was in Pennsylvania
- in Newport, Rhode Island some of the Baptists converted to Quakerism
- these Baptists were excommunicated with the Baptist church
- Baptists advocated for religious liberty for Quakers, but they strongly disagreed with some of their beliefs

## **Baptists in America: 18<sup>th</sup> Century**

### **I. Introduction**

- Baptists entered the 18<sup>th</sup> century as a small, but determined community

- had won hard-fought freedoms
- still were harassed, dealt with internal turmoil and conflict
- ridiculed for being from the lower classes of society
- continued to encounter persecution in New England and the South
  
- in the 18<sup>th</sup> century they:
  - , beginning of 1700 represented 1 in 264 members of population
  - Beginning of 1800 represented 1 in 53 members of population
  - Promoted religious liberty
  - Supported the patriot cause in the Revolutionary War
  - Organized into associations
  - Carried their zeal for religious liberty to the Continental Congress

## **II. Baptist in the Middle Colonies**

- New York, New Jersey, Delaware, Pennsylvania
- these colonies provided greater toleration for Baptists
- first immigrants to New York came through the Dutch West India Company, 1623
- 
- as early as 1664 New Jersey acknowledged religious liberty, allowing Quakers and Baptists to live and worship without condemnation or punishment
  
- Pennsylvania was the best known Quaker colony
- it offered religious liberty for all
- attracted: Quakers, Baptists, Mennonites, Dunkers, and Amish
- became a major center of Baptist activity
- during the 1600s Baptist in Pennsylvania held “annual meetings”
- Baptists from area churches attended, had Lord’s Supper
- in 1707 the Philadelphia Association was formed by 5 area churches (2 from New Jersey)
- this became the first enduring Baptist association in America
- in 1742 they adopted the Philadelphia Confession, followed closely the Second London Confession
- confession promoted the singing of hymns
- permitted the singing of psalms and “man made” hymns in worship
- believed in “laying on of hands” for the newly baptized (Heb 5:12, 6:1-2, Acts 8:17-18)
- this confession provided guidance for many Baptist churches in 18<sup>th</sup> and 19<sup>th</sup> centuries
- Philadelphia Association became prototype for many Baptist groups
- promoted cooperation while respecting autonomy of local congregations
- provided opportunities for fellowship, mutual encouragement, doctrinal debate, and combining resources for mission work
- by 1780 there were about 13 associations in America

## **III. Baptists in the South**

- today there is a saying that the south is the “Bible belt”
- more Baptists in the South than any other part of the country
- didn’t begin like that
- NC, my state, didn’t have a Baptist church until 1727
- first Baptist church in the south was in Charleston, SC, ca 1699
- this church was probably a transplant from Kittery, Maine

#### **IV. First Great Awakening**

- 1740s
- a series of revivals and enthusiasm broke out
- population of America was now 1.6 million people
- 100 years earlier it was only 75,000 people
- Anglican and Congregational churches were losing ground to Baptists and others
- it was called “Great” b/c it was widespread. Affected New England, Middle colonies and the South
- had more impact on the social and religious life of America than any other event of the 18<sup>th</sup> century
- “The religious turmoil . . . was in fact ‘great and general’ . . . it knew no boundaries, social or geographical, . . . it was both urban and rural, and . . . it reached both lower and upper classes.”

Edwin Gaustad

- it began among the Dutch-speaking residents of New Jersey
- Jacob Frelinghuysen (1691-1748) , German-born, Dutch-speaking clergy arrived in New Jersey
- he warned about the dangers of religious formalism
- he said Xty required profound commitment, not slight commitment
- spoke bluntly about the need for conversion
- within a few years the Dutch Reformed churches were experiencing growing numbers and deepening piety

#### Jonathan Edwards

- some say “America’s greatest theologian”
- entered Yale College at age 13
- graduated then spent another 2 years studying theology
- tutored some at Yale
- became an associate minister w/ his father-in-law at Northampton, Mass,
- preached that sin was inherent enmity against God
- needed radical conversion of the heart
- such salvation depended completely on God

- "A Faithful Narrative of the Surprising Work of God" was his account of the awakening taking place in Northampton. It was published and widely read in America and England
- the church grew
- young people stopped "night walking" and were present in church
- many professed their faith in Christ
- there was weeping and visible signs of penitence
- the enthusiasm eventually slowed down in Edwards church
- although he may have been the most powerful religious voice in the 18<sup>th</sup> century, he was voted out of his congregation in 1750. Evidently, they tired of his very high and strict standards

### George Whitefield

- the great preacher, "The Grand Itinerant"
- ordained minister in the Church of England, came to America at age 25
- traveled on preaching tours in 1740 in New England, Middle Colonies, and the South
- he addressed crowds up to 8000 people w/o a microphone
- preached to 8000 a day for nearly a month
- never before had America seen such a religious phenomenon
- people said it was an outpouring of God's grace
- Ben Franklin, a key founding father of America, was a friend, heard him preach to 25,000 people at one time, and could be heard by those farthest away.

## **V. Separate Baptists**

- Baptists benefitted greatly from The First Great Awakening
- most denominations benefitted, but not as much as Baptists
- sometimes whole churches converted to the Baptist faith, swelled Baptist ranks
- The Awakening contributed to a schism in Baptist ranks
- Regular Baptists were more sophisticated, educated, and unaffected by the revival fires
- Regulars came more from coastal, populated, wealthier regions
- Regular preachers usually wrote their sermons, more Calvinist
- educated in New England or England
  
- Separate Baptists were more affected by the revivals
- more emotional, more rural, more drawn from lower classes
  
- New Light Congregational church was formed in Massachusetts in 1748
- Isaac Backus was its pastor
- Backus eventually accepted believer's baptism, was baptized himself, and baptized others
- he would become one of the leading Separate Baptist pastors

### Stearns and Marshall

- Shubal Stearns (1706-1771) born in Massachusetts.
- Came under influence of George Whitefield's preaching
- became a "New Light" and was baptized by immersion

- Stearns could preach in a way that could “fetch tears from the eyes” and make the body shake and tremble
- Daniel Marshall (1706-1784) followed similar path
- he and Stearns came south to Randolph County in NC
- they began the first Separate Baptist church in NC, 1755
- w/in a few years it had grown from 16 to 606 members
- it established more than 40 other churches

## **VI. Life in the Churches**

- most congregations met in homes
- when they outgrew the homes (perhaps 20 people) they might build a building
- hymns were sung, but no musical instruments were used
- Lord’s Supper celebrated monthly or quarterly, common cup of wine
- worshipped on Sunday but didn’t recognize Easter or Christmas (popish)
- Morgan Edwards published minister’s role:
  - Convene church
  - Pray
  - Read Scriptures
  - Preach
  - Break bread
  - Dismiss and bless the people
  - Govern w/ elders
  - Take converts, baptize
  - Admonish, discipline
  - Lay on hands
  - Life a good example
  - Visit the sick
  - Bury the dead
  - Perform marriages
  - Teach
  - Bless infants
  - Defend the faith
  - Assist at associational and public meeting

## **VII. Music and Hymnody**

- by middle of 18<sup>th</sup> century most Baptist church sang hymns and songs
- several Baptist hymnals were published and used in congregations
- no musical instruments were used

## **VIII. Religious Liberty: Virginia**

- religious liberty was not a part of American culture before the Revolution

- in Virginia you had to have a license, given by the govt to preach
- many Baptists were imprisoned for preaching w/o a license
- John Leland was one of those preachers, strong advocate for religious liberty
- He wrote of Baptist preachers in Virginian prisons, “They used to preach to people through the grates: to prevent which, some ill-disposed men would build a high wall around the prison; others would employ drunks to beat drums around the prison to prevent the people from hearing.”
  
- Leland rejected a national church. The NT teaches only of a gospel church
- He contended for more than toleration. Toleration presupposed superiority, that one religion or group of people tolerate another. Instead he called for complete religious liberty
  
- he called for Baptists and all Christians to support the state, pray for the leaders, pay taxes, and be subject to the laws of the land [that didn’t offend the conscience]
  
- Leland believed religious liberty applied to all – believer and unbeliever.
  
- He believed the state should never endorse or promote a particular religion. He wrote, “The fondness for magistrates to foster Xty, has done more harm than all the persecutions ever did. Persecutions, like a lion, tears the saints to death, but leaves Xty pure: state establishment of religion, like a bear, hugs the saints, but corrupts Xty.”
  
- his efforts paid off
- by 1794 Virginia had adopted the “Act for Establishing Religious Freedom”
- it confirmed that no taxes should be paid to support a church
- no man shall be forced to attend worship, baptize anyone in his family, or give a religious oath
- the Constitution of the U.S. along with the Bill of Rights, adopted in 1791, religious liberty was guaranteed for all citizens

## **IX. Baptists and the American Revolution**

- for the most part Baptist and their ministers supported the patriot cause of the American Revolution
- some Baptist ministers served as chaplains in the Continental army
- Isaac Backus listed 5 reasons why Baptists supported the American Revolution
  1. Baptists in America had more freedom than in England
  2. Those who treated them worst in America were those who supported the British
  3. Govts are based on a covenant. If the govt violates the covenant resistance is permissible
  4. The British had grossly violated the covenant. To look past this would be an unbearable burden on the Baptists.
  5. Success in the war might lead to greater religious freedom.
  
- by war’s end, the Baptists church buildings had been severely damaged

- the war took its toll on the Baptists
- growth was stymied
- 10 years after the war, however, Baptists were growing at a phenomenal rate
- religious freedom was good for the Baptists

## **X. Theological Controversies**

- of the late 18<sup>th</sup> century

### **1. Universalism**

- the belief that all people are going to heaven
- “It is the purpose of God, through grace revealed in Jesus Christ, to save every member of the human race.” Central Affirmation
- first American Universalist church founded in 1779
- a Baptist, Hosea Ballou (1771-1852) published a treatise which offered a biblical basis for universalism
- he said Christ did not die on the cross in our place. He died on the cross as an example for us to follow, an example of sacrificial love.
- he denied the substitutionary atonement, and instead promoted the moral influence theory
- universalism was never a majority position among Baptists
- it did stir up controversy for the next 2 centuries

### **2. Queries**

- sought to deal with questions of faith and ethics
- large associations would answer questions.
- local congregations would refer to these questions and answers in resolving conflicts in the local church
- example: Query: Is it proper to receive one as member if he has been baptized by immersion by a minister of the Church of England? Answer: Yes, if he had been baptized on a profession of faith and repentance.”
- This answer affirmed the idea that the power of baptism lay not with the authority of the minister, but with the profession of faith of the believer.
- the association provided answers for local churches to such issues, but they did not serve as a superior power over the local congregations. The local congregations had complete power and authority from Jesus Christ, to administer gospel ordinance, discipline members, ordain ministers, and preach the gospel.
- the queries were guides and examples, but not authoritative texts

### **3. Circular Letters**

- similar to how Paul’s letters were used in the early church
- associations wrote letters and mailed copies out to churches in their association
- they were predecessors of Baptist periodicals and newspapers
- example: the Kehukee Association called for the “classical education” of ministers, but also warned that who received a “liberal education” were unacquainted with true knowledge of God

- in 1789 the Charleston Association encouraged churches to utilize a council in the conduct of ordinations. They suggested that 2 or 3 of the most esteemed ministers in the associations oversee these ordinations.

- these documents reveal the connectional nature of the churches

- the associations helped the churches have connection with a larger group of Baptists

#### **4. Deaconesses**

- some women were set apart for particular ministries in the church

- they were give name of deaconess

- they cared for the sick and poor

- helped with baptism of women

- provided ministry for which men were less fit

- of course, this was a minority position

- most Baptist churches did not have female deacons or deaconesses

#### **Conclusion**

- by the end of the 18<sup>th</sup> century Baptists had

- changed from a small group of churches to an aggressive denomination

- become heralded champions of religious liberty and secure religious liberty for the nation

- become an evangelistic people, especially b/c of the Great Awakening

- had discovered their purpose in evangelism, missions, and education

- had grown from 24 churches in 1700 with 839 members

- by 1800 they had grown to 1000 churches with 68,000 members

- had grouped into 42 associations

- had adopted a confession of faith

- had formed a Baptist college

## **Day 4**

### **The Baptist World Alliance**

#### **I. Statistics Today**

- represents 211 conventions, conferences, unions, fellowships as of 2004

- 48 million Baptists

- 150 million global Baptists (includes non-BWA members)

- leadership comes from Brazil, Liberia, Hong Kong, Australia, Denmark

- we need a president from India !!

#### **II. 1905 Statistics**

- 7 million Baptists worldwide

- BWA leadership was mainly American and European

### **III. Current Theological Affirmations of BWA**

#### **A. Trinitarian Faith**

- in the person of Jesus Christ we meet God through the Holy Spirit
- in Jesus Christ, we do not meet part of God, we meet all of God, i.e the Holy Spirit isn't an extra. The Holy Spirit is part of the Triune God
- wherever the Trinity is denied, the next generation denies Christ

#### **B. Christology**

- we acknowledge the full deity and humanity of Christ
- with the ancients we affirm Jesus is "truly God and truly man."
- John 1:14 God became man in Jesus of Nazareth
- Jesus was a great teacher, prophet, healer, but he was more. He was God!

#### **C. Mission and Evangelism**

- we believe Christ has called us to be on mission. Mat 28:19-20
- to follow Christ is to be engaged in mission and evangelism
- when mission is denied, the church falters and dies
- the practice of believer's baptism is a constant reminder that we have made a decision to place our lives under the Lordship of Jesus Christ

#### **D. The Church**

- following Christ in baptism means following Christ in the church, both local and universal
- membership in local church is not an option for Baptists
- it is the command of Christ to be in fellowship w/ other believers
- the church is the ekklesia, the "called out" ones
- we are called out from the world to live as Christ did in the world
- the church is the visible instrument of God to announce the good news of the Christ

#### **E. The Bible**

- the church does not have the freedom to change the message
- the message has been found in the Bible
- The Bible is God's written word for all humanity and the church.
- Bible study is crucial to spiritual growth and maturity
- we must constantly test doctrine and confessions in light of the Bible
- theological training for church leaders must be grounded in the Bible

### **IV. First Moves toward Global Cooperation**

1678 Thomas Grantham, leader of the General Baptists in England

"I could wish that all congregations of Xtns of the world...would...consider the matters of difference among them."

- 1787 John Rippon published first widely used Baptist hymnal
- 1790 The Baptist Annual Register  
Contained details about Baptist churches in English, Welsh, Scottish, and Irish churches
- 1792 Baptist Mission Society formed  
- in England  
A call for a universal and united effort to win the world for Christ
- 1806 William Carey  
Sent letter to Andrew Fuller that “a general association of all denominations of Xtns, from the 4 quarters of the earth” should meet
- 1824 Francis Wayland  
First appeal for an international organization of Baptists
- 1870 Railroads  
Enabled faster, cheaper travel  
Steamships aided international travel  
Mass literacy development, advances in printing technology
- 1844-1881 world confessional fellowships  
Young Men’s Christian Fellowship, 1844  
Anglican Bishops, 1867  
Methodists, 1881
- 1881 Baptist Congresses in America  
- group of Baptist ministers in New York decided to organize a meeting to discuss important issues of the day  
- it was merely “an exchange of views”  
- there was no business done in the meetings

## **V. Baptist World Alliance**

### **1904 Call for international Baptist organization**

- J.N. Prestridge, editor of Baptist Argus in Louisville, Ky wrote article  
Supported by A.T. Robertson, Greek NT scholar at Southern Seminary  
wrote editorial to Baptist paper calling for international conference  
- Baptists in America and Britain responded  
- BU organized the first Baptist World Congress

### **1905 First Baptist World Congress meeting in London, July**

- attracted Baptist from America, Britain, India, New Zealand, China, Japan, and Australia  
- 26 countries in all were represented

- 3000 delegates were registered
- Scottish pastor Alexander McClaren served as first president
- the group asserted the time had come to assert the “essential oneness in the Lord Jesus Christ...of the churches of the Baptist order and faith throughout the world.”
- one of the important discoveries in the first congress was the level of persecution That many Baptists were facing, especially in Europe (especially Romania)
- in Russia, some Baptists were exiled to Siberia for refusing to preach
- E. Y. Mullins offered 6 Axioms for a new Baptist apologetic
  1. Theological Axiom: The holy and loving God has a right to be Sovereign.
  2. Religious Axiom: All men have an equal right to direct access to God.
  3. The ecclesiastical Axiom: All believers have equal privileges in the church.
  4. The moral axiom: To be responsible man must be free.
  5. The social axiom: Love your neighbor as yourself.
  6. The religion-civic axiom: A free church in a free state
- Missions questions
  - debate about whether missions should just be preaching or include medical care, and ministry to the whole man
  - a call for Baptists to stop using the word “heathen” in naming non-Christians
  - a call to stop denouncing others superstitions, and instead preach the superiority of Christ

### **1911 Second Baptist World Congress held in Philadelphia, America**

- 7000 attended (more than twice the first congress)
- the theme was “The Christianization of the World”
- those were heady, optimistic days
- they believed that all the world could become Christian if only enough workers Committed to the task
- they also wanted to Christianize society, ie. Make it evidence of the kingdom of God. No injustice, poverty, racism, etc.
- a women’s committee was established
- this was the first international women’s group ever established
- 

### **1923 Third Baptist World Congress held in Stockholm, Sweden**

- first Baptist World Congress since conclusion of WWI, (1914-1918)
- Europe was devastated
- Baptists on both sides – winners and losers
- Losers: Germany, Hungary, Austria, Italy
- Winners: France, England, U.S.
- Sweden had experienced a century and a half of peace, and was untouched by WWI

- 2384 delegates attended
- first international youth committee established at this meeting
- adopted statement to explain Baptists to the world, so they would not be seen as “dangerous citizens”
  - \* Lordship of Jesus Christ
  - \* Voluntary Principle
  - \* Willingness to work with others of like faith
  - \* Mission in proclaiming the Gospel to the world
  - \* Need for Religious Liberty in all nations

### **1934 BWA in Berlin, 5<sup>th</sup> World Congress**

- Baptists are thrusts into the turmoil of Third Reich, Nazi Germany
- Adolph Hitler, Nazis, Holocaust, racialism, anti-semitism
- Nazis spurred economic growth, closed down “nudity and smut” in films
- BWA adopts 2 study commissions
  - 1) Nationalism
    - legitimate patriotism vs. illegitimate chauvinism
    - latter characterized by “absolute and unlimited sovereignty of the state”
  - 2) Racialism
    - race differences are no excuse for exploitation of one race by another
    - over 3000 attended
    - representing 43 Baptist groups
    - adopted two study commissions
    - went on record addressing “racialism”
    - denounced racism as contrary to the Law of God
    - denounced every form of discrimination towards Jews, colored people
    - some delegates were impressed with Hitler b/c he didn’t drink alcohol or smoke tobacco. He had also gotten rid of books and movies that dealt with sex and violence

### **1939 BWA in Atlanta**

- suspended racial segregation rules so the BWA could meet together
- America had its own problems with race

### **1947 BWA in Copenhagen, Denmark**

- 5000 people from 50 countries attended
- Copenhagen was chosen b/c of its central location in Europe and it was still largely intact. It hadn’t been decimated by the war
- Brooks Hays, Baptist layman and congressman, called for governments to assist “stricken Europe” b/c the churches didn’t have the resources to do it
- the Congress approved a “Charter of Freedom”
- sought freedom for all people, particularly minority groups

- \* freedom to determine their own faith and creed;
- \* freedom of public and private worship, preaching, teaching;
- \* freedom from any opposition by the State to religious ceremonies and forms of worship
- \* freedom to join any church of your choice
- \* freedom to determine the qualifications for your ministers
- \* freedom of Christian service, relief work, and missionary activity both at home and abroad
- \* freedom to own and use facilities and properties to accomplish these ends (worship, preaching, teaching, planning, etc)

- this document is one of the most powerful statements on religious freedom every made

-

### **1960 BWA, Rio de Janeiro**

- 1960s were time of international tension and turmoil
- ongoing Cold War b/w United States and Soviet Union
- Vietnam War
- Vatican II, spirit of ecumenism
- civil rights struggle in U.S.
- sexual revolution, drugs, rock-n-roll music
  
- first meeting of BWA outside of Europe or North America
- also the first in a predominantly Catholic country
- 12,668 attended, almost 10,000 were from Brazil
- 70 countries were represented
- Baptists were growing around the world
- now claimed 22 million members in Baptist churches
- this was 3 million more than 5 years earlier
  
- meeting closed with a preaching service led by Billy Graham
- 150,000 – 200,000 attended
- it was the largest religious meeting ever in Brazil
- 10,000 made professions of faith in Jesus Christ

### **1970 BWA, Tokyo**

- first Congress held in Asia
- 8556 Baptists came from 78 countries
- many of the hymns sung at the Congress came from countries outside of North America and Europe.
- they came from China, Japan, India, Israel, Ethiopia, Nicaragua to name a few
- first meeting where a woman was chair of the program committee
- first meeting where a black minister preached the Congress sermon
- first to have meeting broadcast across the Pacific
- relief committee reported that \$500,000 had been distributed toward relief,

Much of it going to South India decimated by floods

### **1990 BWA, Seoul**

- 10,649 delegates attended from 86 countries
- celebrated the new freedom in Eastern Europe w/ the fall of communism
- heard music from Nagaland among many others
- 171 delegates came from the Soviet Union. The previous high from that country was 6.
- one of the key speakers was Mercy Jeyaraja Rao (India)
- the Congress dedicated the decade 1990-2000 as the Decade of Evangelism
- the goal was for everyone to have an opportunity to hear the Gospel by 2000.
- Korea was one of the fastest growing Baptist regions in the world
- there were 325,000 Baptists in Korea in 1990
- they were committed to sharing the Gospel with their people

### **BWAID**

- Baptist World Aid
- BWA effort to provide relief for people around the world
- hunger, shelter, disaster recovery
- there had been a program for relief since WWI, but the effort intensified in the 1980s
- often the permission to give aid to a country (eg., Poland) like food, clothing, And medicine also opened the doors for Bible distribution and permission to Plant and build churches
- BWA helps communities by digging wells, community health projects
- in 1984 Baptists gave 21 million in relief and aid
- confronting the disease of AIDS became a larger concern for BWA
- 

### **2005 BWA Centennial Celebration in Birmingham, England**

- I attended
- most inspiring meeting
- read together the Apostle's Creed to signify identification with ancient Xty

### **Current Stated Purposes of BWA**

1. Encourage our brothers and sisters as they struggle under very difficult circumstances to proclaim the good news of Jesus Christ
2. learn first-hand from believers around the world how God is working among them
3. Network with Baptist leaders from 6 continents and become conduits of hope
4. pray with Baptists who suffer from religious, government or economic injustice and work with them for religious freedom and justice
5. deepen and strengthen our Baptist roots and identity

## **Day 5**

### **Baptists in India**

#### **I. Christianity in India today**

“The religion of Christ is one of the most dynamic factors in the world. It always bursts its boundaries, however strong and rigid those boundaries may be. It refuses to be confined to any one race, class, or caste. It seeks to embrace all.”

Vedanayagam Azariah, Bishop of Dornakal, 1932

##### **a. Thomas Tradition**

- essential to India understanding of Xty
- belief that Apostle Thomas came to India in 52 AD
- he left 7 congregations to carry on mission of Christ

##### **b. Fourth Great Wave**

- the rise of Pentecostalism in India and much of the world
- 10-15 times more missionaries in India now than ever before
- First Wave: Thomas Christian movement
- Second Wave: Catholic movements that began after the arrival of the Portugese in 1498
- Third Wave: Evangelical movements that started in 1706, reached their peak at the beginning of the 20<sup>th</sup> century
- 4<sup>th</sup> wave characterized by healings, delivery from demons, evils and fears; Extreme expressions of joyful emotionalism, tongues
- 4<sup>th</sup> wave now accounts for 25% of Xtn population worldwide

##### **c. Size of Xtn population in India today**

- surpassed Xtn population in every European country excepting Germany
- USA            252 million
- Brazil        166 million
- Mexico       102 million
- China        102 million
- Russia       84 million
- Philippines 74 million
- India         68 million
- India has grown from 2.7% Xtn in 1995 to 6.7% in 2005
- \* statistics from 2005, World Christian Database, [worldchristiandatabase.org](http://worldchristiandatabase.org)

#### **II. Thomas Christians**

##### **A. Sources of Tradition**

1. Maritime arrival
  2. Overland arrival
- traditions have been passed down by song, poetry, and oral storytelling
  - “Acts of Thomas” is the earliest literary source

- its oldest versions are Syriac, 3<sup>rd</sup> or 4<sup>th</sup> century from Edessa (upper Iraq)

### **B. Story of Thomas** (a reconstruction)

- starts in Upper Room after the Ascension
- Jesus gives the Great Commission (Mt 28:19-20)
- apostles divide the know world into 12 regions and draw lots
- Judas Thomas is assigned going to India
- Thomas objects going to India
- Since he was a Hebrew he didn't believe he could communicate or relate to the people of India
  - He also believed he would become defiled by exposure to non-kosher food
  - the other apostles fell to their knees and prayed he would have a change of heart
  - their prayers were being answered even as they spoke them
  
- during the night the Lord Jesus appeared to Thomas in a dream
- "Don't be afraid. Go to India and preach the Word there, for my Grace is with you."
- Thomas: "I'll go anywhere but India Lord."
- Jesus reassured him and promised to be with him.
  
- as these words were being spoken a royal envoy from India was arriving from the South
  - a wealthy merchant named Abban came with orders from Gundaphar
  - Gundaphar was an Indo-Parthian monarch who ruled what is Punjab and Afghanistan
  - he was seeking a skilled master architect and builder to construct a royal palace
  - Jesus went to meet Abban, told him he knew just the person
  
- Jesus accepted 20 pieces of silver and wrote out a bill of sale
- "I, Jesus, son of Joseph the Carpenter, from the Village of Bethlehem .... Acknowledge that I have sold my slave Judas Thomas to Abban, merchant of Gundaphar."
  
- the following morning Thomas prayed he would go wherever Jesus wanted
- he carried only the money that Jesus gave him, 20 pieces of silver
- Jesus gave him this so he could purchase his redemption at any time
- on their way back to India many miraculous things happened
- they landed on the Island of Malankara, located inside a lagoon not far from the ancient city of Muziris, later known Kodungallur

- Thomas befriended a Jewish “flute-girl”, she became his first convert
- then the royal bride and her future husband were converted
  
- Monarch Gundaphar gave a huge treasure to Thomas to build the royal palace
- he then left for a long journey
- while he was gone Thomas was appalled to see the poverty of the region
- he was profoundly disturbed to note the abject poverty compared to the luxurious life of the king and the wealthy
- Thomas felt compelled to use all the treasure to alleviate the poverty
- when the king returned he asked, “Where is my palace.”
- Thomas said, “In heaven.”
- Thomas confessed he had used all the funds to alleviate the sufferings of the poor and sick.
- the king became extremely angry and threw Thomas and Abban into prison
  
- that very night the king’s brother, Gad, died, and went to heaven
- he saw the glorious palace that Thomas had built for the king. He begged for a chance to return to earth and tell his brother
- he was given the chance
- when Gundaphar learned of this he converted to Xty, and release Thomas and Abban
- upon profession of faith:
  - 1) anointed with oil
  - 2) baptism
  - 3) communion
  
- Thomas was martyred by order of King Mazdai, being pierced by the sword of soldiers on a hill outside city of Mylapore

### **C. Other Evidence**

- Thomas Christians, also known as Syrian Christians came to be concentrated in Kerala
- oral sagas, literary texts, genealogies
- stone crosses can be found dated back to 2<sup>nd</sup> century (found in Quilon, Niranam, Kotamamgalam, Kottokkayal, Chayal, Palayur
- evidence is that Thomas left India to go to China
- he returned to Malabar about 58 AD
- he settled in Tiruvanchikkulam
- he nurtured the 7 churches he founded: Malankara, Chayal, Kotamamgalam, Niranam, Paravur, Palayur, Quilon

- these traditions teach that Thomas was martyred about 73 AD by irate Brahmins
- the “Song of Thomas” gives a social breakdown of the early Xtn communities
  - 6850 Brahmins
  - 2800 Kshatriyas
  - 3750 Vaishaiyas
  - 4250 Shudras
  - a total of 1,480 souls

#### **D. Evidence from Western churches about early Xty India**

##### **1. Patenenus**

- mentor to Clement and Origen
- according to Eusebius, Patenenus went as far as “India”
- “preach Christ to the Brahmins and philosophers”
- he found that Matthew’s Gospel had arrived before him

##### **2. Jewish exiles**

- one wave came after Babylonian captivity
- another wave came after the destruction of the Temple in 70 AD
- another wave came in 136 AD
- first Muslim wouldn’t arrive until 7<sup>th</sup> century

##### **3. Edessa**

- capital of small principality named Osrhoene
- squeezed b/w Roman and Parthian empires
- became a leading center of Christian culture
- it’s language was Syriac, an Aramaic dialect
- this language became the literary and liturgical language of all Eastern Xtns

### **III. Impact of Education on Christianity in India**

#### **A. Pressure for Modern Education in English**

- was part of a larger movement to educate the people of India in 19<sup>th</sup> century
- Britain was ruling India in early 19<sup>th</sup> century
- teaching English became essentials to secure stability
- 200,000-300,000 civil servants, soldiers needed to speak a common language
- English became that language
- Indians themselves were discovering and seeking a “Greater India” mindset
- an increasing number of high-level Indians and Brits were combining to encourage Indians to find themselves in the modern world

- good knowledge of English became the key to a bright future
- Munro, Governor of Madras (1820-1827)
  - took survey
  - in population of 12.8 million
  - 12,500 schools
  - 188,000 pupils
  - same survey showed virtually no “unclean” people were in schools
  - therefore he became the first Indian to strongly advocate for state-sponsored schools

### **B. English taught in Missionary Schools**

- missionaries tapped into this movement
- they built and provided schools where Indians could learn English
- however, Evangelicals wanted to teach Indians how to read in their native language
  - they translated the NT into local languages
  - literacy had been exclusively for Brahmans and upper classes
  - they made effort to get God’s Word into a broader group of people

### **C. William Carey**

- 1818, Carey receives a royal charter from the Danish crown for the establishment of Serampore College
  - for years he was not allowed entry into Bengal by the East India Company
  - finally he was allowed entry into the small Danish enclave of Serampore
  - this college had the right to confer degrees on candidates with the same rights and privileges at those in Europe
  - English instruction was a standard course of study at the college

### **D. English as Primary Language**

- Alexander Duff (1806-1878)
  - Scottish Enlightenment and Presbyterian
  - set in motion an educational system in which English would no longer be taught as a second language, but at the primary language of the school
  - this education was aimed at the “influential classes.”
  - Duff saw Sanskrit itself, which Brahmans saw as “Divine” as inherently evil.
  - its symbols and concepts indoctrinated persons into systems of falsehoods and errors
  - he believed an education in English, and especially biblical literature, would open the mind, heart, and soul to God

- he founded the University of Calcutta in 1857
- these strategies of English as primary language were exported to Bombay and Madras

- there would continue to be a struggle among missionaries and educational leaders about the English language. Some advocated using English as the primary language. Others wanted to focus more on providing education for people in their mother tongue.

- English would eventually become the 4<sup>th</sup> classical language of India

Sanskrit  
Tamil  
Persian  
English

#### **IV. William Carey: Father of Modern Missions**

##### **A. Life**

- born 1761 in England
- raised nominally in the Church of England
- his boyhood hero was Christopher Columbus and he dreamed of traveling overseas
- at age 14 he apprenticed to be a shoemaker
- he attended a Baptist meeting at age 18 and was converted
- convinced he was called to preach
- but he was not very good
- slight of stature, prematurely balding, ill-fitting red wig
- preached an entire summer at one church in England. He was so bad they refused to ordain him at the end of the summer
- he was finally ordained, and continued to cobble shoes to support his family
- he also opened a school. He kept a book opened in front of him as he cobbled shoes
- He loved languages
- He learned Greek, Hebrew, Dutch, French, Latin, and several Indo-European languages
- Later he would learn several Indian dialects

##### **B. Passion for Missions**

- 1787, attended a ministers meeting and proposed the following as a topic for discussion: “Whether the command given the apostles to teach all nations was not binding on all succeeding ministers to the end of the world.”
- a revered older minister said, “Sit down young man. You are an enthusiast! When God pleases to convert the heathen, He will do it without consulting you or me.”
- Carey sat down, but refused to stop thinking about missions

- he put his thoughts down in a work to be published:
  - published: An Enquiry into the Obligations of Christians to Use Means for the Conversion of Heathens (1792)
  - helped organize the British Missionary Society, a voluntary association for the advancement of missions
  - called “The Father of Modern Missions”

## **V. Baptists in Nagaland**

- adivasis people
- 5<sup>th</sup> category of castes
- despised and consider subhuman
- adivasi people had learned to survive in the dark forests and rugged terrain with the wildest creatures
- they preferred this wild, brutish life to the stigma of living in more civilized places
- in these forests they remained free and powerful enough to withstand efforts at conquests
- they had not been Sanskritized or Islamicized
- today the north-east contains the only states in India with Christian majority populations

### **A. Assam Valley**

- mountain ranges enclose the Assam Valley
- valley has been inhabited by many fiercely independent tribes
- so distinct are their languages they must use sign language
- Nagas, Boros, Daflas, Garos, Jaintias, Khasis, Kukis, Mizos, Meitei
- beyond them on the Burma side of the mountain chain were Karens, Chins, Kachins
- 1826, a Burmese monarch tried to conquer the Assam Valley
- Treaty of Yandabo (1826) the Indian nation promised to protect the Assam Valley
- this ended the Indo-Burmese War
- the Assam Valley was annexed by the nation of India
- yet they still had very little control over the valley
- special status was given to the valley by two “Chief Commissioners” that would allow missionary schools to receive government subsidies
- what arms and guns could not do, the missionaries did do
- they brought these tribes into a more civilized lifestyle
- education was done in English
- this opened these lands up to all the benefits of the English-speaking world

### **B. New Molong**

- 2600 feet above the Assam Valley a tiny village came into being

- gave its inhabitants a commanding view
- the mighty Brahmaputra River ran through it
- it started out as a “village or refuge”.
- it was a 3 hours’ walk away from Old Molong
- the year was 1876 when it was created

### **C. Godhula**

- eldest son of a low-caste washerman came to faith in Christ
- he was baptized by Nathan Brown, an American Baptist missionary
- Brown had arrived in the Assam Valley in 1835
  
- Godhula had a Naga friend that would come into the Assam Valley to trade
- this Naga friend learned the Gospel from Godhula
- he too was baptized
- he invited Godhula to come to his Naga village to tell the Gospel to his people
- the people of the Assam Valley were afraid of the Nagas
- the Nagas were known as “head-cutters”
- the dark forests of the Nagas were considered to be filled with demons and devils
- for centuries the Nagas had raided the Assam Valley, killing and pillaging
  
- finally in 1871, Godhula embarked on the treacherous trip to the Nagas
- upon learning of this, the Nagas tried to dissuade Subongmeren (the Naga convert)
- they couldn’t vouch for his safety or Godhulas
- the Nagas were very suspicious people
- when Godhula finally arrived he was taken before the tribal lords
- they were not happy. They placed Godhula under arrest, suspecting he was a spy.
  
- when in prison, Godhula started to sing, singing songs of praise to God
- he knew the Nagas loved music, especially vocal music
- two years earlier, an American Baptist missionary was captured by the Nagas. He pulled out his violin and began to sing “Alas and Did My Savior Bleed”. His captors put down their spears and asked him to sing more.
- Godhula sang every day. The Nagas enjoyed his good humor. They grew to like him.
- He shared Gospel truths with them
- He shared about a God who was all-powerful and loving, a God that would overcome the personal demons that roamed their forests.
- When he was released the Nagas mourned his announcement he was return to The Valley
- They escorted him with 40 armed guards

- When Godhula returned to the valley with these armed guards, they declared it a miracle. They had given him up for dead. They were sure he had been beheaded.
- From that time on Godhula returned regularly to the Nagas, New Molung
- He took his wife and they won the hearts of the people
- Message: the Great God of all creation was neither distant or indifferent to their plight. God had redeemed mankind by sacrificial and substitutionary atonement of the blood of his Son Jesus, and this God would send his Spirit into any man or woman who turned to Jesus for salvation.
- Nov. 11, 1872 9 Naga people were baptized and the first church started in a bamboo chapel.
- at this point Ed Clark, American Baptist missionary ventured into the mountains to preach to the Nagas. 15 more professed faith and the first Baptist church among the Nagas was started on Dec 23, 1872
- Godhula and his wife set up a school men, women, and children
- the Nagas grew and became established

#### **D. Tension**

- the Naga leaders didn't agree with this movement
- they saw the faith as a threat to their way of life
- the peace and love taught by the Christians seemed to undermine their militaristic tendencies
- they didn't like setting aside a Sabbath day for rest
- they also didn't trust the "white man"
- they had never submitted to alien rule and were concerned the white man was infiltrating their tribal system
- matters came to a head when two of the Nagas best young warriors converted to Xty

#### **E. New Molong**

- to escape persecution, harassment, and ridicule the Xtns decide to move to another village, a village of refuge
- called New Molong
- they had to build a village from scratch
- that they weren't murdered or overrun by others tribes was a miracle in their eyes
- the new village needed the official approval of Old Molong and the great war city among the Nagas, Sungdia
- a deferential and diplomatic letter was sent to the Sungdia leadership. It carried the day.
- Sungdia would support the new community

- when Old Molong heard this, many others moved into the new community

### **F. Spread of Xty among the Nagas**

- from this point on Xty spread in concentric circles
- new converts appeared in Old Molong, New Molong, and all Naga cities
- no longer characterized by warfare, head-hunting
- Naga communities came to be known for their peace and love
- no law demanded that Nagas become Xtns
- it just happened
- the erection of a cross became a prominent symbol in every community
- the Baptist faith found roots there b/c the villages were traditionally ruled by democratic processes.

- through painstaking conversations Ed and Mary Clark created a Naga dictionary. Roman letters were used instead of Sanskrit.

- when entire tribes became literate whole villages were revolutionized. They moved from the stone age to the modern world in a generation
- Xty flourished
- Scriptures were translated

### **G. Naga Associations**

- local Baptist associations of churches became the primary means for growth, socialization, and building up the Xtn faith into a common society
- Ao Naga Association was the first, founded in 1897
- b/w 1920 and 1971 growth was spectacular
- 1938: 78 Baptist churches, 24 schools, 8000 baptized believers
- in 1997 Frederick S. Downs estimated that 70 percent of the Nagas were Baptist Xtns
- Nagas experienced the most massive movement of Xty in all of Asia, second only to the Philippines.
- the separate state of Nagaland was created in 1963
- Xty is the accepted identity of the Naga people, and for the most part it has been Baptist

## **V. Contemporary Issues Facing India Christianity**

### **A. Pentecostalism**

- sometimes called “charismatic Christianity”
- burst on the scene in the early part of the 20<sup>th</sup> century, all over world
- often associated with “Azusa Street” revival in 1905 in Los Angeles
- occurred in the Mukti Mission and the Khasi-Jantia Hills at almost same time
- confession
- healing

- delivery from demons
- expressions of joyful emotionalism
- sometime, “tongues speaking” (glossolalia)
- now make up 500 million Xtns, 25% of the Xtn population
- evident mostly in south India and northeast India
- there is little ecclesiastical cohesion, no denominational oversight
- little historical record or theological works

## **B. Indigenous Christian movements**

- home grown Christian movements
- foreign, out of the country missionaries are almost all gone
- there are more indigenous missionaries now than there were foreign missionaries in the past 5 centuries
- also more infrastructure: seminaries, colleges, hospitals, high schools
- data is sketchy b/c growth would alarm opponents of Xty
- might provoke persecution especially in: Gujarat, Madhya Pradesh, and other parts of North India
- growing movement especially among *avarna* and *adivasi* communities
- Zoram Baptist Mission of Mizoram and the Nagaland Missionary Movement are two of the most prominent Baptist missionary movements in India
- 2.5 million Indian Baptists are linked through some kind of associations. Some of these associations are national
- Bhangis: Dalits, viewed as “excrement” lowest of the low
  - \* women and girls historically cleaned the latrines of excrement
- Philip Prasad, his vision led to revival among Bhangis
  - \* persuaded a Brahmin teacher to allow him to attend school
  - \* seeing how bright he was an itinerant missionary asked his father if he could take him to a boarding school in Farrukhabad. He later went to Ewing Christian College.
    - \* thru many kindnesses he was given a scholarship to Dubuque Seminary (Iowa)
    - \* was ordained in 1962. Married Elizabeth, fellow student
    - \* became city manager for Fresno, California
    - \* traveled to India in 1983
    - \* “Where have you been?” Philip: “I am here now.” worshipped on Christmas day

\* sang old hymns. Read out of dusty Bibles.  
\* Man gave him a jar of money. “We collected offerings waiting for you to return.”

\* a mass movement started. Whole villages had refused govt subsidies so they could retain their Christian identity

\* an epiphany for Prasad. Called wife. Wanted to use his life savings to help his people. They moved

\* nearing 25 years later the Bhangi Christians within the Rural Prebyterian Church of North India is nearing 1 million

\* the astonishing feature of this movement is that it has happened in primarily the “cow belt” of area most influenced by Hindutva

### **C. Militant Hinduism/Hindutva**

- “Hindutva” means “Hinduness”
- a national melding of Hindu fascism and Hindu fundamentalism
- it is an aggressive political and religious and violent movement
- nationalist, wants totalitarian control over all India
- One Nation, One State, One Culture, One Religion, One Language
- want to include Nepal, Sri Lanka, Bangladesh, and Pakistan
- want to maintain the purity of the four colour classes

- History:

- movement can be traced to 1820s when many conversions to Xty were taking place

- RSS, militant movement, 1925, founded by Dr. Kesnav Baliram Hedgewar
- he was deeply disturbed by overarching national institutions and ideological solidarity

- He opposed Ghandi. One of his followers assassinated Ghandi

- 1952, after many conversions took place, the govt of Madhya Pradesh was provoked to action. Led to the Indian Commission of Inquiry Act

- committee visited Christian schools, hospitals, churches, leprosy homes.
- The resultant Niyogi Report was criticized by many groups

- Hindutva forces continued to grow, then in late 1990s they were able to take control of the Govt of India, and several states in north India

- VHP (Vishwa Hindu Parishad) became a militant missionary agency for the RSS

- they resorted to forced “reconversions”, attempting to draw avarna and adivasi Christian communities back into the Hindu fold

- many of these actions led to mass violence in Gujarat and New Dehli.

- many Xtns paid a high price for their faith. Their churches were burned.

#### **D. Secularism**

- term “secular” comes from a Latin word *secularis*, meaning generation, age, world as distinct from “church”

- denoted affairs of this world, instead of affairs of next world

- process of secularization increased w/ the Peace of Westphalia (1648)

- increased more during Enlightenment

- secularity in India comes from an entirely different historical context

- it comes from political expediency

- it is what is necessary to hold together a highly pluralistic society

- it is directed by a policy of “non-interference”

- each religion and ethnic group was protected by law

- “toleration” is a watchword

- Hindutva is disturbed by what they call “the bogey of conversion”

- for Xtns, conversion to the faith is an act of God. It is always voluntary and can't be coerced.

- Hindutva sees conversions as forced and manipulated by foreigners

- in 1991 the Vatican and the World Council of Churches rejected the idea of proselytism, conversion by “cajolery, bribery, undue pressure, or intimidation”

- 1998-2004 the Hindutva forces of the BJP held power and secular forces in India suffered

- hostility toward Christians increased

- Bhil Christians in the Dangs of Garat came under attack, nuns, priests, and congregations going up in flames

- Oct. 31, 2002, “Prohibition of Forcible Conversion of Religion” was passed by the Tamil Nadu Legislative Assembly. Muslims, Xtns, and minorities became very insecure. In due time this law was repealed

#### **E. Churchless Christians**

- astonishing recent development, happening in USA

- people who have personal devotion to Jesus, but not church connection

- many of these are non-baptized believers

- many of these are found in southern state of Tamil Nadu

- they believe Jesus is the only true Savior, yet they do not darken the door of any church

- India's famous Christian leaders: D.G.S. Khinakaran, healer-prophet
- Ravi Zacharias, Thomas Christian

## **Extra Day One**

### **19<sup>th</sup> Century: U.S. and the World**

#### **I. New Era in America**

- won the American Revolutionary War
- won the War of 1812 against Britain
- established U.S. as an independent power
- abundant raw materials, opening of the American West
- growing prosperity brought optimism
- Louisiana Purchase of 1803 brought more land
- advancing railroads hurried materials, people, and prosperity
  
- these trends benefitted Baptists
- revivals had led to so much growth that by 1800 Baptists were the largest denomination in America
- the Second Great Awakening of the 1830s extended Baptist growth even more

#### **A. The Triennial Convention**

- founded at the FBC of Philadelphia May 18, 1814
- first Baptist organization of national scope
- called "Triennial" because it met every 3 years
- it was basically an organization to support, fund, and send out missionaries
  
- India Connection:
- Williams College in Mass (Congregational)
- group of students met to promote and pray for missions
- caught in a thunderstorm they found refuge under the sheaves of a haystack
- "Haystack Prayer Meeting"
- they resolved to act, not just pray
  
- many of these students went to Andover Seminary in Mass.
- there they met Adoniram Judson
- Judson gave his life to missions and a call to India
  
- Judson and Luther Rice and their wives boarded ship to India
- they knew they would meet the venerable William Carey, Greek NT scholar there
- so they began to study the Greek NT
- they became convinced that baptism by immersion was the NT teaching

- when they landed they asked to be baptized by immersion in Calcutta
- they resigned from the Congregational Mission Board
- Rice returned to America to promote support for overseas missions
- Judson stayed and served as a missionary in India
- the culmination of Rice's work was the formation of the Triennial Convention

## **B. The Southern Baptist Convention**

- today it's the largest Baptist body in America
- founded in May 1845 in Augusta, Georgia
- this was a schism/division with the northern Baptists
- 3 factors led to a split with the north
  1. Disagreement on methods of organization
  2. Problems in home mission work
  3. Slavery Controversy
- slavery began in America in 1619 with the first African slaves
- before 1830 slavery was seen as an economic issue
- during the moral reform period beginning in the 1830s this changed
- slavery came to be viewed as a moral issue
- after 1840 it was both moral and political
- it ultimately led to the Civil War b/w the northern and southern states
- the south became very dependent on slavery. Large cotton and farm plantations utilized slaves as their main source of labor
  - there were churches, Xtns, and organizations in the south that opposed slavery, but not enough
  - there were prominent Baptist preachers who owned many slaves
  - Richard Furman, pastor in Charleston, taught that slavery was established in Holy Scripture
  - the northern Baptists became increasingly firm in, not only their condemnation of slavery, but in the call for southern Baptists to repent and change.
- there were efforts of neutrality
  - 1841 and 1844, Triennial Convention approved measures of neutrality regarding slavery
  - these efforts proved futile. The more entrenched and militant voices in the north and south drowned out the more moderate voices
- Georgia Test Case: Georgia Baptists, not convinced of the neutrality of the Triennial Convention, introduced a test case
  - they nominated, James Reeve, a slave owner, for appointment as a missionary
  - the board reaffirmed their commitment to neutrality, but failed to act on Reeve's nomination. They neither appointed nor rejected Reeve

- Alabama Resolutions: Baptist State Convention of Alabama asked the Triennial Convention if a slaveholder could be appointed as a missionary
- the Triennial Convention once again affirmed its neutrality, but added “One thing is certain; we can never be a party to any arrangement which would imply approbation of slavery.”
- Baptists in the south began to call for separation
- Virginia Baptists called for a meeting of various Baptist bodies to meet in Augusta, Georgia on May 8, 1845
- 293 delegates attended and voted to establish the “Southern Baptist Convention”
- they claimed their convention was not intended to “defend slavery” but rather to “extend the Messiah’s kingdom.”
- for more than 130 years there was intense loyalty to this denomination in the southern part of the U.S. It was southern in origin, international in scope.

## II. Missionary Impulse

- William Carey (1761-1834) had begun the missionary movement
- son of a village schoolmaster
- his boyhood hero was Christopher Columbus, the Portuguese sailor who discovered America
- at 14 apprenticed to be a shoemaker
- Carey was nominally a member of the Church of England
- a colleague persuaded him to attend a meeting where a Baptist preacher was preaching
- at age 18 he professed a conversion, but did not immediately seek baptism
- he was persuaded to become a Baptist
- John Ryland, the man who baptized Carey, wrote in his daily journal, “Baptized today poor journeyman shoe cobbler.”
- Carey began to speak at Baptist meetings
- concluded he was called to preach, but he wasn’t considered a good preacher
- slight of stature, prematurely balding, wore ill-fitting red wig
- exhibited unimpressive personal appearance
- he preached one entire summer at his home church. he did so poorly they decided not to ordain him
- he persisted, one year later the church ordained him
- they bought him a black suit in which to be ordained
- he was called to be pastor of a local Baptist church
- to support his family he pastored, cobbled shoes, and opened a school
- he loved languages
- while cobbling shoes he kept a book propped on his cobbler’s stand
- he learned Greek, Hebrew, Dutch, French, Latin
- later he would master several Indian dialects
- Carey was interested in maps

- he would make maps of the world using leather tanned different colors
- his passion was the lost populations of the world without Christ
- this was the subject of his teaching, preaching, and conversations
- in 1787 he attended a minister's meeting in Northampton, England and proposed the following topic for discussion: "Whether the command given the apostles to teach all nations was not binding on all succeeding ministers to the end of the world."
- one old reverend said, "Sit down young man. You are an enthusiast! When God pleases to convert the heathen, He will do it without consulting you or me."
- Carey sat down, but didn't stop thinking
- He put his thoughts into a book, "An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen" (1792)

### **III. Baptist Missionary Society**

- May 1792, Carey preached from Isaiah 54:2 in England
- sermon had 2 points: 1) Expect great things from God  
2) Attempt great things for God
- provided a turning point in Baptist history
- a great sermon, but it appeared the ministers' were going to simply close the meeting and go home
- Carey pulled on the sleeve of the presiding officer and said, "Oh, sir, is nothing to be done? Is nothing again to be done?"
- that emotional plea turned the tide. The association adopted the following resolution: "Resolved, that a plan be prepared against the next Ministers meeting...for forming a Baptist society for propagating the Gospel among the heathen."
- the group formed became known as "The Baptist Missionary Society." Oct. 1792
- they collected an offering of 13 pounds

### **IV. William Carey in India**

- BMS became aware of Dr. John Thomas, a physician, who had spent many years in India and wanted to return
- BMS appointed Dr. Thomas and Carey as the first missionaries
- Dorothy Carey, William's wife, refused to go
- she never adopted her husband's vision for the mission work
- 5 generations of her family had never lived more than 10 miles of their birthplace
- she was a kind woman, loving mother, but not prepared to be a missionary
- she thought her husband was insane
- Carey pleaded with his wife to come with him to India
- she relented with many tears
- they took their 4 children with them
- she had only a few hours to pack
- she was scarcely aboard the ship when she regretted her decision.

- she adapted poorly in India
- heat and humidity took its toll. She developed fevers
- their poverty, loneliness, and the death of one child was too much for her
- she spent the last 13 years of her life behind padded walls and locked doors
  
- first few weeks were horrendous
- Dr. Thomas squandered their entire annual allowance in a few weeks
- they had to find secular employment or face starvation
- Carey expected multitudes to accept the Gospel
- few did, and many were openly hostile to the gospel
  
- for income, Carey became a farmer, managed an indigo factory, and taught at a university.
- he found the caste system so entrenched that persons feared converting to Xtn, lest they lose their status
- in 1800 Carey moved to Serampore to join 2 other missionaries
- John Marshman was the preacher
- William Ward the printer
- William Carey, the translator
  
- Carey did not baptize his first convert for 7 years
- but he excelled in Bible translation
- by 1812 they had translated the Bible into 18 languages, gospel tracts into 20
- opened up new fields of service in Burma
  
- what was their compact? agreement?
- Andrew Fuller, the leader of BMS its first 22 years said it was like going into a deep mine that had never been explored. Carey said, "I'll go down into the well, if you'll hold the rope." Then he added, "While you live, never let go of the rope."

## **V. Baptist in Great Britain**

### **A. The Best of Times**

#### **1. Growth**

Baptist churches grew and multiplied

- at end of the century, 1899, there were 2697 Baptist churches, 355,218 members in England, Wales, Scotland, and Ireland

#### **2. The Baptist Union**

- modern denomination took shape
- Particular Baptists created national union in 1813
- first national union of Baptists
- launched numerous programs and ministries
- 46 ministers were charter members, only a fraction of Baptists in England
- union adopted a Calvinist theological position
- T Total Depravity

- U Unconditional election
- L Limited atonement
- I Irresistible grace
- P Perseverance of the saints

- by the 1870s the Baptist Union began to soften its Calvinist positions
- in General and Particular Baptists groups merged into the Baptist Union, 1891

- foreign mission work flourished

- the Particular Baptists started a national denomination, “The Baptist Union”, 1813
- in 1891 the General Baptists joined “The Baptist Union”

## **B. The Problems**

- new methods of historical criticism undermined the authority of the Bible for some
- prosperity caused some to focus more on material things than spiritual things
- entertainment (theater, novels, magazine, amusements) caused churches to reexamine earlier strict lifestyle

### **1. Down Grade Controversy**

- most serious controversy of 19<sup>th</sup> century
  - broke out in 1887
  - pitted two well-known Baptist leaders
  - Charles Haddon Spurgeon and John Clifford
  - Spurgeon was the king of all Baptist preachers
  - his church packed in 5000 every Sunday
  - historians say the controversy ended with the death of Spurgeon
- the controversy got its name from an article Spurgeon wrote and published in his newspaper, the Sword and Trowel. The first article about the controversy was entitled “The Down Grade”
- it painted a dismal view of moral and doctrinal decay in the denomination, The Baptist Union
  - condemned prayerless churches, indifferent laity, and unbelieving pastors who spent time in worldly pursuits like the theater and making money, rather than Bible study and fervent preaching.
  - Spurgeon wrote an article on this controversy almost every month for the rest of his life
  - Spurgeon saw 3 problems:
    1. Decline of prayer meetings in Baptist churches
    2. Worldliness of ministers in attending the theater
    3. Doctrinal decay
      - universalist views of salvation
      - infidel views of the Bible (wasn’t unique or authoritative)

- Spurgeon eventually left the denomination in 1887.
- He was disappointed that so few followed him out, only 5 churches pulled out but 61 new ones joined
- some say he died a sad, lonely, isolated man at the age of 57 in 1892.

## **VI. Baptists in India**

- William Carey founded Serampore College in 1818
- purpose was to educate pastors and evangelists to spread the Gospel throughout India
- Xty permeated the curriculum, but Hindus and Muslims could attend the school and they were not required to participate in any religious service against his will

## **VII. Baptists in Australia**

- Australia originated as a penal colony, dumping ground for misfits and debtors in English society
- early Australia was marked by religious indifference, high crime, and excessive drunkenness
- as late as 1834 almost 43 % of the population was made up of transported convicts.
- Baptists arrived on the scene around 1830
- the first baptisms by immersion were in 1832
  
- Baptists struggled in Australia
- they depended too much on lay preachers and untrained clergy
- they were identified with the lower classes of society and couldn't break out into the larger society
- they had little money and little support from missions sending agencies
- end of 19<sup>th</sup> century: 18,000 members; 236 churches; 169 ordained ministers

## **VIII. Baptists in South Africa**

- 1820 four thousand English formed a new settlement in South Africa
- a number of Baptists were among the settlers
- Particular and General Baptists blended together, though not w/o tension
- had open communion/closed membership in most South African churches
- communion for all who profess Christ
- membership only for those who have been baptized by immersion
- churches were made up of English, German, and Dutch
- the English cherished local church autonomy more than the Germans.
- the German Baptists supported the idea that "all German churches form one Church."
- the European membership was much stronger than the native membership
- 1899            European membership = 3033  
                       Native membership = 172

## **IX. Baptists in Europe**

- began about 200 years after Baptists formed in England
- 1815            no baptist churches on European mainland
- 1850            4000 church members
- 1900            220,000 church members

### **A. Relation to Anabaptist**

- most European Baptists see themselves in close kinship w/ Anabaptists
- Brethren and Mennonites
- no direct historical link
- yet Anabaptist influence spread throughout Europe so that later Baptists would have fertile ground
- many Mennonites would later become Baptists (especially in Russia)
  
- this connection w/ earlier Anabaptists has not been w/o problems.
- early Anabaptists were considered radicals
- they became connected with a radical/violent revolution in the 1530s in Munster
- this has made Baptists suspect in Europe, to this day

### **B. Pietist Awakenings**

- 1674 Philip Spener of German began a “Pietist movement”
- fervent reaction against:
  - Cold creedalism
  - Lifeless churches
  - Clergy dominance
  
- wanted to: revitalize preaching
  - Include the laity in worship
  - Reaffirm priority of conversion experience
  - More focus on prayer and spiritual formation

Method: form people into cells, small prayer groups, singing, share testimonies

- the Moravian church emerged out of this climate
- they opposed a strong state church
- they an alternative to rationalism
  
- the Pietist resurgence of the 19<sup>th</sup> century helped the Baptists
- there was a focus on small group Bible study, personal religion, and many Came to believe that baptism should be by immersion
- they had less zeal to change the world, and more focus on personal devotion and love for God.
- In this way they were different from Baptists out of England, who wanted to Change the world.

### **C. Persecution in Europe**

- Baptists experienced persecution in Britain and America
- most intense persecution was in Europe
- persecution ended in England w/ the Act of Toleration in 1689
- persecution ended in America w/ the adoption of the Bill of Rights 1781
- in Europe Baptists have experienced unending persecution in some regions

### **1. State churches and civil govt**

- Roman Catholic, Lutheran, Reformed opposed Baptists
  - state churches tried to tie Baptist to radical anaBaptists
  - state churches stirred up govts to act against Baptists
  - govts imposed fines, imprisoned, dispersed congregations, arranged for Baptists to lose their jobs
  - in some cases children were taken from parents and forced into christening
  - some govts forbid Baptists to print and distribute literature
  - some forbid them to own buildings
- the overall impact of this persecution was to limit the Baptist movement in the 19<sup>th</sup> century Europe

## **Extra Day Two : Protestant Reformation**

### **Intro:**

- All Saints Eve, Oct. 31, 1517 ----- 95 Theses
- beginning of Reformation
- Church door of Wittenburg
- Martin Luther (1483-1546), age 34 at time of posting
- a disputation on indulgences
- w/in 2 weeks, every university and religious center in Europe was agog w/ excitement

### **I. Problems in the Church**

#### **A. Corruption of the Papacy**

- had moved to Avignon, France for political purposes in 1400s
- rise of nation states made Pope a suspicious character, depending on his residence
- Pope Clement, for example, named 24 cardinals, all but one was French (1300s)
- simony, the sale of ecclesiastical posts
- nepotism, naming of relatives to positions of power
- at one point the church had two popes-- one in France and one in Italy. Each had been elected by the same cardinals
- a conciliar movement took place, and a third pope was named.

#### **B. Trickle down leadership**

- simony was practiced down the line-- bishops, cardinals, priests
- priests were flaunting their non-celibacy, had numerous illegitimate children
- monastic requirements were lowered

- educational standards for clergy diminished

### **C. Theological breakdown**

- fall of Constantinople had brought an influx of eastern scholars
  - they brought great understanding of Greek texts
  - the Latin Vulgate was compared to original Gk manuscripts and scholars began to see a Western or Roman Catholic bias
  - caused a questioning of the official Bible
  - eventually Luther would translate the original Gk NT into German
- a greater call for the “return to the sources”

### **D. Discontent of the masses**

- economic conditions had worsened
- peasants exploited by landowners
- poor no longer felt the church was on their side
- clergy were wealthy, landowners

### **E. Rise of Nationalism**

- in early Middle Ages people considered themselves Londoner, but not English, a Roman, but not an Italian, a Lyonian, but not a Frenchman
  - this began to change with the emergence of modern day nation states
  - France, England, and Scandinavian countries began to be united around a strong monarchy
  - Spain was united later
  - Germany and Italy even later
  - in 1499 the Roman Emperor had to recognize the nation of Switzerland (a confederation of counties in the Alps)
- nationalism undermined papal authority. B/c the popes (and church) had become to interconnected w/ the political world

### **F. Invention of Printing press**

- Gutenberg's invention led to dispersion of biblical texts in native languages.
- people had access to the Bible for first time in history
- invented in 1445 by Gutenberg in Germany
- first book known to be published in Xtn world was the Bible (1456)
- by the time Luther was born in 1483, printing was well established throughout Europe

## **II. Road to Reformation**

### **A. The Humanist Reform: Erasmus**

#### **Life**

- Desiderius Erasmus of Rotterdam, Holland
- 1467-1536
- “he laid the egg which Luther hatched”
- illegitimate offspring of priest and physicians daughters

#### **Humanist**

- those who devote themselves “to the humanities”
- study classical languages (Greek, Latin), ancient documents
- began to study the Bible in original languages and early Xtn texts
- he wrote “handbooks” for Christian soldiers, teaching the average Xtn layperson how to follow Christ
- also wrote biting satires exposing corruption of Rome
- condemned monasticism b/c it withdrew from the world, but called for disciplined Xtn life for all Xtns
- condemned priests who could carry on subtle theological arguments but lived lives far from the love, mercy, and discipline of Jesus.
- came to be respected by scholars all across Europe for his simplicity, intelligence, and clear adherence to the ancient orthodox teachings of the church

“I wish that the Scriptures might be translated into all languages, so that not only the Scots and the Irish, but also the Turks and the Saracen might read and understand them. I long that the farm-laborer might sing them as he follows his plough, the weaver hum them to the tune of his shuttle, the traveler beguile the weariness of his journey with their stories.”

### **II. Martin Luther: Trailblazing Reformer**

- more books have been written about Martin Luther than any other human being with the exception of Christ.
- born in 1483 in Eisleben, Germany
- father was peasant, then miner, then owner of several foundries
- father wanted him to become a lawyer
- severe childhood

#### **Academics**

- 1505, joined Augustinian monastery at Erfurt, Germany
- went in concern for his own salvation
- he deemed the surest way to salvation was the monastic life
- he excelled in scholastics in the monastery and he was sent to University of Wittenberg to teach moral theology
- continued to fear. Overwhelmed when serving mass, gripped by terror b/c he was holding the body and blood of Jesus in his hands

### **Theological Conversion**

- after a long spiritual crisis. Constantly felt unworthy of God
- he had an overpowering sense of his own sinfulness
- moved to mysticism, with emphasis not on goodness, moral perfection, but only love for God.
- yet Luther discovered that he didn't love God, but hated him!
- when Luther began to teach theology at Wittenberg he had to dig deep into the Scriptures.
- began to teach Romans
- 1:17 "the righteous shall live by faith."
- 1:17a "a righteousness from/of God is revealed"
- the gospel was the righteousness of God revealed. But Luther was terrified of the righteousness of God when he felt so unrighteous
- Luther came to believe that the "righteousness/justice of God" was not the fair punishment that men deserved. Rather, it was the gift given to those who live by faith. We now call this "imputed justice." God declares us righteous/just, not b/c we are good, but because we have faith. And even this faith is a gift.

"I felt that I had been born anew and that the gates of heaven had been open. The whole of Scripture gained a new meaning. And from that point on the phrase 'the justice of God' no longer filled me w/ hatred, but rather became unspeakably sweet by virtue of a great love. This passage of Paul became to me a gateway to heaven."

### **The Floodgates Open**

- at first Luther didn't see the great divide b/w his discovery and the structure of the church. It was based on works, confessions, and rigid hierarchy
- wrote 95 Theses
- attacked the sale of indulgences and its theological underpinnings
- Luther was attacking the money system of the most powerful institution of the world

- Leo X authorized the sale of indulgences to help build St. Peter's basilica in Rome
- certificates granted by the Pope that guaranteed either the reduction or cancellation of time in Purgatory, for someone either living or dead.
- the profits paid for the Basilica

### **Response of Rome**

- Rome and everyone else saw what was really happening
- Luther wasn't just challenging indulgences. He was challenging the Pope's authority
- Rome sought to have Luther recant. He wouldn't
- His ruling prince, Frederick the Wise, helped protect Luther from harm as pressure mounted to declare him a heretic.
- Finally, a formal debate was set with John Eck, a professor at another university
- Luther, ultimately made the claim the John Hus, earlier condemned a heretic for believing in the sole authority of Scripture had been write. If the Xtn had the support of Scripture on his side, the support of the popes and councils was secondary.
- this set the stage for formal proceedings against Luther
- but by now, he had caused a great stir across Europe and won many followers
- Pope Leo declared in a papal bull (formal document) that Luther was a heretic
- when Luther received it, he burned it publicly.

### **Diet of Worms: 1521**

- Luther taken before the Emperor and other great political figures
  - Luther was confronted with his writings and asked to recant. He asked for a day.
  - He returned
    1. Can't recant of basic Xtn doctrine
    2. Can't recant of the tyranny and injustice faced by the German people
    3. May have been too harsh w/ some individuals, but he would have to be convinced he was wrong
- Emperor: "Do you recant, or do you not?"
- Luther (in German): "My conscience is a prisoner of God's Word. I cannot and will not recant, for to disobey once's conscience is neither just nor safe. God help me. Amen."

### **Luther in Exile and Rebellion**

- Emperor was not going to allow Luther to challenge his authority
- declared heretic, books burn, those who give shelter will be enemies
- Luther taken by armed band to castle of Wartburg
- here he began a translation of the NT into German (2 years)  
and OT into German (10 years)

- in the meantime reform was growing stronger and out of control in Wittenburg
- monks and nuns left communities and were married
- worship was simplified
- congregational singing emphasized
- German substituted for Latin
- masses for the dead abolished, also days of fasting and abstinence
- communion offered “in both kinds” (both wine and bread)
- images torn off walls (Luther opposed)
- prophets showed up declaring God spoke directly to them and those visions had authority over Scripture

### **III. Three Great Principles of the Reformation**

#### **1. Authority of God’s Word**

- God has acted in history, this account is found in the Bible
- b/c the church had been in error, corrupt, and contradicting itself, it was clear the Bible had to be the authority for faith and practice
- The Bible was the written Word of God, the living Word speaking to them in their own situation.
- beliefs and practice that could not be justified if not in Scripture
- whereas the Roman church stated that tradition (decrees of popes and council) as authoritative over the Bible, since it was the church that created the Bible.
- the Bible came to be read more, studied more, critically studied
- they reformed creeds based on their reading Scripture
- the printing press gave access to the Bible for scholars and ordinary people

#### **2. Grace Alone**

- salvation is a free gift of undeserved grace
- “justification by faith only”
- by the action of God alone, was the sinner called to new life in Christ
- Catholics also believed in salvation by grace, but also believed good works paralleled faith.
- Protestants were “justified” (ie made acceptable to God) solely by faith in Christ
- Protestants believed in good works, but believed they were a result of justification by faith and not a cause of it.

#### **3. Priesthood of Every Believer**

- Protestants argued there was no evidence that priests were to be mediators b/w God and man..
- also believed nothing in Scripture supported the secular power of clergy
- there weren’t two levels of the Xtn life (laity and clergy)
- one faith, one gospel, one status before God
- Protestants didn’t believe authority lie in the priests and popes, but in Scripture

- every believer had a responsibility to serve God, to read and obey Scripture, and be a good citizen. Such thinking eventually gave rise to the democratic states of Europe and North America

- church was “visible” and “invisible” The visible was the institution. The true church known only to God was the “invisible” church made up of those called by God to salvation

Eventually the Protestants divided along the lines of Lutheran (Germany and Scandinavia), Calvinists (Switzerland, France, Holland, and Scotland), and the Church of England. 100 years later more radical groups like the Anabaptists would appear on the scene

#### **IV. The Anabaptist Movement: Radical Wing of Reformation**

- sometimes called “Radical Reform Movement”

- forefathers of Baptists, Mennonites, Quakers, Amish, Brethren, Moravians, Nazarene

- Protestant Reformation lacked unity from the beginning

- many reasons people followed Luther: German nationalism, economic grievances, and political power were factors along w/ zeal to restore Gospel

- many of these “true disciples” were enthusiastic about the new evangelical proclamation

- they saw Luther’s protest taking them farther than Luther allowed

- finding the reformers in compromising positions they determined to restore the NT church

#### **Church and Society**

- radical reformers noted a marked contrast b/w church and society in the NT and early years of the church. Church was persecuted

- society couldn’t tolerate the light of Jesus and the Gospel

- the compromise b/w church and state w/ Constantine was a betrayal of the Gospel

- church must be separate from society

- one is born into a society, but one must be reborn to be in God’s kingdom

- you are born through no act or choice of your own. One can’t belong to the true church w/o a personal decision

- therefore infant baptism must be rejected

- infant baptism obscures the need for a personal decision at the very heart of the Xtn faith

#### **Pacifism**

- most radical reformers also held to pacifism as essential to the Xtn faith

- read Sermon on the Mount literally
  - those who object show their lack of faith
  - Stanley Hauerwas at Duke is a disciple of this radical reformation movement
- not received well in Germany, where the Turks were a constant threat

### **The Brethren**

- in Zurich a group calling themselves “brethren” tried to win Zwingli
- Zurich city council called for a public disputation on the matter (baptism)
- Zwingli and City Council position prevailed
- 3 days later all unbaptized infants were ordered to be baptized
- another 3 days later, all radical meetings were prohibited
- radicals decided to found a congregation
- Jan 21, 1525, Conrad Grebel baptized several adults (not by immersion)
- enemies began to call them “anabaptists” b/c they “baptized again.”

### **Persecuted**

- attacked by Catholics and Protestants
- considered “subversive”.
- not just a matter of differences about baptism.
- Had to do with church and society. A radical new/old? idea of creating a church distinct from society, where church and state were separate

- terrible persecution. Men and women faced fire.
- government laws made rebaptism punishable by death
- ironically many were drowned (we’ll baptize you to death)
- a contemporary observed that “they went to the stakes as to a wedding.”

- theological deviates were state deviates, since church and state were equal
- it mattered not that the anabaptists were not revolutionaries. They didn’t want to overthrow the govt or society. They just wanted to worship in peace and not be forced to kill or serve as soldiers. Christ came before nation

### **Balthasar Hubmaier (1480-1528)**

The only Anabaptist theologian to complete theological studies leading to a doctor's degree. He led reforms at Waldshut in South Germany (Bavaria) and Nikolsburg (Mikulov) in Moravia. He and about sixty members of his Waldshut congregation were baptized by the Swiss Anabaptist Wilhelm Reublin on Easter Sunday, April 15, 1525. A popular preacher, Hubmaier is reported to have baptized around six thousand persons in Nikolsburg alone. In 1528, he and his wife were arrested by Roman Catholic authorities, tortured, and tried for

heresy. On March 10, 1528, he was burned at the stake in Vienna. Three days later his faithful wife was drowned in the Danube.

### **On Baptism**

Regarding infant baptism Hubmaier wrote, **"The meaning of this sign and symbol (baptism), the pledge of faith until death, in hope of the resurrection of life to come, is to be considered more than a sign. This meaning has nothing to do with babes, therefore infant Baptism is without validity. In baptism one pledges himself to God, in the supper to his neighbor."** (Vedder, *Balthasar Hubmaier*, p. 108.)

In a pamphlet called *The Christian Baptism of Believers* (1525), Hubmaier defended the doctrine of believers baptism against challenges from Zwingli. He saw baptism as the testimony of a good conscience before God: **"Every devout Christian who permits himself to be baptized with water should beforehand have a good conscience toward God through a complete understanding of the Word of God, that is, that knows and is sure that he has a gracious, kindly God, through the resurrection of Christ. . . . Then afterwards follows water baptism; not that through it the soul is cleansed, but the "yes" [of] a good conscience toward God, previously given inwardly by faith."** (Balthasar Hubmaier: *Schriften*, pp. 136-37).

### **On the New Birth, Free Will, and Predestination**

Hubmaier was a thoughtful opponent to the doctrine of the bondage of the will and of predestination that was prevalent in thought of Luther, Zwingli and the Magisterial Reformers. The thought of the new birth is at the heart of Hubmaier's teaching on the freedom of the will. He believed that original sin renders the will completely impotent to do good until man is born again. **"Man's only hope "is to be born again by the Spirit of God and his living Word."** (*Schriften*, p. 386) The new birth liberates the will from its bondage to sin and restores the soul to its original health. The flesh, however, is not regenerated and its sinful tendencies remain in conflict with the regenerated person's liberated will and redeemed soul. The Christian life, therefore, necessarily involves a continuing struggle to overcome sin.

For Hubmaier, the liberation of the will is the work of God through the preaching of the gospel, **"Through the Word of God and the Holy Spirit, it is liberated from its bondage to sin through the new birth."** (*Schriften*, p. 322). Through the gospel God takes the initiative in drawing men to himself. As the gospel is proclaimed, God's Spirit convicts human hearts and leads them to confess Christ. While God takes the initiative, he does not make the decision for man. **By His "attracting, drawing will" . . . God "wills and draws all men unto salvation. Yet choice is still left to man, since God wants him without pressure, unconstrained, under no compulsion."** (*Spiritual and Anabaptist Writers*, p. 135)

Hubmaier's distaste for the doctrine of predestination is unconcealed. He wrote, **"It were a false God who should day words, "Come here," and yet in secret in his heart should think, "Sit yonder." It would be an unfaithful God who should publicly offer grace to man, and should clothe him in new raiment, yet in secret take it away from him and prepare hell for him."** (Vedder, *Balthasar Hubmaier*, p. 197.)

### **On Religious Liberty**

His treatise, *Concerning Heretics and Those Who Burn Them* (1524), was the first treatise on behalf of complete freedom of religion produced in the sixteenth century. He argued that the nature of the gospel precludes coercion and insisted that the state has no jurisdiction in religious matters. He extended liberty even to law abiding atheists, **"It is well and good that the secular authority puts to death the criminals who do physical harm to the defenseless, Romans 13. But no one may injure the atheist who wishes nothing for himself other than to forsake the gospel."** (Estep, *Anabaptist Beginnings*, p. 51)

### **On the Sword**

Hubmaier differs from most Anabaptists in his view about the sword. Unlike Anabaptists who forbid Christians from serving as magistrates because it required them to use the sword to uphold law and order and secure justice, Hubmaier suggested that the position of magistrate would be better held by a Christian than a pagan. Also, Hubmaier was not an absolute pacifist. He opposed war and would not permit a Christian to take up arms to overthrow a tyrannical government, but he would permit a Christian to bear arms in defense of his country under certain conditions. Many feel that this position puts Hubmaier more in line with later Baptists than with the Anabaptists who were his contemporaries.

### **Moravia**

- Moravia was one of the few places Anabaptists found toleration
- word spread, Anabaptists came from all over Germany
- under energetic leadership of Jakob Hutter, these Anabaptists created a new expression of Anabaptists which included communal living.
- soon called Hutterites
- life based on sharing
- still survives in the Dakotas

### **Thomas Muntzer**

- "arch devil of Allstedt" as Luther called him
- born in Saxony in 1488
- studied at Leipzig, Frankfurt, and Mainz
- brilliant but undisciplined. Restless and erratic
  
- ordained into priesthood
- ministered in Zwickaw, Prague
- settled as preacher in Allstedt, a small saxon town
- introduced new style of worship and entered into a long debate with Luther that he faulted for failing to preach the seriousness of the Gospel
- condemned infant baptism, and the easy Xty preached by Luther and Catholics

- called Luther “Dr. Liar, Sit-on the Fence, and the Pope of Wittenberg”
- in battle of peasants against rulers at Frankenhausen, he was apprehended, tortured, made to confess everything, and eventually executed

### **Radicals among the Radicals**

- in Munster, Germany Anabaptists and their sympathizers gained control of the city
- leading minister in town began to preach radical ideas - adult baptism
- but he also sought society, military, govt power (not an anabaptist idea)

- all who refused to be rebaptized were forced to leave the city
- Munster would become the new Jerusalem
- Catholic bishop of the Munster diocese led a seige of the city
- Anabaptist leaders were killed, and a new leader continued radical leadership
- Jan van Leyden, Dutchman in his 20s, became new prophet
- ordered all books burned but the Bible
- instituted communism and polygamy
- proclaimed himself King of the New Jerusalem

- siege was successful. Leyden caught, tortured and executed

- the Munster spectacle cast dire suspicion on all Anabaptists. Now it was thought that all religious radicalism would end in immorality and civil rebellion

### **Menno Simmons**

- outstanding leader in Northern German and Holland
- born 1496 in Holland
- ordained w/o any religious conviction as Catholic priest at age 28
- study of the Bible led him to believe his church was unscriptural on communion and baptism
- intrigued, but disappointed about what happened in Munster
- he believed an Anabaptist movement could exist that was scriptural and not immoral or radical
- went underground as Anabaptist
- spent the rest of his life, trying to give theological grounding to the Anabaptist movement
- by the time of his death in 1561 Anabaptism was still beset w/ doctrinal divergences, but it had repudiated violence, force, and was clearly trinitarian
- Simmons placed emphasis on simple faith, expressing itself in holy life and historic orthodox doctrine

- Menno Simmons conversion pp 269 “Reformation”

## **V. The Reformation in Great Britain**

### **England**

- anti-papal movement had been around for years
- under Wycliff, a strong evangelical movement had been afoot
- Luther’s writings encouraged more dissent
- more than anywhere else the Reformation became entangled w/ politics

### **Henry VIII**

- married to Catherine of Aragon and had a daughter, but wanted a son
- he wanted a divorce in order to produce a male heir (thought she was the problem!)
- Pope would not grant the divorce.
- Henry demanded the English bishop grant him a divorce, and thereby he asserted his authority over the Pope
- 1534, he declared himself “head of the church of England”
- not on religious grounds, but b/c pope would not sanction his divorce from Queen Catherine
- Henry wanted the traditional Catholic faith, just not the pope telling him what he could and could not do

### **King Edward VI (1547-53)**

- continued the Reformation movement and brought many leading P. scholars to Oxford and Cambridge

### **Queen Mary (1553-58)**

- tortured childhood, daughter of Henry VIII and Catherine of Aragon
- bigoted and intolerant Catholic
- attempted to restore catholicism
- failed miserably. Had 200 bishops, scholars, and other men and women burnt at the stake, including major P. leaders Cranmer, Latimer, and Ridley
- pp 353-54 Cranmer’s execution

### **Queen Elizabeth (1558-1603)**

- perhaps most successful monarch in English history
- daughter of Henry VIII and Anne Boleyn
- well-educated, spoke 6 languages by the time she was a teenager
- reigned in the period of Shakespeare, KJV, Sir Walter Raleigh, and growing power of England
- 45 years of Protestant leadership
- faced threat of civil war, political and theological threat of Catholic powers and the threats from Spain and France
- restored Book of Common Prayer
- called herself, not the head of the church, but “supreme governor”
- kept episcopal form of church govt, which offended Calvinists
- “Bloody Mary” died a hated woman

### **Ongoing Conflict in Europe**

- after death of Luther, still conflict and bitterness
- controversy over justification and sanctification
- essential or non-essential doctrines
- faith and works
- nature of the presence of Christ in eucharist
- for next 100 years (included Thirty Years War) there would be bloodshed b/w Lutherans and Calvinists
- Lutherans and Catholics
- Lutherans and Anabaptists
- Catholics and everybody
- Anabaptists and everybody
- finally in 1648, the Treaty of Westphalia was signed, which won equal rights for Lutherans, Calvinists, Catholics (but not Anabaptists)

### **Bibliography**

Frykenberg, Robert Eric, *Christianity in India: From Beginnings to Present* (Oxford: Oxford University Press, 2008).

Gonzales, Justo, *The Story of Christianity* (New York: Prince Press, 1984).

Leonard, Bill, *Baptist Ways: A History* (Valley Forge, Pa.: Judson Press, 2003).

Luce, Edward, *In Spite of the Gods: The Rise of Modern India* (New York: Anchor Books, 2007).

McBeth, Leon, *A Sourcebook for Baptist Heritage* (Nashville: Broadman Press, 1990).

McBeth, Leon, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987).

Warden, Albert, *Baptists Around the World: A Comprehensive Handbook* (Nashville, Broadman and Holman Publishers, 1995).

