

# BIBLICAL DISTINCTIVES OF BAPTISTS ACTS 2:22-24, 32, 36-47

Most discussions will come down to definitions and questions.

What is a Christian?

What is the gospel?

What is a / the church?

What is a Baptist church?

How does one become a Baptist?

**So, how does one become a Baptist? One comes to / arrives at / adopts Baptist convictions!**

**This is not one belief but a complex system of beliefs. Some are shared with others just not all or most at the same time &/ in the same way.**

## What are those distinctives?

### ( ). **Salvation by grace **alone**, through faith **alone**, in Christ **alone**!**

This is **not** a Baptist distinctive but is fundamental so we never want to forget this. This is shared by all who are truly evangelical.

**Acts 2:41** Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

**Acts 4:12** **Neither** is there salvation in any other: for there is **none other name** under heaven given among men, whereby we **must** be saved.

**Acts 5:14** And believers were the more added to the Lord, multitudes both of men and women.)

**Acts 11:18** When they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life.**

**Acts 11:21** **And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.**

**Acts 13:38** Be it known unto you therefore, men and brethren, **that through this man is preached unto you the forgiveness of sins:**

**Acts 13:39** And by him **all** that believe are justified from **all** things, from which ye could not be justified by the law of Moses.

**Acts 14:27** And when they were come, and had gathered the church together, **they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.**

**Acts 16:30** And brought them out, and said, **Sirs, what must I do to be saved?** **Acts 16:31** And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**

**Acts 20:21** Testifying both to the Jews, and also to the Greeks, **repentance toward God, and faith toward our Lord Jesus Christ.**

**Ephesians 2:8** For **by** grace are ye saved **through** faith; and that **not of yourselves**: it is the gift of God: **Ephesians 2:9** **Not of works**, lest any man should boast.

**John 14:6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

## I. **Baptism of believers by immersion**

Much more can and will be said but here is where we must start!

**Acts 2:41** Then they that gladly **received** his word were **baptized**: and the same day there were added unto them about three thousand souls.

**Acts 8:34** And the eunuch answered Philip, and said, I pray thee, **of whom speaketh the prophet this? of himself, or of some other man?** **Acts 8:35** Then Philip opened his mouth, and began at the same scripture, **and preached unto him Jesus.** **Acts 8:36** And as they went on their way, they came unto a certain water: and the eunuch said, **See, here is water; what doth hinder me to be baptized?** **Acts 8:37** And Philip said, **If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.** **Acts 8:38** And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; **and he baptized him.** **Acts 8:39** And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

**Acts 10:47** Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

**Acts 16:14** And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: **whose heart the Lord opened, that she attended unto the things which were spoken of Paul.** **Acts 16:15** And when she was **baptized**, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

**Acts 16:29** Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, **Acts 16:30** And brought them out, and said, **Sirs, what must I do to be saved?** **Acts 16:31** And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.** **Acts 16:32** And they spake unto him the word of the Lord, and to all that were in his house. **Acts 16:33** And he took them the same hour of the night, and washed their stripes; **and was baptized, he and all his, straightway.** **Acts 16:34** And when he had brought them into his house, he set meat before them, and rejoiced, **believing in God with all his house.**

**Acts 18:8** And Crispus, the chief ruler of the synagogue, **believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.**

### Summary ideas:

- **An individual must believe / be saved first**
- **Baptism follows salvation**
- **Baptism is by immersion**

Baptism is a transliterated Greek word (**βαπτίζω, βάπτισμα, βαπτισμός**) that means immerse, plunge, dip, sink

- **Upon a credible profession of faith**
- **Baptism is always understood as symbolic!**

**Romans 6:3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **Romans 6:4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

**Galatians 3:26** For ye are all the children of God by faith in Christ Jesus. **Galatians 3:27** For as many of you as have been baptized into Christ have put on Christ. **Galatians 3:28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

## II. Regenerate church membership (a gathered church)

**Acts 2:41** Then they that gladly received his word were baptized: and the same day there **were added (προσετέθησαν)** unto them about three thousand souls.

**Acts 2:47** Praising God, and having favour with all the people. And the Lord **added (προσέτιθει)** to the church daily such as should be saved.

**Acts 4:4** Howbeit many of them which heard the word believed; and **the number (ὁ ἀριθμὸς τῶν ἀνδρῶν) of the men** was about **five thousand (χιλιάδες πέντε).**

**Acts 5:12** And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. **Acts 5:13** **And of the rest durst no man join himself to them:** but the people magnified them. **Acts 5:14** And believers **were** the more **added (προσέτιθεντο)** to the Lord, multitudes **both** of men **and** women.)

**Acts 6:7** And the word of God increased; and **the number (ὁ ἀριθμὸς τῶν μαθητῶν) of the disciples** multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

**Acts 11:24** For he was a good man, and full of the Holy Ghost and of faith: and much people **was added (προσέτεθη)** unto the Lord.

**Acts 16:5** And so were the churches established in the faith, and increased **in number (τῷ ἀριθμῷ)** daily.

The struggle of the reformation wasn't just about salvation & the Bible – it was also very much about the nature of the church. **What is a / the church?**

This battle was fought on the continent and in England – our roots are more English.

**Roman Catholic: one church**

**Church of England: state / national church**

Infant “Baptism” makes you a citizen and a Church member!

**Scotland: territorial church**

-Presbyterian / Dutch-reformed

**Puritans:** a mixed group that lasted a long time (1517~/1558~ – 1662 / 1689)

- **To purify the church**
- **Separates from the church and becomes a Presbyterian**
- **Independents – who held to Congregationalism**
- **Baptists – all the way back to the bible**

I consider Baptist to be the radically Reformed → root and branch

How do we summarize these ideas?

**1. Salvation and the Baptism of the Holy Spirit:**

- **Separates us from the world**
- **Incorporates us into the Body of Christ**

**1 Corinthians 12:12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. **1 Corinthians 12:13** For by one Spirit are we **all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.**

**Romans 12:4** For as we have many members in one body, and all members have not the same office: **Romans 12:5** So we, being many, are one body in Christ, and every one members one of another.

**1 John 5:19** And we know that we are of God, and the whole world lieth in wickedness.

**1 Corinthians 1:1** Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, **1 Corinthians 1:2** **Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 1 Corinthians 1:3** Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

**2 Corinthians 1:1** Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, **unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Corinthians 1:2** Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

**Ephesians 4:4** There is **one body**, and **one Spirit**, even as ye are called in **one hope** of your calling; **Ephesians 4:5** **One Lord, one faith, one baptism, Ephesians 4:6** **One God and Father** of all, who is above all, and through all, and in you all.

**2. Salvation and Baptism of believers by immersion in water**

- **Identifies us with Christ**
- **And unites us to the local church**

**Matthew 28:19** Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matthew 28:20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

**Romans 6:3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **Romans 6:4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

**Galatians 3:26** For ye are all the children of God by faith in Christ Jesus. **Galatians 3:27** For as many of you as have been baptized into Christ have put on Christ. **Galatians 3:28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

**1 Corinthians 1:13** Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? **1 Corinthians 1:14** I thank God that I baptized none of you, but Crispus and Gaius; **1 Corinthians 1:15** Lest any should say that I had baptized in mine own name. **1 Corinthians 1:16** And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. **1 Corinthians 1:17** For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

### **The First London Baptist Confession 1644**

A CONFESSIO OF FAITH of seven congregations or churches of Christ in London, which are commonly, but unjustly, called Anabaptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off those aspersions which are frequently, both in pulpit and print, unjustly cast upon them. Printed in London, Anno 1646.

#### **XLVI.**

**Thus being rightly gathered, established, and still proceeding in Christian communion**, and obedience of the Gospel of Christ, none ought to separate for faults and corruptions, which may, and as long as the church consists of men subject to failings, will fall out and arise amongst them, **even in true constituted churches**, until they have in due order sought redress thereof.

#### **XLVII**

**And although the particular congregation be distinct and several bodies, every one a compact and knit city in itself**; yet are they **all** to walk by **one** and the **same** Rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the church, **as members of one body in the common faith under Christ their only Head**.

#### **Where does the church draw the line on membership?**

- **It doesn't!!! That's legalism!!!**
- **In the territory / parish**
- **In the "covenant family" by the Presbyterians**
- **At the communion table (Congregationalists)**
- **At Believer's baptism after salvation**

### **III. Biblical authority, NT priority**

All groups have some basis of authority:

#### **Roman Catholic:**

- The Bible and tradition
- Tradition of which the Bible is part of that tradition
- Magisterium – the Pope and Cardinals

## **Church of England / Lutheran:**

- The Bible plus the first five centuries
- This would include the creeds and confessions of the first five centuries
- Bible plus whatever is not directly forbidden in the Bible
- This is called the Normative Principle

## **Cults:**

- Always the Bible plus. . . (their leader)
- This is a distinguishing mark of a cult!

## **Charismatics:**

- Bible plus (“Holy Spirit”)
- There is a great deal of variety
- Extremists focus on dreams, visions, voices

## **Reformed:**

- Biblical authority
- Regulative principle
- Most close to Baptist

## **Baptist:**

- Biblical authority
- NT priority
- Regulative principle

So, what is our authority? How does authority and the church relate?

### **Acts 2:22-40 The Sermon**

2:16-21 → Joel 2:28 - 32

2:25-28 → Psalm 16:8 - 11

2:34-35 → Psalm 110:1

## **Thoughts:**

### **1. The Bible &/ the gospel created the church**

Obviously, the church was created as a result of hearing the gospel

**Acts 2:22** Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

**Acts 2:23** Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

**Acts 2:24** Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

**Acts 2:32** **This Jesus hath God raised up, whereof we all are witnesses.**

**Acts 2:36** **Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.**

## 2. Biblical authority establishes the Gospel

- Jesus fulfills OT prophecies
- Jesus is the Christ / Messiah
- The Jesus of history is the Christ / Messiah of the OT

## 3. Biblical authority, NT priority regulates the local church

**The Church / Church Age and Local Churches were a mystery concealed in the OT but are now revealed in the NT**

**Romans 4:3** For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

**Acts 2:42** And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

**Jude 3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

**Colossians 4:16** And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

**1 Thessalonians 5:27** I charge you by the Lord that this epistle be read unto all the holy brethren.

**2 Peter 3:1** This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: **2**

**Peter 3:2** That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

**Jude 17** But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

**John 14:25** These things have I spoken unto you, being yet present with you. **John 14:26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

**John 16:12** I have yet many things to say unto you, but ye cannot bear them now. **John 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

**Ephesians 2:20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

**2 Thessalonians 2:15** Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

## Authority in the 1<sup>st</sup> century church:

Written OT + apostles' oral teaching

Written OT + spoken + written NT

Written OT + written NT

## IV. Simple, Gospel-centered, congregational-oriented worship!

**Acts 2:42** And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

**Acts 2:43** And fear came upon every soul: and many wonders and signs were done by the apostles. **Acts 2:44** And all that believed were together, and had all things common; **Acts 2:45** And sold their possessions and goods, and parted them to all men, as every man had need. **Acts 2:46** And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, **Acts 2:47** Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

It is easy to miss the simplicity of all of this. However, there is nothing as soul-satisfying as the depth and riches of NT worship!

## Elements of worship:

### ➤ The preaching & teaching of the Word of God

(Scripture was treated as it was in the Synagogue in Jesus day!)

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1 Timothy 4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

What does this mean?

The public reading of Scripture

The public explaining of Scripture

The public application of Scripture

1 Thessalonians 5:27 I charge you by the Lord that this epistle be read unto all the holy brethren.

Colossians 4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

2 Peter 3:1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2

Peter 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

### ➤ The fellowship of the Saints (all of the one-another texts<sup>+</sup>)

Hebrews 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Hebrews 10:24 And let us consider one another to provoke unto love and to good works: Hebrews 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Acts 2:44 And all that believed were together, and had all things common; Acts 2:45 And sold their possessions and goods, and parted them to all men, as every man had need. Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

### ➤ The Lord's Supper – among and by the local church

(Baptism has already happened)

1 Corinthians 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 1 Corinthians 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1 Corinthians 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 Corinthians 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 1 Corinthians 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper. 1 Corinthians 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. 1 Corinthians 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 1 Corinthians 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

➤ **Prayer in the church and as the church (not a building but as the gathered church)**

**Acts 2:42** And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, **and in prayers.**

**Acts 4:24** And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

**Acts 4:29** And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

**Acts 12:5** Peter therefore was kept in prison: but prayer was made without ceasing **of the church** unto God for him.

➤ **Praising God...in song → united in one voice!**

**Matthew 26:30** And when **they had sung an hymn** (ὕμνησαντες), they went out into the mount of Olives.

**Acts 2:47** Praising (αἰνοῦντες) God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

**Acts 16:25** And at midnight Paul and Silas prayed, and **sang praises** (ᾠμῶν) unto God: and the prisoners heard them.

**Ephesians 5:19** Speaking to yourselves (λαλοῦντες ἑαυτοῖς) in psalms (ψαλμοῖς) and hymns (ᾠμοῖς) and spiritual (ᾠδαῖς πνευματικαῖς) songs, singing (ᾄδοντες) and making melody (ψάλλοντες) in your heart (ἐν τῇ καρδίᾳ ὑμῶν) to the Lord;

➤ **Giving to the Lord for all needs**

**Acts 2:44** And all that believed were together, and had all things common; **Acts 2:45** And sold their possessions and goods, and parted them to all men, as every man had need.

**Acts 4:32** And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

**1 Corinthians 16:1** Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. **1 Corinthians 16:2** Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Sometimes it is good to notice what **isn't** mentioned / **isn't** practiced / **isn't** ordained...!

<b>“WHATEVER” PRINCIPLE</b>	<b>NORMATIVE PRINCIPLE</b>	<b>REGULATIVE PRINCIPLE</b>
What is <u>not</u> directly, repeatedly forbidden is assuredly allowed	What is <u>not</u> forbidden is allowed	What is <u>not</u> commanded is forbidden
Culture plus novelty plus pragmatism regulates worship	Scripture plus tradition regulates worship	Scripture regulates worship
Innovative – what can we get away with / dare we try?  This actually deregulates worship!	Conservative not innovative – how much can we retain?	Conservative – how much should we keep?



## V. God-centered evangelism

**Acts 2:47** Praising God, and having favour with all the people. **And the Lord added to the church daily such as should be saved.**  
**Matthew 16:18** And I say also unto thee, That thou art Peter, and upon this rock **I will build my church**; and the gates of hell shall not prevail against it.

**At first it seems like this isn't a Baptist distinctive. However, how does the church grow numerically? Before, during, and after the Reformation this issue was prominent:**

- **Evangelism by the sword (conquest, war, forced conversion by the Inquisition 1492)**
- **Evangelism by mass baptisms**
- **Evangelism because of territory**

Remember: infant baptism makes you a citizen of the state and a member of the church! All is good!

- **Evangelism by birth**

### **God-centered evangelism:**

- **The Lord adds to the church!**
- **The Lord adds all kinds to the church!**

**Acts 2:5** And there were dwelling at Jerusalem Jews, devout men, **out of every nation under heaven.**

**Acts 2:41** Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

**Acts 4:4** Howbeit many of them which heard the word believed; **and the number of the men was about five thousand.**

**Acts 6:7** And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; **and a great company of the priests were obedient to the faith.**

**Acts 8:27** And he arose and went: and, behold, a **man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians**, who had the charge of all her treasure, and had come to Jerusalem for to worship, **Acts 8:28** Was returning, and sitting in his chariot read Esaias the prophet. **Acts 8:29** Then the Spirit said unto Philip, Go near, and join thyself to this chariot. **Acts 8:30** And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? **Acts 8:31** And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

**Acts 10:1** There was a certain man in Caesarea called **Cornelius (Κορνήλιος)**, a **centurion (ἐκατοντάρχης)** of the band called **the Italian (Ιταλικῆς)** band,

**Acts 12:24** But the word of God grew and multiplied.

- **The Lord uses His people to add to the church**

**Matthew 28:19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Matthew 28:20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

**John 17:18** **As** thou hast sent me into the world, **even so have I also sent them into the world.**

**John 20:21** Then said Jesus to them **again**, Peace be unto you: **as** my Father hath sent me, **even so** send I you.

**Acts 5:14** And believers were the more added to the Lord, multitudes both of men and women.)

**Acts 11:24** For he was a good man, and full of the Holy Ghost and of faith: **and** much people was added unto the Lord.

- **The Lord uses our efforts<sup>+</sup> to add to the church**

**Acts 4:19** But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. **Acts 4:20** For we **cannot but speak the things which we have seen and heard.**

**Acts 5:27** And when they had brought them, they set them before the council: and the high priest asked them, **Acts 5:28** Saying, **Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.** **Acts 5:29** Then Peter and the other apostles answered and said, **We ought to obey God rather than men.** **Acts 5:30** The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. **Acts 5:31** Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. **Acts 5:32** **And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.**

**Acts 5:41** And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. **Acts 5:42** **And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.**

**Acts 14:26** And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

**Acts 17:6** And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, **These that have turned the world upside down are come hither also;**

**Acts 17:16** Now while Paul waited for them at Athens, **his spirit was stirred in him**, when he saw the city wholly given to idolatry. **Acts 17:17** Therefore disputed he **in the synagogue** (ἐν τῇ συναγωγῇ) with the Jews, and with the devout persons, and **in the market daily** (ἐν τῇ ἀγορᾷ) with them that met with him.

- **The Lord uses a great variety of means and circumstances to add to the church!**
- **The Lord adds to the church!!!**

**Acts 2:47** Praising God, and having favour with all the people. **And the Lord added to the church daily such as should be saved.**

**Acts 5:31** Him hath God exalted with his right hand to be a Prince and a Saviour, **for to give repentance to Israel, and forgiveness of sins.**

**Acts 11:18** When they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life.**

**Acts 13:48** And when the Gentiles heard this, they were glad, and glorified the word of the Lord: **and as many as were ordained to eternal life believed.**

**Acts 14:27** And when they were come, and had gathered the church together, they rehearsed all that God had done with them, **and how he had opened the door of faith unto the Gentiles.**

**Acts 16:14** And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: **whose heart the Lord opened**, that she attended unto the things which were spoken of Paul.

**Acts 18:27** And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much **which had believed through grace:**

**2 Thessalonians 2:16** Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope **through grace,**

## Anabaptists – Kenneth Scott Latourette

“Thus far in recounting the Protestant Reformation we have dealt with two of its more conservative wings, Lutheranism and the Reformed and Presbyterian Churches. Both were in many ways a continuation of the Catholic Church in their respective lands. In principle Lutheranism rejected only those features of the Catholic Church which seemed to it expressly forbidden in the Scriptures. The Reformed Churches went further and retained from the Catholic Church only what they believed to have warrant in the Scriptures. Each sought to be the church of the entire community. In this they succeeded in several lands. Both continued infant

baptism and by it endeavored to bring into the visible church all who were born in the community. To be sure, Luther was not entirely happy over this procedure, for it did not fully accord with his basic principle of salvation by faith. Calvin taught that many so baptized were not among the elect and did not belong to that invisible church whose membership was known to God alone. Yet each wished the visible church to include all in a given area. Although they recognized it as imperfect and sinful, both maintained close relations with the state, believing it to be ordained of God. Calvin and the Reformed in general went further in standing for the independence of the Church from the state than did Luther. Yet both cooperated with it.

“Contemporaneously with Lutheranism and Calvinism there was another kind of Protestantism, much more radical than either. It took many forms and was more remote from a common definition of the Christian faith than were these others. Yet those who adhered to it had much in common. In general they looked to the Scriptures and especially the New Testament as their authority and tended to discard all that they could not find expressly stated in that basic collection of sources. They wished to return to the primitive Christianity of the first century. They thus rejected much more which had come through the Catholic Church than did Lutherans and the Reformed. They believed in “gathered” churches, not identical with the community at large, but composed of those who had had the experience of the new birth. Rejecting infant baptism as contrary to the Scriptures, they regarded only that baptism valid which was administered to conscious believers. They were therefore nick-named Anabaptists, those who baptized a second time, but to them that designation was false, for they held that infant baptism not to be baptism. The form of baptism seems in their eyes to have been of secondary importance. For many, perhaps for most, it was not by immersion but by what is known as affusion.

“Many Anabaptists had as little as possible to do with the state. Some entirely refused cooperation with it. Large numbers were convinced that the Christian should never participate in war. They tended to withdraw from society and constitute communities of their own which would be uncontaminated by the world about them. Their forms of worship were marked by simplicity. In its heyday the movement gave rise to many hymns. Some looked for the early end of history and the imminent visible return of Christ to set up his millennial reign. Many believed that in them prophecy had been revived and that the Holy Spirit continued to guide and to speak. Some denied the divinity of Christ and regarded him simply as a leader and example. Many were ardently missionary, seeking to win not only professed Christians to their views but also dreaming of carrying the Gospel to all mankind. They tended to austerity in morals and simplicity in food, dress, and speech.”<sup>1</sup>

## Anabaptists - Franklin H. Littell

“The word “Anabaptist” is a Latin derivative of the Greek original, *anabaptismos* (re-baptism). The German form *Wiedertauffer*, means “one who re-baptizes.” Lutherans and Zwinglians applied it in the beginning to those who separated themselves from the main body of the state churches. As for the radicals themselves: ‘They repudiated the name, insisting that infant baptism did not constitute true baptism and that they were not in reality re-baptizers. Their argument was of no avail. The name was so conveniently elastic that it came to be applied to all those who stood out against authoritative state religion.’<sup>2,3</sup>

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<sup>1</sup> Kenneth Scott Latourette, *A History of Christianity* (New York: Harper & Brothers, 1953), 778, 779.

<sup>2</sup> Austin P. Evans, *An Episode in the Struggle for Religious Freedom: the Sectaries of Nuremberg, 1524-1528* (New York: Columbia University Press, 1924), 14, 15 [Littell note].

<sup>3</sup> Franklin H. Littell, *The Origins of Sectarian Protestantism – A Study of the Anabaptist View of the Church* (New York: The Macmillan Company, 1964), xv.

“For working purposes, *the Anabaptists proper were those in the radical Reformation who gathered and disciplined a ‘true church’ (recte Kirche) upon the apostolic pattern as they understood it.* In a treatment of the Anabaptists, the doctrine of the church affords the classifying principle of first importance” [emphasis Littell].<sup>4</sup>

“In a broadly theological context we might use ‘Anabaptist’ (in quotation marks) as Heyer uses the term; but the term is applied most appropriately to those groups who effected a vigorous church life upon what they thought to be the pattern of the primitive church.”<sup>5</sup>

## Anabaptists - Philip Schaff

“The Reformers aimed to reform the old Church by the Bible; the Radicals attempted to build a new Church from the Bible. The former maintained the historic continuity; the latter went directly to the apostolic age, and ignored the intervening centuries as an apostasy. The Reformers founded a popular state-church, including all citizens with their families; the Anabaptists organized on the voluntary principle select congregations of baptized believers, separated from the world and from the State. Nothing is more characteristic of radicalism and sectarianism than an utter want of historical sense and respect for the past. In its extreme form it rejects even the Bible as an external authority, and relies on inward inspiration. This was the case with the Zwickau Prophets who threatened to break up Luther’s work at Wittenberg.

“The Radicals made use of the right of protest against the Reformation, which the Reformers so effectually exercised against popery. They raised a protest against Protestantism. They charged the Reformers with inconsistency and semi-popery; yea, with the worst kind of popery. They denounced the state-church as worldly and corrupt, and its ministers as mercenaries. They were charged in turn with pharisaical pride, with revolutionary and socialistic tendencies. They were cruelly persecuted by imprisonment, exile, torture, fire and sword, and almost totally suppressed in Protestant as well as in Roman Catholic countries. The age was not ripe for unlimited religious liberty and congregational self-government. The Anabaptists perished bravely as martyrs of conscience.”<sup>6,7</sup>

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<sup>4</sup> Ibid., xvii (emphasis Littell).

<sup>5</sup> Ibid., xviii.

<sup>6</sup> Luther called them martyrs of the devil; but Leonhard Kaeser, to whom he wrote a letter of comfort, and whom he held up as a model martyr to the heretical martyrs (see *Letters*, ed. De Wette, III. 179), was not a Lutheran, as he thought, but the pastor of an Anabaptist congregation at Scherding. He was burnt Aug. 18, 1527, by order of the bishop of Passau. See Cornelius, II. 56. [Schaff note].<sup>6</sup>

<sup>7</sup> Philip Schaff and David Schley Schaff, *History of the Christian Church*, vol. 8 (New York: Charles Scribner’s Sons, 1910), 71–72.

