

Councils, Confessions, Creeds, and Catechisms

Our Baptist Heritage

Beginning note – for the purpose of this study, Baptists are being simply, and broadly defined as those adhering to believers baptism.

Where were we?

Baptists are not traditionally reformed.

We were outside of the Catholic church. (Modern day South America)

We were outside of the reformation. Anabaptist, or re-baptizers.

Reformers were coming out of and reforming the Roman Catholic church.

Anabaptists were already out of the Roman Catholic church.

* Montanism, Novatians, Donatists, Arianism, etc. had serious doctrinal problems, but were early examples of anabaptists ex Roman Catholicism.

* During the dark ages, anabaptism seems to have been virtually non-existent. (Some Baptists deny this, but there is no evidence to know either way.)

* In the middle of the 12 century, Arnold the Roman preached anabaptist doctrine, and more followed him.

We were not outside of reformed doctrine.

In our Bibliology, only accepting the 66 books.

In our Theology Proper, trinitarian, and a very high view of God.

In our Christology, fundamentalists (virgin birth, literal death, bodily resurrection, etc.)

In our Pneumatology, emphasizing the Spirit's works, not gifts.

In our Anthropology, low view of man considering his sin nature.

In our Soteriology, five solas, electionists

In our Ecclesiology, sovereignty and autonomy

In our Eschatology, Christ's return is sure

We were outside of reformed doctrine.

Anti consubstantiation.

Anti pedo-baptism

Anti presbyterian church structure

Baptists were influenced by the reformation.

We found clarity on a key issue:

Revelation comes authoritatively only by the Holy Bible, not through trances, visions, prophetic gifting, etc. This helped nail down:

1. Believers baptism because we saw evidence of only this in Scripture.
2. Congregational episcopalian structure because we saw evidence of only this in Scripture.
3. Salvation is by faith in Christ alone. No work required.

How did we establish ourselves?

Principle 1: Immersion of believers

Principle 2: Literal interpretation

(Before dispensationalism or covenantal hermeneutics were ever popularized, the discussion of interpretation centered on whether we understand God's Word literally, or allegorically.)