

A STUDY GUIDE TO THE HISTORY OF THE CHURCH

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Preface

This study guide was compiled in a concise manner from multiple sources of church history (principally from Hassell's History) to show the perpetuity of the Lord's church, known as the Baptist Church from its inception. "The English Baptists, contending for the sufficiency of Scripture, and for Christian liberty to judge of its meaning, can be traced back, in authentic documents to the first Nonconformists and to the Apostles." (G.H. Orchard)

In the Old Testament, Daniel's prophecy affirmed that the kingdom of God would be established in the days of the Roman empire and would "never be destroyed" and that kingdom "shall stand forever" (Daniel 2:44). Jesus declared in Matt. 16:18 that the gates of hell would never prevail against the Lord's church. Finally, Jesus promised to remain with the church "always, even unto the end of the world" (Matt. 28:20). Since Jesus has promised that God will have a church worshipping Him in Spirit and in truth until Christ's second coming, the question we have to answer is where has that church resided since the days of original apostles and where does it reside today?

The name that history has settled upon for the true church in America today is the Primitive Baptist Church. "Primitive" simply means "original". Therefore, we believe the Primitive Baptist Church today represents the original Baptist church that was established by Jesus Christ after His baptism by John the Baptist in the Jordan River. Although, the disciples of Christ who have held to the uncorrupted teachings of the New Testament have been known by many names over the centuries, we trust that we can trace our church ancestry all the way back to the original apostles who held firm to the commandments that Christ proclaimed at the institution and establishment of the New Testament Church.

- "It is a significant and well-established in credible history that even as far back as the fourth century those refusing to go into the Hierarchy, and refusing to accept the baptism or those baptized in infancy, and refusing to accept the doctrine of 'Baptismal Regeneration' and demanding rebaptism for all those who came to them from the Hierarchy, were called 'Ana-Baptists'. No matter what other names they then bore they were always referred to as 'Ana-Baptists'. Near the beginning of the sixteenth century, the 'Ana' was dropped, and the name shortened to simply 'Baptists', and gradually all other names were dropped...The name, however, has become fixed and is willingly accepted and proudly borne. It snugly fits. It was the distinguishing name of the forerunner of Christ (John the Baptist), the first to teach the doctrine to which the Baptists now hold." (Carroll)

The unbroken change of faithful Baptists has been confirmed by independent historians.

- Dr. J.J. Durmont, Chaplain to the King of Holland, and Dr. Ypeig, professor of theology in the university of Groningen, were commissioned by the king of Holland to investigate the origin and foundation of the Dutch Baptists. They issued their report to the king of Holland in 1818. "The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century, fled into Flanders and into the provinces of Holland and Zealand, where they lived simple and exemplary lives – in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in their holy conversation. *THEY WERE, THEREFORE, IN EXISTENCE LONG BEFORE THE REFORMED CHURCH IN THE NETHERLANDS.* We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the Church, received the honor of that origin. *ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE APOSTLES; AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINE OF THE GOSPEL THROUGHOUT ALL AGES.* The perfectly correct external economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient." (Orchard, emphasis added)

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- J.L. Mosheim (Lutheran historian): "Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered to the doctrine tenaciously, which the Waldenses, Wycliffites, and Hussites had maintained, some in a more disguised, and others in a more open and public manner, viz: 'That the kingdom of Christ, or the visible church which he established upon earth, was an assembly of real and true saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors.' I know of no people who are, by their principles, so closely identified as Old School or Bible Baptists with the primitive, spiritual, truly apostolic succession." (Hassell)
- Edinburg Cyclopedia (Presbyterian): "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time." (Tertullian ministered in the 2nd century in Carthage and was born only about 50 years after the death of the Apostle John). (Carroll)
- Cardinal Hosius (Catholic, A.D. 1524), President of the Council of Trent: "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred (1,200) years, they would swarm in greater numbers than all the Reformers." (Carroll)
- Sir Isaac Newton: "The Baptists are the only body of known Christians that have never symbolized (held the same faith as) with Rome." (Carroll)

Furthermore, the church's historical position as believing in predestination, election, particular atonement, and baptism by immersion are affirmed by the writings of many prominent men and elders in the early church.

- "The advocates of Pelagianism say that Augustine first discovered and propagated those sentiments since termed Calvinistic, but this is an error. The early writers expressed themselves equally as decisive on election, predestination, etc., though not so frequently; and it is equally evident that the early churches held his views." (Orchard).
- "Dr. John Gill (1697-1741), an able Baptist minister of England, devoted much of his time to the study of ancient writers, and in his valuable work, *The Cause of God and Truth*, has collected numerous extracts from many early writers showing that they believed in election, predestination, etc. Of this number he here names the following: 1) Clement of Rome, who lived in the times of the apostles, and is thought by some to be the same Clement the apostle Paul speaks of (Phil. 3:3) as one of his fellow laborers. Clement wrote an epistle in the name of the church at Rome to the church at Corinth, about the year 69, which is the earliest piece of antiquity next to the writings of the apostles extant, being written when some of them were yet living. In this epistle are several things relating to the doctrine of election, and which greatly serve to confirm it. 2) Ignatius was made bishop of Antioch in 71, and suffered martyrdom in the eleventh year of Trajan, about 108. There are several epistles written by him still extant; among which is one to the Ephesians. 3) Justin, called the Martyr, to distinguish him from others of the same name, was a native of Samaria; born in 89, became a Christian, and suffered martyrdom in 163. Several of his writings continue to this day. 4) Minutius Foelix was a famous councillor at Rome, about 170. He wrote a dialogue between Caecilius a heathen, and Octavius a Christian, which is still in existence. 5) Irenaeus was a disciple of Polycarp, became bishop of Lyons, France, about 178, and was martyred about 198. He wrote five books which remain to this day, and from which may be gathered his belief concerning the decrees of God. This was a very strong writer. 6) Clement of Alexandria (about 150-220), a heathen philosopher, became a Christian, and was a presbyter of the church at Alexandria. Several of his works are still extant, in which he clearly asserts the doctrine of election. 7) Tertullian (160-230) was by birth an African, of the city of Carthage. He was one of the first Latin writers among the Christians. He wrote much and many of his works

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remain to this day. 8) Cyprian (200-258) was an African by birth, bishop of Carthage, and suffered martyrdom in 258. He wrote many excellent things, some of which are preserved. Augustine thought he was of the same mind with himself on the doctrine of predestination. 9) Novatian of Rome was contemporary with Cyprian. He disagreed with Cornelius who was chosen bishop of Rome, but he was judged orthodox, and his book, *De Trinitate*, is highly esteemed and stands as a full and memorable testimony to the doctrine of predestination. Dr. Gill takes up these different writers and devotes many pages to prove from their own writings that they really believed in election and predestination. Then he again takes up these same writers and shows that they held to the other Calvinistic doctrines of special atonement, original sin, the impotence of man's free will, and the necessity of the grace of God to everything that is spiritually good. And it will be noted that this was before the days of Augustine. Also, Gill shows that Augustine claims that the church writers before him, believed these doctrines." (Daily)

There were multiple sources consulted and referenced in the update of this study guide. Those sources include: *History of the Church of God*, by Elder C.B. Hassell; *A Concise History of the Baptists*, by G.H. Orchard; *History of the Primitive Baptist Church*, by Elder W.S. Craig; *Church History*, by Elder J. Harvey Daily; *The History of the Christian Church*, (Volumes I and II), by William Jones; *The Trail of Blood*, by J.M. Carroll; and certain other sources as specifically noted in the study guide.

This study guide, originally printed under the same name, *A Study Guide to the History of Church*, was written by Elder Larry Wise in 1991 (originally printed and distributed by Elder E.D. McCutcheon). The original study guide was used as the framework for this updated study guide, with minimal updates and further explanation in certain areas.

It is my hope that this study guide can be used to present in a concise manner a compelling case of the Primitive Baptist Church's assertion that we represent the original Baptist church and have maintained that identity throughout all ages even if under different names at times. It is the authors' opinion that Hassell's *History* is the most comprehensive defense of this assertion ever produced by Primitive Baptists. However, Hassell's *History* is over a thousand pages long and certainly an in-depth treatment of the subject. Therefore, hopefully this study guide can serve as almost a "cliff notes" concise study guide to Hassell's *History* with certain other sources and quotes added to also support these facts.

Jesus left His church a great promise that He would remain and abide with us always – "Lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:20) We believe that history proves there has been a people who have remained committed to the original "apostles' doctrine" throughout all ages, even when those people were obscured from public sight for periods of time. We also believe and trust that it is the Baptist church, which is represented today in America as the Primitive Baptists, which have maintained a commitment to the scriptures as our only rule of faith and practice, holding true to God's word regardless of what obstacles or persecution might come from that commitment; regardless of the circumstances and dangers, to obey God rather than man. We also trust, by God's grace and the Lord's will, that we in the Primitive Baptist Church can maintain that commitment until the second coming of Christ. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20-21)

Elder David Wise

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- I. 1st Century – Establishment of the church during the ministry of Jesus Christ and then the furtherance of the church and the gospel by the apostles throughout the first century.
 - A. John the Baptist was a forerunner of Jesus and was given the authority to preach and baptize from the same Holy Ghost by which he was filled from his mother's womb. (Luke 1:41,44), (Mark 1:1-4), (Luke 16:16)
 - B. Jesus Christ's manifested his public ministry at the age of thirty after being baptized by John the Baptist and preached his own blessed gospel that the kingdom of heaven was at hand. (Matt. 3:13-17), (Matt. 4:17), (Luke 4:18-21)
 - C. Jesus called to him whomsoever he would and thus set up the gospel kingdom in the world, and from his followers, he chose twelve men to ordain as apostles to attend his ministry and become witnesses of his miracles, suffering, and doctrine. These men received their instruction from Christ and were the first and last apostles. (Matt. 10:1-7), (Matt. 28:19-20)
 - D. Once the church was established by Jesus Christ during his ministry, scripture declares that the church would never be destroyed even though the forces of Satan would endeavor to assail it. (Matt. 16:17-18), (Matt. 18:17), (Isaiah 33:20), (Dan. 2:44)
 - E. The foundation of Christianity and the church was laid in the teaching of Jesus, and its principles clearly elucidated and made manifest on the day of Pentecost with the descent of the Holy Ghost that enlightened the believers. (Acts 2:2-4), (John 14:26)
 - F. After about a three and a half year public ministry, in the year 30 AD, Jesus was condemned, crucified, and resurrected from the grave after three days and three nights in the tomb. After forty days of teaching the disciples after his resurrection, Jesus ascended back up into heaven to the right hand of God the Father. (Matt. 12:40), (John 18-20, etc.), (Acts 1:1-12)
 - G. A special manifestation and demonstration of the Holy Spirit was poured out upon the church on the day of Pentecost and many believed on Christ in the early days of the church at Jerusalem.
 1. The apostles were told to tarry at Jerusalem until they would be endued with power from on high and then usher in the apostolic age and the expansion of the church. The total number of disciples in the church at this time was 120. (Luke 24:49, (Acts 1:8-15), (Acts 2:2-6)
 2. The day of Pentecost was an extraordinary outpouring of the Holy Spirit that has not been made since, as the apostles spoke in tongues they did not know. As a result, 3,000 souls were added to the church and baptized. (Acts 2:1-42), (Acts 2:17), (Joel 2:28-32)
 3. The growth of the early church in Jerusalem was phenomenal under the blessing of the Holy Spirit, as many of God's children were obedient to the faith. In addition to the 120 original disciples and 3,000 people converted on the day of Pentecost, members were added to the church daily. Then, after Peter's sermon in the aftermath of the healing of the lame man in the temple, 5,000 men were converted to the church and even more multitudes of men and women believed and were added to the church. (Acts 2:47), (Acts 4:4), (Acts 5:14), (Acts 6:6-7)
 4. The scriptures show us that members were only added to the original church by belief, confession, and repentance, and that baptism was performed by immersion. There is no scriptural precedent or indication for infant baptism but only of "believer's baptism", administered by full immersion in water. (Acts 8:37-40), (Matt. 3:5-6), (Acts 2:38-41)

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- I. 1st Century – Establishment of the church during the ministry of Jesus Christ and then the furtherance of the church and the gospel by the apostles throughout the first century. (cont'd)
 - H. Stephen, one the first deacons of the church at Jerusalem, was stoned to death for preaching Jesus as the Christ. In the aftermath of Stephen's martyrdom, a severe persecution arose upon the church at Jerusalem, and many disciples were scattered throughout Judea and Samaria, with the apostles remaining in Jerusalem. The disciples that were scattered abroad went everywhere preaching the gospel. (Acts 6:1-7:60), (Acts 8:1-4), (Acts 11:19-21)
 - I. The first church outside of Jerusalem was formed in Samaria as Philip went preaching Christ Jesus and performing miracles. Many believed on Jesus Christ and the outpouring of the Holy Ghost was manifested there, causing much joy in that city. (Acts 8:5-28)
 - J. The door of faith and the church was opened to the Gentiles as Peter was chosen by God to deliver the first gospel message to Cornelius and the uncircumcised Gentiles, as they believed and were baptized. (Acts 10:20,34-35), (Acts 15:7)
 - K. Abuses crept into the church on the necessity of circumcision to be saved that required apostolic correction as some Jews had falsely declared the Gentiles had to be circumcised to be saved. A conference held at Jerusalem by Paul, Barnabas, and the apostles relieved the Gentiles of this burden, affirming salvation by grace alone. (Acts 15:1-29)
 - L. Paul was called by God to be the Apostle to the Gentiles and made three missionary journeys to unevangelized Gentiles, as detailed in Acts, eventually being sent to Rome as a prisoner and preaching the gospel in Rome as well. (Acts 13-28)
 - M. In 64 AD, the Roman Emperor Nero, blamed the Great Fire of Rome on the Christians, and many Christians were slain in Nero's renewed persecution, including the apostles Peter and Paul.
 1. While the Christians were continually afflicted by the Romans, there are generally ten severe persecutions of the Christians by Roman Emperors that are noted by historians, and this was the first of those ten persecutions.
 2. These ten distinct periods of severe persecutions of the Christians are usually denoted by the Emperors who enacted these persecutions, as follows: 1) Nero (64-70 AD); 2) Domitian (90-96); 3) Trajan (98-117); 4) Hadrian (117-138); 5) Marcus Aurelius (161-181); 6) Septimus Severus (202-211); 7) Maximianus Thrax (235-251); 8) Decius (249-251); 9) Valerian (257-260); 10) Diocletian (303-306).
 - N. Destruction of Jerusalem by Titus in 70 AD
 1. The Jews crucified the Lord of glory, rejected the Messiah, killed the prophets, rejected the gospel, and persecuted the followers of Christ. Consequently, their gospel privileges were taken away and their capital of Jerusalem was utterly destroyed by Titus in 70 AD, effecting the overthrow of the Jewish nation. (Acts 2:23,36), (John 1:11), (Matt. 23:35-38), (Acts 13:46), (Luke 19:41-44), (Deut. 28:49-68)
 - a. The siege and destruction of Jerusalem by the Roman army and their general Titus lasted five months, during which the like of human suffering had never been seen, as it was reported that mothers ate their own children for food, fulfilling the prophecy of the Old Testament to the nation of Israel. (Deut. 28:56-57)

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- I. 1st Century – Establishment of the church during the ministry of Jesus Christ and then the furtherance of the church and the gospel by the apostles throughout the first century. (cont'd)
- N. Destruction of Jerusalem by Titus in 70 AD. (cont'd)
1. The Jews crucified the Lord of glory, rejected the Messiah, killed the prophets, rejected the gospel, and persecuted the followers of Christ. Consequently, their gospel privileges were taken away and their capital of Jerusalem was utterly destroyed by Titus in 70 AD, effecting the overthrow of the Jewish nation. (cont'd)
 - b. “Josephus estimated that one million and one hundred thousand (1,100,000) Jews were slain during the siege; eleven thousand (11,000) died from starvation shortly afterwards; and ninety-seven thousand (97,000) were sold into slavery, or sent to the mine, or sacrificed in the gladiatorial shows in different cities.” (Hassell)
 2. After the destruction of Jerusalem, the Lord’s church enjoyed a form of outward peace for several years, with some inward disturbances of unscriptural doctrine, but each party still held the name of Christian as the first century ended.
- O. Throughout the first century, the scriptures of the New Testament were divinely inspired by God and penned by men to be left on record for the church and believers in Christ Jesus. After the end of the first century and the death of the last apostle in John, the period of direct revelation from God in the inspiration of scripture has ceased. (2 Tim. 3:16), (1 Cor. 13:8)
- P. Around 95 AD, the apostle John was exiled to the isle of Patmos by the Roman Emperor Domitian, where he penned the book of Revelation. John died an old man on the isle of Patmos, and the first century concluded with the other eleven apostles (twelve including Paul), having died of martyrdom for their faith.
- Q. There were distinguishing characteristics of the Apostolic church as given by Hassell.
1. The church consisted only of those persons who had been convicted of sin by the Holy Spirit, and who had given signs of repentance towards God, and faith in the Lord Jesus Christ. Thus, the church was made up of a regenerated membership with adherence to the doctrine of the Apostles and prophets. (Acts 2:42), (1 Cor. 6:11)
 2. The church membership consisted of members who had been baptized by immersion in water in the name of the Father, Son, and Holy Ghost. (Rom. 6:4), (Matt. 28:19)
 3. The church membership frequented the table of the Lord in observance of the Lord’s Supper by partaking of the unleavened bread representing his body and the wine representing his shed blood. (1 Cor. 11:24-25), (Acts 20:7), (Acts 2:42)
 4. The church adhered to the maintenance of strict discipline upon its members believing to be a part of the bride of Christ they were to remain as pure as possible. (1 Cor. 5:1-5), (1 Cor. 5:13), (1 Tim. 1:20)
 5. The Apostolic church was an independent church subject only to the Lord Jesus Christ as its head. They were not bound by any outward force but by an inward bond of love. Each body of believers exercised its own government adhering to the scriptures as the only rule of faith and practice. (Eph. 1:22-23), (2 Tim. 3:16-17)

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- I. 1st Century – Establishment of the church during the ministry of Jesus Christ and then the furtherance of the church and the gospel by the apostles throughout the first century. (cont'd)
- Q. There were distinguishing characteristics of the Apostolic church as given by Hassell. (cont'd)
6. The church exercised religious liberty and was not subject to the edicts of state control, believing that they needed to obey God rather than man. (John 18:36), (Acts 4:19-20), (Gal. 5:1)
 7. With a few exceptions, the church consisted of those who were generally poor, obscure, unlearned, and also persecuted. The Apostles themselves were not men of renown as not many wise men after the flesh were called. (1 Cor. 1:26), (Acts 4:13), (Acts 8:1)
 8. The church recognized the fraternal equality and essential priesthood of all its members in accordance with which they chose to office those of their numbers whom they perceived to be qualified by the Spirit of God. (1 Pet. 2:5), (Acts 6:3)
 9. The church was ministered to by a God-called and God-qualified ministry. (Eph. 3:7-8), (Eph. 4:11), (Acts 20:28), (Rom. 10:14-15)
 10. The church had a ministry that while they received assistance from the churches with their material goods they labored themselves for their own support and were not salaried. (1 Tim. 3:3), (1 Pet. 5:2)
 11. The church recognized a sending out of a divinely called ministry by the Holy Spirit. They went where the Spirit directed them, in dependence upon the leadership of the Lord. (Acts 13:4), (Acts 16:6-7)
 12. The church was the only divinely organized religious organization in the world. There were no alliances with worldly societies or human institutions for carrying on God's work in spreading the gospel.
- II. 2nd Century – The church continued to progress during the second century.
- A. Persecution and death edicts were issued against the true Christian worshippers who dared to maintain their integrity under the inquisition torture of Pliny of Pontus and Bythinia, authorized by the Roman Emperor Trajan.
 - B. The Christian church continued to remain relatively poor and obscure in the eyes of their enemies but devoutly maintained an aversion to worldly encumbrances and pagan rites that furthered their purity of principle and purity of practice. It was maintenance of these standards that occasioned the unrelenting fury against them.
 - C. Polycarp, bishop of the church at Smyrna for more than eighty years, died a martyr's death in 166 AD, as he was burned to death in his defiance to recant his faith in Christ. As he was facing being burned at the stake, he said, "Eighty and six years I have served Him, and He has done me no wrong. How then can I blaspheme my King and my Savior?" and finally "I bless you Father for judging me worthy of this hour, so that in the company of the martyrs I may share the cup of Christ."
 - D. Justin Martyr converted to Christianity around 130 AD and wrote a series of apologies to the Roman authorities defending the Christian life and also authored many other important writings of the early church. He was martyred in Rome in 166 AD after he delivered his second apology to the Roman Senate.

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- II. 2nd Century – The church continued to progress during the second century. (cont'd)
 - E. The heresy of Gnosticism plagued the church in the late first century and into the second century. The Gnostics advocated a “secret knowledge” that one could ascend to spirituality. They believed that all matter and all things of this earth are inherently evil, and therefore denied that Jesus Christ was God Incarnate who came to earth to die for his people. Many of corrupted Alexandrian manuscripts of the scriptures reflect these Gnostic teachings, and particularly the gospel and three epistles of the Apostle John were written in the late first century to affirm that Jesus Christ was God Incarnate and was the Son of God to refute these Gnostic heresies.
 - F. The prototype of the Sunday School and Theological Seminaries was founded in 180 AD under the name of Christian School under the direction of Pantaenus, a converted heathen philosopher. The objective of this school was to prepare people for the church and talented young men to preach. It was a combination of truth and falsehood that among others introduced traditionalism, Arminianism, and universalism. (Hassell)
 - G. The churches of the second century were democratic in order and discipline and continued to consist of baptized believers making a profession of faith while infant baptism was still nonexistent.
- III. 3rd Century – The third century continued to produce suffering, while worldly mindedness and gross errors in faith and practice were manifested.
 - A. In 249 AD, the Roman Emperor Decius required all subjects of the Roman empire to embrace and participate in pagan and idolatrous worship. Many saints realized cruel martyrdoms and torture while those less steadfast apostatized under Roman edicts to embrace the pagan worship or die.
 - B. Corruption of the Bishops and Elders began to be manifest in the church administration.
 - 1. “The officer formerly known by the name of Elder, Bishop, or presbyter (terms exactly synonymous in the New Testament) became now distinguished by the elevation of the Bishop above his brethren; and each of the above terms were carried out into a distinction of place in the ‘Christian Church.’” (Hassell)
 - 2. Because of this elevation, aspiring men saw one another with ambition and jealousy as the Bishops aspired to higher degrees of power, authority, and wealth.
 - 3. The change in the form of church government with greater Bishop power authorized by Cyprian, Bishop of Carthage, produced a string of vices that dishonored the character and authority of those to whom the administration of the church was committed.
 - C. The Novatians were formed out of the church at Rome, being led by Novatian, who adhered to strict discipline in the church and rebaptism of those coming from loose societies.
 - 1. After the martyrdom of Fabian, Cornelius was chosen pastor of the church at Rome in 251 AD, and he promoted the growth of the church by the admission of unworthy members without rebaptism. Novatian, another Elder in the church at Rome, opposed the laxity of discipline in the church who were now readmitting those who had apostatized without being rebaptized. Novatian, and those who believed as he, withdrew from the church at Rome and established a separate church in accordance with the scriptural instruction of withdrawal (2 Cor. 6:14-18).

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- III. 3rd Century – The third century continued to produce suffering, while worldly mindedness and gross errors in faith and practice were manifested. (cont'd)
- C. The Novatians were formed out of the church at Rome, being led by Novatian, who adhered to strict discipline in the church and rebaptism of those coming from loose societies. (cont'd)
 - 2. “An example of Novatian and his brethren was followed all over the Roman Empire by the people of God who contended for the purity of the church. There can be no question that these were Baptist churches. And it should be noted that not even their enemies accused them of any heresy either in doctrine or in church constitution; a difference in discipline was the cause of the separation. They were called Novatians or Cathari (the Pure) and continued to be found as late as the sixth century.” (Hassell)
 - 3. “Notwithstanding all the false and bitter charges of their enemies, the proof is positive, that the Novatians, in every element of church organization, were Baptists, and descended from the primitive apostolic churches.” (*Baptist Succession*, by D.B. Ray)
 - 4. “The Novatianists were distinguished for the soundness of their views on predestination.” (Orchard)
 - B. At the close of the third century, there was an expiring order of gospel worship and extinction of simplicity which characterized apostolic institutions. There were still, however, those faithful adherents to the cause of Christ who continued to maintain or contend for the faith that was once delivered to the saints (Jude 3) and opposed any luxury or innovation. (Hassell)
- IV. 4th Century – The church went through a period of persecution, tolerance, and change during the fourth century.
- A. The Roman Emperor Diocletian at the behest of the pagan priests instituted one of the most cruel and wide-spread persecutions the church had ever experienced beginning in 303 AD, as the houses of worship were ordered to be destroyed, books and writings to be burned, and civil rights and privileges taken away from the Christians.
 - B. Constantine proclaimed Christianity as the new religion of the Roman state, but then began a systematic persecution of those holding to the true apostolic beliefs of the church that had rejected his newly established state hybrid religion.
 - 1. In 306 AD, the Roman Emperor Constantine ascended to the throne and declared his favoritism for Christianity, eventually declaring it to be by law the religion of his empire thereby putting an end to paganism as the official religion of the Roman state. Constantine aimed to convert all to his “universal” church in Rome and offered treasures (twenty pieces of gold) to those who would join this state church. Therefore, many non-repentant persons joined the church due to the financial reward offered by Constantine.
 - 2. Those holding to the teaching of scripture and the purity of the apostolic church separated from the church at Rome (joining the Novatians), and those that remained formed what we now know as the Catholic Church. Catholic means “universal” as Constantine desired to make Christianity the universal religion of the empire to unify the fragmented state of his kingdom. However, the end result of the Catholic Church became a blend of Christianity and pagan beliefs that in no way resembles the true, original, Baptist church established by Jesus Christ.

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- IV. 4th Century – The church went through a period of persecution, tolerance, and change during the fourth century. (cont'd)
- B. Constantine proclaimed Christianity as the new religion of the Roman state, but then began a systematic persecution of those holding to the true apostolic beliefs of the church that had rejected his newly established state hybrid religion (cont'd)
 - 3. However, when Constantine could not convince the dissenters to adhere to the church at Rome and her monstrosities, he quickly reverted to the persecuting measures of his predecessors. The joy that had been expressed by the true Baptists upon the ascension of Constantine to the throne soon disintegrated when they realized he had become their enemy together with the heathens.
 - 4. In 315 AD, Constantine built the first baptistery of St. John in the style of convocation rooms in a cathedral. It was very large and supplied with water by pipes which gives ample evidence that immersion in water was still treated as the proper mode of baptism, even for the Catholic Church.
 - 5. Constantine assembled the Council at Nice (in Bythinia) in 325 AD to decide the Arian controversy on the divinity of Christ and the time for the celebration of Easter. This council established the foundation of a system of persecution that was entirely new as Christian inflicted tortures and cruelties upon each other. When Constantine attempted to unite the church and state he made a serious mistake as Jesus had said, "My kingdom is not of this world" (John 18:36).
 - C. The Donatists came into being in northern Africa as they separated from the church at Carthage over the selection of a new Bishop as pastor who had delivered the scriptures to Diocletian.
 - 1. The Donatists are named from a learned and able minister named Donatus who was chosen pastor or Bishop of the church at Carthage, and rose to notoriety in 303 AD, as he vehemently opposed loose discipline and false doctrines in the church.
 - 2. The Novatians extended all over the Roman Empire, while the Donatists were confined to Africa, but their doctrinal sentiments and discipline were nearly the same. The Donatists believed the church should be made up just and holy men and it should be kept separate from the world. They baptized only those who came on proper profession of faith and repentance, and they rebaptized those who came to them from other communities.
 - 3. The disputes between the Donatists and the Catholics were at their apex when Constantine came to power with the Catholics having their way. They persuaded Constantine in their favor whereby Constantine persecuted the Donatists and deprived them of their churches. The minister Donatus upon hearing of their plight was prompted to declare, "What has the Emperor to do with the Church?"
 - C. In 370 AD, there was the first recorded instance of infant baptism as the Roman Emperor Valens ordered his dying son, Galetes, to be baptized by order of the monarch who swore that he would not be contradicted. Also, the Emperor Valens embraced the Arian Creed heresy, and he later decreed for the Novatian churches to be shut up, confiscated their church books, and banished the Novatian ministers.

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- IV. 4th Century – The church went through a period of persecution, tolerance, and change during the fourth century. (cont'd)
- D. “The Novatians were persecuted by Constantine, and numbers of these persecuted Novatians left Italy for the valleys of Piedmont at different times from about the year 325 to 425; these wandering Novatians were in after times called Waldenses. It appears that the Waldenses sprang from the Novatians who fled from Italy in the fourth century.” (*Baptist Succession*, by D.B. Ray)
 - E. “At the conclusion of this fourth century, the Novationists had three, if not four churches, in Constantinople; they had also churches in Nice, Nocomedia, and Cotivens, in Phrygia, all of them large and extensive bodies, besides which they were numerous in the Western Empire.” (Orchard)
- V. 5th Century – The fifth century was the twilight of the Dark Ages, the dawn of the Papacy, and a period of ecclesiastical chaos marked by controversies on the doctrines of sin and grace.
- A. The Eastern and Western Roman Empires were invaded by the barbarians referred to as “the scourge of God.” This period initiated the beginning of the Dark Ages in the churches of Europe. The moral decay of the time is illustrated by Prof. Schaff (18th century theological historian) who describes the willful disregard for the commandments of God during those times, “We are worse... than the barbarians and heathens. If the Saxon is wild, the Frank faithless, the Goth inhuman, the Alanian drunken, the Hun licentious, they are by reason of their ignorance far less punishable than we, who knowing the commandments of God commit all those crimes.” (Hassell)
 - B. In the Roman Catholic Church, the worship of departed saints appeared in full bloom, and the Virgin Mary was soon placed at the head as the Mother of God and Queen of the Heavenly Host with prevailing influence over the most High God. The Bishop of the church at Rome (despite not receiving the title of the “Universal Bishop” until the early 7th century) began to rule almost singlehandedly over the church, paving the way for the office of the Papacy.
 - C. Available records seem to indicate that the precise extent of man's corruption and his relationship to God in salvation did not occupy the attention of the people of God until the fifth century. A doctrinal controversy arose over sin and grace called Pelagianism and Semi-Pelagianism.
 - 1. Pelagianism is a system of salvation in which man is represented as saving himself. It declares that Adam's fall hurt himself alone and not his posterity; that all humans are born sinless and are able to keep the law of God and thereby ensure their own salvation. There is no need for the atonement of Christ because man is well, sound and strong, and able to do all that he needs for himself.
 - 2. Semi-Pelagianism is a system of salvation in which Divine grace and human free-will equally cooperate to procure salvation. It proclaims man as only sick, but conscious and able to seek the help of a physician. He can either accept or reject such help, and unless he cooperates he will be lost. It maintains that man is born sinful but with some good in him that must perform a joint partnership with God to affect his salvation.
 - a. Arminianism differs from Semi-Pelagianism chiefly in declaring that all men are born “entirely corrupt”, and must have Divine grace operate upon them before they can think or will any good thing; but it also affirms that Divine grace operates upon all men, and that each man's salvation actually depends upon the use which of his own free-will makes of that grace; so that Arminianism, like Pelagianism and Semi-Pelagianism represents God as making salvation possible to all men but sure to none, and represents man as at last doing that which really saves him.

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- V. 5th Century – The fifth century was the twilight of the Dark Ages, the dawn of the Papacy, and a period of ecclesiastical chaos marked by controversies on the doctrines of sin and grace. (cont'd)
- D. Augustine, Bishop of the church at Hippo in North Africa, seems to have a clearer idea of the extent of man's sin and corruption than anyone since the early post-apostolic times. His theology, referred to as Augustinianism (which represented the scriptural doctrines of original sin and salvation by God's sovereign and free grace), was the opposite of Pelagianism and Semi-Pelagianism.
1. "Augustine maintained that God's election and predestination of the sinner to eternal life were altogether of free and unmerited grace, and not all conditioned on the sinner's repentance, faith and good works; for these are declared in the scriptures to be the fruit of God's Spirit in the heart." (Hassell) (Matt. 1:21), (Rom. 3:24), (Rom. 5:19-21), (Rom. 8:29-30), (Rom. 9:16), (Eph. 1:3-4), (Gal. 5:22-23)
 2. Prof. Charles Hodge (19th century Presbytery theologian) is quoted as saying, "The great system of doctrine known in history as Pauline, Augustinian, or Calvinistic is taught, as we believe, in the scriptures; was developed by Augustine, formally sanctioned by the Latin Church, adhered to by the witnesses of truth during the Middle Ages, repudiated by the Church of Rome in the Council of Trent... and unfolded in the Standards framed by the Westminster Assembly."
 3. It is a historical fact that this system of doctrine being effected by the Spirit of God has been the moving force in the church through the ages as its truth and doctrine as taught is consistent in each individual part.
 4. Although Augustine saw clearly the doctrine of free redeeming grace, he greatly erred in other points as he adhered to the doctrine of sacramentalism of the Catholic Church and its Papacy. He also persecuted the Donatists who did not subscribe to all his views, including those of infant baptism which he embraced.
- E. In 416 AD, the Roman Catholic Church made an official legislative edict that infant baptism was compulsory. Those who still held to the scriptural requirement of "believer's baptism" required those converting from the Catholic Church to be rebaptized. Therefore, all those who did not regard the Catholic infant baptism as a valid scriptural baptism were called by the Catholics as "Anabaptists", due to their rebaptizing Catholics. The Novatianists, Donatists, Tertullians, Paterines, Waldenses, and others have been all known by the "Anabaptist" designation due to their commitment to rebaptizing converts who had been baptized as infants. (Carroll)
- F. The Novatianists and Donatists had their meeting houses confiscated and books burned under persecution by the Catholic Church in conjunction with the rulers. "During the fifth century there was increased corruption, ignorance, and superstition among the people and the Catholic church, who adopted infant baptism, a salaried ministry, 'pious frauds,' fine church buildings, pompous processions, image worship, saint worship, relic worship, Mariolatry (worship of Mary), and the persecution of the Novatians and Donatists, the true people of God." (Hassell)

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- VI. 6th Century – The cause of truth was still evident amidst the deepening of the Dark Ages during the sixth century.
- A. “During the sixth century the twilight of the Dark Ages deepened, the papacy assumed its medieval phase, clerical pride and splendid robing and celibacy and corruption, and formalism, sacramentalism, laxity of discipline, the worship of Mary and saints and relics and images, traditionalism, monasticism, ignorance and superstition increase, men believed more and more in the saving efficacy of human works and ceremonies and institutions, and in purgatorial fire.” (Hassell)
 - B. There continued to be lovers of truth as witness the Novatianists, Donatists, and the Montenses. Many of them were driven to flee from religious persecution to the mountains in Northern Italy, Northern Spain, and Southern France.
- VII. 7th Century – The seventh century was a period of gross darkness giving rise to Islam while some light broke through with the advent of the Paulicians.
- A. The Monothelitic controversy occupied some fifty years from 630 to 680 AD “as to whether there are in the one person of Christ two wills for the two natures, or only one will for the two natures. ‘There was a confusion in the use of the term will; the one party employing it as equivalent to that which manifests the person; the other as meaning that which manifests the nature. The Sixth General Council of Constantinople, in 680, decided in favor of the Roman view of the Two Wills, declaring a moral unity by the subordination of the human to the Divine. The sum of these Christological controversies is as follows: Christ is perfect God and perfect man; one Person, two natures; with two wills, or two modes of manifestation. The Holy Spirit proceeds from the Father (said the Greek ‘Church’), and from the Son (said the Latin ‘Church’).” (Hassell)
 - B. The first pseudo-Christian systematic persecution of the Jews occurred in Spain as they were forbidden to act or speak in any way against the Christian faith upon penalty of scourging, imprisonment, confiscation, slavery, or banishment.
 - C. In 606 AD, the first bishop of Rome took the title of the universal bishop of the church.
 - D. In 666 AD, Pope Vitalian introduced musical instruments (the organ) into the Roman Catholic Church worship service. No musical instruments were used in the church prior to this time.
 - E. Asiatic Christianity sank more and more into obscurity under the rising of the Islamic religion promoted by Mohammed.
 - 1. Mohammed was born in 570 AD and died in 632. He began preaching his religion in 610, and upon his death he had effected the conquest of Arabia and was about to send a powerful army into Syria. He had no tolerance for Christians and Jews and is reported to have said upon his death bed, “The Lord destroy the Jews and Christians! Pardon my sins. Yes, I come among my fellow citizens on high.”
 - 2. Mohammed taught that “there is no God but Allah and Mohammed is his prophet.” His teaching embraced the works system of salvation as he taught there were degrees of reward in heaven and of punishment in hell. If the good did not outweigh the bad in the scales of eternal judgment, your destiny was condemned to hell.
 - 3. Two hundred million people today embrace the doctrine of Islam with its theological school being the University of Cairo (from Hassell’s History; modern-day numbers estimate that over 1.6 billion people profess to be Muslim).

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VII. 7th Century – The seventh century was a period of gross darkness giving rise to Islam while some light broke through with the advent of the Paulicians. (cont'd)

- F. In the latter part of the seventh century, the Paulicians arose in Armenia emphasizing the spiritual principles taught by the Apostle Paul which gave them their name of Paulicians.
1. All of the Paulicians' writings were destroyed, and the only record of them is what their enemies wrote two hundred years later. The Paulician effort was an attempt to return to the simplicity of worship of the Apostles, and even their enemies admitted the morality of their lives.
 2. The churches of the Paulicians restricted baptism and the Lord's Supper to believers believing in the communion of the faithful.
 3. They were charged with rejecting the Old Testament, but accounts seem to indicate they only rejected it as a rule of faith and practice knowing that it had been abolished with the death of Christ who fulfilled the law.
 4. Alarmed at the spread of the Paulician teachings, the Roman church party engaged in persecution as they sentenced the Paulicians to capital punishment and to have their books burned. Some people calling themselves Paulicians are still found in Turkey today. Renewal of persecutions in the eleventh century drove them into Southern Europe where with some modifications of doctrine they were known as the Waldenses in Northern Italy, and the Albigenses in France.

VIII. 8th Century – The eighth century closed the First Watch and entered the second watch of the Night of the Dark Ages marked by an effort to Christianize the world.

- A. The throne of France was occupied by Charlemagne for forty-six years during which time he fought with the Saxons, Bohemians, and Huns supposedly to Christianize them as they were ordered to be baptized or suffer death.
- B. The English Saxon, Winfried, was a great missionary of the period. After taking an oath to the Pope in 718 AD, he embarked with a retinue of monks and nuns on a tour through Germany. He baptized thousands and destroyed great numbers of heathen temples. When he later revisited his successes, he found them to be as pagan as when he first encountered them. It is said that he employed arms and violence with fraud to multiply the number of Christians.
- C. During part of this century there was an attempt by six eastern Roman Emperors to issue decrees to forbid image worship which was repulsed by the monks and corrupt priests who were making the images for worldly profit. Charlemagne, later in 794 AD during the Council of Frankfurt, declared the use of images was acceptable while repudiating the worship of images.
- D. The Paulicians were delivered from much severe persecution by a conflict that existed between the Mohammedans and Greek Catholics.
- E. "The clergy of this century were distinguished by their wealth and power and pretensions, by their luxury, gluttony, and licentiousness. 'The true religion of Jesus,' says Mosheim, 'was almost utterly unknown in this century, not only to the multitude in general, but also the doctors of the first rank and eminence in the 'church'; and the consequences of this corrupt ignorance were fatal to the interests of virtue. All orders of men, regardless of the obligations of morality, of the duties of the gospel, and of the culture and improvement of their minds rushed headlong with a perfect security into all sorts of wickedness.'" (Hassell)

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- IX. 9th Century – The darkness deepened over Christendom during the ninth century marked by persecution and forgery sanctioned by the popes with the only relief being the ministry of Claudius of Turin.
- A. The Paulicians flourished during this century with their influence being so widespread that there was a suggestion to allow them their habitations in tranquility. This was shortlived as the most severe persecutions were carried out by the Empress Theodora in 845 AD, who confiscated quantities of the property of the Paulicians and put to death one hundred thousand of these believers in the cruelest manner.
 - B. A Frankish ecclesiastic forged a compilation of writings from the Bible, his own inventions and historical writers, known as the Pseudo Isidorian Decretals. Although known to be a forgery by the Roman Pope, he and his successors referred to this compilation to substantiate papal doctrine and supremacy.
 - C. The Greek Catholics made the final establishment of the worship of images during the Council of Constantinople in 842 AD known as “The Feast of Orthodoxy”.
 - D. The doctrine of transubstantiation was begun by a French monk that embraced the idea that the bread and wine in the Lord’s Supper literally became the actual body and blood of Christ after it was consecrated by the Priest. Although opposed at first, it was fully accepted as an article of faith by the Roman Church in 1215 AD.
 - E. A belief in double predestination, in that the elect of God were predestinated to salvation and the non-elect to damnation, was introduced by a Saxon monk named Gottschalk. This contrasted with Augustine’s belief that there was a passing by of the non-elect rather than predestination. Gottschalk has been called the supplementer of Augustinianism and the anticipator of Calvinism.
 - F. There was some relief from the darkness of the age as Claudius of Turin in Northwest Italy came to advocate a pure spiritual Christianity denying the supremacy of the Pope, the worship of images and the invocation of saints while maintaining the depravity of man and salvation by grace.
 - G. In the midst of this spiritual darkness and decline of spirituality, the true church remained committed to the doctrines of grace. The historian Mosheim notes that “those known as Baptists or Anabaptists in 860 believed in unconditional election and special atonement”.
- X. 10th Century – The tenth century marks the end of the first Christian Millennium and the dismal midnight of the Dark Ages.
- A. Christianity had reached nearly all the nations of Europe, but its spread was more by the sword than by the preaching of the gospel to be gladly received by the hearer.
 - B. The clergy became exceedingly wealthy and corrupt; they were said to have possessed about half of the landed property of Europe.
 - C. “The doctrines of purgatory, and transubstantiation, and the papal primacy, and traditionalism, and Semi-Pelagianism, were greatly enhanced during this midnight century.” (Hassell)
 - D. The Paulicans emigrated from Bulgaria and are said to have spread throughout all the provinces of Europe as they continued their efforts to restore Christianity to its original purity having not conformed to the corruptions that were so prevalent.
 - E. The world did not come to an end as some of the people expected at the conclusion of the tenth century.

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- XI. 11th Century – The starlight of truth in France and Northern Italy came during the eleventh century amidst a Catholic Europe dominated by papal power.
- A. There were churches in Italy that came to be known as the Paterines that continued to espouse the cause of truth. Their religion consisted of the simplicity of reading and preaching the gospel, believer's baptism, prayer, and the Lord's Supper. Their followers believed in leaving the world and its allure in making a livelihood with your own hands while affording charity to everyone. This doctrine was preached by their eminent minister named Gundulphus.
 - B. Leutard was an early reformer of this period in France that labored with the Paulician Albigenses who were murdered without mercy for their religious views.
 - C. The Puritan reformer, Berenger, arose also during this period whose followers bore the stamp of the Paterines keeping to the primitive faith of the church. Berenger began reformation when he was very young and continued to preach for over fifty years.
 - D. Papal power came to its height under Pope Gregory VII who endeavored to make the Pope of Rome the supreme ruler and arbiter of the human race. He inaugurated the controversy over the investitures declaring temporal princes to have no power to appoint church offices thus effectively keeping them responsible to the Pope. The height of papal power exercised religious intolerance as the remedy for free thought was burning at the stake. The doctrine of purgatory was turned into a source of profit, and lands were seized under forged deeds while believing in the power to consign a person to heaven or hell with the intercession of the papacy.
 - E. The crusades were begun in 1096 AD under the appeals of Peter the Hermit, a French monk, and Pope Urban II. "During a period of about two hundred years (from 1096 to 1291), seven crusades, in which six million men were enlisted and two million men destroyed, were undertaken either to wrest Jerusalem from the hands of the Mohammedans or retain it in the hands of those called Christians. They were a series of the most insane, criminal, and disastrous expeditions ever undertaken in the history of the human race..." (Hassell)
- XII. 12th Century – The darkness of the twelfth century was broken by the efforts of reformers.
- A. The second and third crusades were begun in cooperation between the Popes and Emperors with the Popes promising forgiveness of sin to all those who embarked on such a mission.
 - B. The sacrament of the Roman Catholic Church came into full bloom and became an "indispensable and efficacious means in the hands, however, only of popish priests or Bishops who may be the vilest of sinners, of conveying Divine grace and salvation." (Hassell)
 - C. England became more subject to the Pope than their European neighbors as Henry II even made a humiliating pilgrimage of three miles walking with bleeding feet in order to procure intercession of the "saint" in heaven. In light of this dependence, England began its first persecution for heresy against anyone denying the teachings of the Roman Catholics.
 - D. Peter of Bruys went forward during the first part of this century preaching with Spirit and power denying the doctrines of the Catholics such as transubstantiation, infant baptism, worship of the dead, and worship of the cross. He was burned alive by a mob of monastics around 1120 AD.
 - E. Arnold of Brescia appeared in Italy preaching against the luxury and wealth of the Roman clergy and was espoused to be the apostle of religious liberty. The efforts of the church to check his popularity were unsuccessful; consequently, he was seized, crucified, and burnt in 1155 AD with his ashes thrown into the river.

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- XII. 12th Century – The darkness of the twelfth century was broken by the efforts of reformers. (cont'd)
- F. The Albigenses of Southern France arose claiming to be the true successors of the apostles with their history later being sealed with fire and blood. It appears they may have advocated some unscriptural teachings, but since we have only the record of their enemies as testimony to their beliefs, we cannot know the doctrines that they truly believed. In any event, they were harshly persecuted by the Catholic church as heretics.
- G. The Waldenses of Northwest Italy and their apostolic doctrine came to a more public or prominent view through the teachings of Peter Waldo. The roots of the Waldenses in the Piedmont Valley trace all the way back to the Novatians in the 3rd century. Since that time, they continued to maintain, albeit in relative secret for many years, their commitment to re-baptism by immersion, strict discipline, and holy living.
1. "It is highly probable, and is believed by many eminent historians, that the Waldenses in northern Italy were the spiritual descendants and successors of the Novatians – like them, stigmatized as Anabaptists, rejecting the superstitions and corruptions of Rome, and re-immersing all who joined them from the Catholic communion." (Hassell)
 2. "The Waldenses served God in the ancient purity of His worship, and never submitted to Rome. Some of the popish writers themselves own that this people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world." (*A History of the Work of Redemption, Comprising an Outline of Church History*, Jonathan Edwards)
 3. Their beliefs were summarized in 1120 AD in the first Waldenses Confession of Faith, which closely reflects the major tenets still held to by Primitive Baptists today while also denouncing many of the unscriptural practices performed by the Catholic church during that time.
 4. They believed that the scriptures of the Old and New Testament were the only rule of faith and practice.
 5. They rejected all the Catholic doctrines such as transubstantiation, indulgences, purgatory, and celibacy. Instead, they affirmed that God alone can forgive sin.
 6. They recognized only two scriptural ordinances of baptism and the Lord's Supper with both being the emblems and signs of grace.
 7. They maintained the universal priesthood of believers.
 8. Some practiced infant baptism and some did not while it appears that these early Waldenses were not grounded in the doctrine of predestination. They were babes in Christ during this dark period and were gradually led to the doctrine of grace.
 9. The Waldenses said in the year 1208 that the church "is meant to include all the elect of God, from the beginning to the end, by the grace of God, through the merits of Christ, gathered together by the Holy Spirit and foreordained to eternal life." (Orchard)
- H. The Albigenses gave their entire support to Peter Waldo thereby indicating they may have embraced the doctrines of the Waldenses as well.

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- XIII. 13th Century – The thirteenth century produced the darker clouds of Roman Catholicism with its religious persecution of heretic reformers who dared to oppose papal mandates.
- A. The Roman Catholic Crusades continued with the fourth through the seventh and final crusade against the Muslims causing great loss of life. The Catholic kings of Castile, Aragon, and Navarre slew one hundred and sixty thousand Muslims in one battle with some fifty thousand of French and German boys and girls perished from fatigue, starvation, and shipwreck in an effort to effect conquest of the Holy Land.
 - B. The Catholic crusade to exterminate the Albigenses in southern France was begun in 1209 AD and was one of the bloodiest tragedies in human history.
 - 1. Pope Innocent III assembled an army of from two to five hundred thousand men from Italy, Germany, and France to eliminate the Albigenses having promised the participants forgiveness of all sins and the property of the heretics and other incentives.
 - 2. Under the leadership of Simon de Montfort of England, the marauding army proceeded to a war against the Albigenses during which it is estimated that as many as one or two million perished in the twenty years of this religious crusade.
 - a. “The heretic was regarded as worse than the robber, the traitor, or the murderer, as a best of prey, to be exterminated whenever found. ‘Never in the history of man,’ says Milman, ‘were the great eternal principles of justice, the faith of treaties, community humanity, so trampled underfoot as in the Albigensian war.’” (Hassell)
 - 3. As many as four hundred heretics were burned alive in one great pile while the Catholics rejoiced. There was no attempt to identify the so-called “heretics” as they slew everyone to annihilate the Albigenses.
 - 4. The bloody crusade against the Albigenses caused their churches to be literally drowned in blood as it appeared that a papal church had prevailed over the cause of reformation. There was still a remnant, however, of the Albigenses who were scattered about carrying creeds in their bosoms if not in a public forum. The invincible spirit which the Albigenses had kindled still continued to be breathed throughout the western world as persecuted Albigenses migrated into Germany, Switzerland, and in the valleys of the Piedmont.
 - 5. The purity and character of the lives of the Albigenses and the soundness of their religious creed has caused almost every class of modern Christians to claim them as their predecessors. This creed took on a denominational character as follows:
 - a. The Albigenses were originally called Puritans from the Novatian, Paulician, and Paterine dissenters.
 - b. The constitution of the Albigenses, Novatianists, Paulicians, and Donatists maintained that strict believers’ baptism was indispensable to church fellowship.
 - c. The reformers of Gundulphus, Arnold of Brescia, Berenger, Peter of Bruys, Henry of Toulouse, and Peter Waldo along with their followers renounced infant baptism.
 - d. The production of their writers and Confession of Faith are in accordance with Baptist views.
 - e. The decrees of popes and the testimony of enemies are clear evidences that Baptists’ view widely prevailed for centuries.

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- XIII. 13th Century – The thirteenth century produced the darker clouds of Roman Catholicism with its religious persecution of heretic reformers who dared to oppose papal mandates. (cont'd)
- C. The Inquisition was founded during the Albigenses War as a means to identify the “heretics” and eliminate those opposed to Roman Catholicism.
 - 1. The Inquisition became a permanent secret court to try and convict the heretic who taught contradictory to the Catholic church.
 - 2. The goal of the Inquisition was to subdue the will of the accused to make him recant his belief upon pain of torture or death at stake.
 - D. The practice of flagellation arose as a form of self-penance that required scourging to the point of bloodletting to produce the desired repentance.
 - E. Pope Boniface VIII issued a decree in 1296 AD declaring himself to be the executive trustee of all the property held by the clergy. He issued another decree in 1302 that declared “strict submission to the Pope of Rome was absolutely essential to salvation for every individual of the human race.” (Hassell)
 - F. There was some relief from this oppression in England where King John was forced to sign the Magna Charta that was the legal basis for English liberties.
 - G. There was also a papal persecution of the Puritan Paterines in Italy that was on the same measures as that taken against the Albigenses. The Paterines and Waldenses have been called the same class of people.
- XIV. 14th Century – The dark clouds over Catholic Europe was penetrated during the fourteenth century by the Waldenses in Northern Italy and elsewhere along with the efforts of John Wycliffe.
- A. The Catholic church continued to enhance its wealth by selling offices as they often sold the same office to as many as one hundred people and then took means to ensure the death of the incumbent. The pardon of sin was traded in exchange for gold and valuables as papal wealth continued to increase.
 - B. The fourteenth century produced the most general and fatal epidemic that ever desolated the world as the Black Death raged throughout the entire Eastern Hemisphere. The plague prevailed from 1348 to 1351 AD and produced a moderate estimate of fifty million deaths.
 - C. The Roman Catholic Church in the Council of Ravenna in 1311 legalized baptism by sprinkling as they left it to the choice of the officiating minister. Prior to this, the practice had only been permitted in the case of sick individuals.
 - D. The Waldenses that had emigrated into Northern Italy settled in valleys and assembled themselves as a church with motto, “the light shineth in darkness.” It was here they enjoyed a relatively secure time from persecution with only occasional troubles from the inquisitors for a period of one hundred and thirty years.
 - E. A bold teacher was raised up named Walter Lollard that aroused the Albigenses with his powerful preaching. It is from this man that Waldenses were called Lollards as his views were in harmony with the doctrine and practice of the Waldenses. Lollard was burned alive in 1320 AD, but the truth he preached continued with his followers in Germany.

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- XIV. 14th Century – The dark clouds over Catholic Europe was penetrated during the fourteenth century by the Waldenses in Northern Italy and elsewhere along with the efforts of John Wycliffe.
- F. John Wycliffe, who is often referred to as “the Morning Star of the Reformation”, was born in 1324 AD, and during the last twenty years of his life denounced the corruptions of the Roman church and espoused Baptist principles.
1. Wycliffe opposed Pelagianism and was a strict predestinarian who affirmed that the ground of all things including sin and its punishment was by Divine Predestination stopping short of charging God with the evil of sin.
 2. Wycliffe studied the scriptures daily and thereby he progressively developed his views of truth. It is believed by Hassell that if he had lived longer he would have been a Bible Baptist as he was given the additional light of truth.
 3. Wycliffe declared in 1374 AD that Christ was the only Head of the church and that the pope was antichrist. He was summoned by papal authorities for his opinions but was delivered from trial by divine providence.
 4. Wycliffe encouraged those who believed in scriptural truth to go forth as poor preachers living on voluntary contributions of the flock as they followed Christ in poverty. Not one in five hundred people could read and their ministers had ceased to preach to them; consequently, the gospel thrilled the souls of those who believed.
 5. Wycliffe maintained that preaching the gospel was the highest office in the world and should not seek to obtain silver or gold. The only other offices in the church were the office of presbyters (or Elders) and deacons.
 6. The greatest achievement of Wycliffe was the translation of the entire scriptures into the English language that caused many believers to covet this new avenue of truth.
 7. Wycliffe's followers in England came to be known as Lollards, holding to the preaching of Walter Lollard. “Their followers increased to such an extent that one contemporary writer declared that about half of the people of England had become Lollards.” (Jones)
- XV. 15th Century – The fifteenth century was one of the most corrupt in both doctrine and practice as the flames of religious persecution crackled everywhere.
- A. The true witnesses of truth were allowed to declare their testimony for a short while when they were called upon to give their lives for the cause as the forces of truth were temporarily silenced by the fires of persecution. The paganism of Europe had returned to the Christian church with seven spirits more vile according to one historian, J.H. Allen.
 - B. The Inquisition of Rome sought to destroy the dangerous studies of the scriptures by the Germans and English which might possibly jeopardized papal interests.
 - C. The English Parliament passed the first English statute for the burning of heretics in 1401 AD, which remained in effect as a law in England for 276 years till 1677 AD.
 - D. The newly passed statute to burn heretics in England claimed its first victim in 1401 AD as William Sautre, a London priest, denounced the doctrine of transubstantiation. This persecution continued with the passing of a law in 1408 that forbade the preaching of the Lollards and demanded the destruction of all Wycliffe Bibles. In 1413, an English law was enacted that stated, “Whosoever read the scriptures in the mother tongue should be condemned as traitors and heretics, and should forfeit land, cattle, body, life, and goods from his heirs forever.” (Hassell)

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- XV. 15th Century – The fifteenth century was one of the most corrupt in both doctrine and practice as the flames of religious persecution crackled everywhere. (cont'd)
- E. Sir John Oldcastle was the reputed leader of a group of Lollard insurrectionists who were hung on gallows and burned by a slow fire for the charge of heresy and treason. Oldcastle favored the Lollard preachers and distributed Wycliffe Bibles while denying the doctrines of papal supremacy, transubstantiation, and worship of images. He refused the aid of a priest at his death and prayed for his enemies. Even with all the obstacles, the Lollards made the Bible familiar to the people of England in their mother tongue.
 - F. The reformer, John Hus, was born in 1369 AD, and it was said of him and his forty-six years of life, “His is undoubtedly the honor of having been the chief intermediary in handing on from John Wycliffe to Luther the torch kindling the Reformation, and of having been one of the bravest of the martyrs who have died in the cause of honesty and freedom.” (Hassell)
 - 1. Hus appeared as a reformer as early as 1407 AD denouncing the many abuses of Catholicism. His view found a prepared people in Bohemia in the persons of the Waldenses and Picards.
 - 2. Hus “taught the bible doctrine of salvation by the electing love and grace of God, and also the right of private judgment in the interpretation of the scriptures”, but he did not reject certain Catholic doctrines such as transubstantiation. (Hassell)
 - 3. Hus followers, who were called the Hussites, renounced all rights and ceremonies of the Catholic church, admitted none into their ranks without being dipped in water and reckoned one another as brother and sisters without distinction.
 - 4. John Hus was summoned by the Council of Constance and there was condemned on thirty-nine charges and sentenced to death at the stake. He went to his death refusing to recant his beliefs as the fires began to crackle around him saying, “Into Thy hands, Lord, I commit my spirit.”
 - G. Jerome of Prague was a close and intimate friend of Hus who also was condemned by the Council of Constance for his view that paralleled those of Hus. Under the weariness of prison, sickness, chains, and pressure he briefly recanted his beliefs and was not burned at the time Hus was. He later recovered his strength and zeal and refused to recant his testimony and went to the flames to death saying, “This soul of mine, in flames of fire, O Christ, I offer Thee.”
 - H. The Roman Council of Constance lasted from 1414 to 1418 AD with the objective of ending the papal schism, preventing the spread of the teachings of Wycliffe, Hus, and Jerome, and to reform the church in its head and members. The most notable thing of this Council, however, was the condemnation and burning of Hus and Jerome of Prague.
 - I. This century produced a great and cruel persecution to destroy the Waldenses who had previously enjoyed some freedom from persecution.
 - 1. The century opened with a cruel persecution by the Catholic peasantry instigated by the Roman Pontiff to diffuse the Waldenses. It was begun in the dead of winter, and the Waldenses fled to the mountains of the Alps with their women and children. The fleeing Waldenses were either slain by the enemy, frozen to death in the snow, or otherwise deprived of life.

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- XV. 15th Century – The fifteenth century was one of the most corrupt in both doctrine and practice as the flames of religious persecution crackled everywhere. (cont'd)
- I. This century produced a great and cruel persecution to destroy the Waldenses who had previously enjoyed some freedom from persecution. (cont'd)
 2. The Inquisition thrust its fury against the Waldenses from the valleys in France during 1460 AD forcing the peaceful contenders of truth to flee to the mountains and hide in caves. The marauding army that followed them placed wood at the entrance of the caves where the Waldenses were hiding and suffocated men, women, and children. The toll exacted in human life went to as high as three thousand during this attack.
 3. The persecution was so great that in 1487 AD under new threats of death from an invading army of eighteen thousand that some Waldenses departed from their principle of forbidden war and armed themselves with wooden targets and crossbows to repel the invaders.
 4. The Archbishop of Turin says of the Waldenses, “Their heresy excepted, they generally live a purer life than other Christians. They never swear but by compulsion, and rarely take God’s name in vain. They fulfil their promise with punctuality, and live, for the most part, in poverty; they profess to preserve the apostolic life and doctrine. They also profess it to be their desire to overcome only by the simplicity of faith, by purity of conscience, and integrity of life... In their lives and morals they are perfectly irreprehensible, and without reproach among men, addicting themselves with all their might to observe the commands of God...” (Orchard)
 - J. The Spanish Inquisition was established at Seville in 1480 AD by Queen Isabella and King Ferdinand in conjunction with Pope Sixtus IV with the grand objective to make money with the confiscation of property of wealthy heretics. It is estimated that during the entire time that it existed there were thirty thousand persons burned alive and three hundred thousand condemned to punishment somewhat less severe than death.
 - K. The art of printing and the printing press was invented in Germany around 1440 AD with the first known printed book being the Mazarine Latin Bible; therefore, knowledge began to be disseminated more abundantly to the common people.
 - L. The Lutheran historian J.L. Mosheim states in reference to the origin of the Baptists, “The true origin of the Anabaptists or Mennonites (or Baptists) is hidden in the depths of antiquity, and is, of consequence, extremely difficult to be ascertained. There are not entirely in error when they boast of their descent from the Waldenses, Petrobrusians and other ancient sects, who are usually considered as witnesses of the truth in the times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered to the doctrine tenaciously, which the Waldenses, Wycliffites, and Hussites had maintained, some in a more disguised, and others in a more open and public manner, viz: ‘That the kingdom of Christ, or the visible church which he established upon earth, was an assembly of real and true saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors.’ I know of no people who are, by their principles, so closely identified as Old School or Bible Baptists with the primitive, spiritual, truly apostolic succession.” (Hassell)

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- XVI. 16th Century – The sixteenth century is distinguished by the period of the Protestant Reformation that began to penetrate the medieval darkness of Roman Catholic Europe amidst renewed fires of persecution.
- A. St. Peter's cathedral was begun as a monument to Roman Catholic glory and was finished in 1644 AD at a cost of sixty million dollars. The expense of this was subsidized by the corrupt sale of indulgences for past, present, and future sins with a price stated for every sin. It was this practice that aroused the ire of Martin Luther who was to denounce this abomination and thus set the fire to the Protestant Reformation. The papacy and clergy gained inordinate riches during this period. Pope Leo X (1471-1484 AD) is quoted as remarking, "How much that fable of Jesus Christ has profited us!"
 - B. Martin Luther, who is referred to as the Elijah of the Protestant Reformation and the greatest of all Germans, was the most able man of the sixteenth century.
 - 1. Martin Luther was a highly educated man having been originally prepared for being a lawyer and advancing at the Wittenberg University from Professor of Philosophy to the Bachelor of Theology and then to Doctor of Theology while studying the scriptures and having a profound experience of grace.
 - 2. Without consideration of the consequences and in response to the Roman sale of indulgences, Luther nailed to the door of the Castle Church in Wittenburg, Germany his Theses consisting of ninety-five propositions that denounced indulgences. This occurred on October 31, 1517, and thus began the Protestant Reformation.
 - a. Great numbers of people, arriving in Wittenburg the next day after Luther's Theses were made public, carried copies of Luther's Theses away rather than the indulgences for which they came. With the recent invention of the printing press, copies of Luther's Theses were quickly printed and made immediate waves in the Roman Catholic strongholds in Europe.
 - b. Luther's Theses declared, "The inward spiritual facts of man's religious experience are of infinitely more value than their expression in stereotyped forms recognized by the church, and that in such a solemn thing as forgiveness of sin man can go to God directly without human mediation." (Hassell)
 - 3. Luther continued for years to denounce the corruption and unscripturalness of Roman Catholicism until finally he was excommunicated by the Pope in 1520 AD. In response, Luther burned the papal bull and Catholic Canon Law and False Decretals and effectively declared war on the Roman Antichrist.
 - 4. The Catholic King of Spain and Emperor of Germany named Charles V summoned Luther to appear before him at the Diet of Worms in 1521 AD. Luther was warned by his friend that he would be burned if he went to Worms, but he was determined to go even if it meant his life. Luther refused to recant anything he had advocated unless shown by the scriptures that he was incorrect and declared to this great assembly, "Here I stand; I cannot do otherwise; God help me. Amen." He was declared an outlaw by the emperor, and all the people were forbidden to give him food or shelter.
 - 5. While remaining sequestered at Wartburg because of the declaration of the Diet at Worms, Luther spent ten months of his time in compiling the best German translation of the New Testament ever made. This was published in 1522 AD and contributed the most to the permanence of the Reformation.

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- XVI. 16th Century – The sixteenth century is distinguished by the period of the Protestant Reformation that began to penetrate the medieval darkness of Roman Catholic Europe amidst renewed fires of persecution. (cont'd)
- B. Martin Luther, who is referred to as the Elijah of the Protestant Reformation and the greatest of all Germans, was the most able man of the sixteenth century. (cont'd)
6. Luther never pretended to dissent from the Roman Church. He only wanted to disown the Pope, so when the peasants of South Germany gave the German princes a list of their grievances, Luther sided with the German princes touching off the Peasants War of 1524 and 1525 AD in which one hundred thousand persons perished.
 7. In response to a controversy between Luther and Desiderius Erasmus of Rotterdam over the freedom or the bondage of the will, Luther wrote "Of the Bondage of the Will" which was one of his most powerful writings.
 - a. The Bondage of the Will was written to refute Erasmus' claim in the free will of man which he defined as, "a power in the human will, by which a man may apply himself to those things which lead unto eternal salvation, or turn away from the same."
 - b. Luther maintained that, "if a man has the free will or ability to choose holiness and go to God, then he has no need of the grace of God, of the atonement of Christ, or of regeneration of the Holy Ghost; that, without Christ, men can do (not little, but nothing)... that man's so-called free will is according to the scriptures, really in total bondage to sin and Satan... and that man's deliverance from that bondage is altogether of the free grace and almighty power of God, who raises men from the death of sin, makes them new creatures in Christ Jesus, and works in them both to will and to do of his good pleasure." (Hassell) (John 8:34), (Rom. 6:20), (Matt. 12:34), (Eph. 2:1), (2 Cor. 5:17), (Ezek. 36:26), (Phil. 2:13)
 8. Although Luther had great spiritual light on the doctrine of grace, there were some negative views of spiritual darkness. The contributions toward this negativism are his urging of the German princes to war on the peasants; his increasing hatred of the Anabaptists and of all other who differed with him; his assumption of infallibility; his sacramentalism; his continued support of infant baptism; and his rejecting of certain books of the bible as uninspired.
 9. The birthday of the Lutheran Church was August 27, 1526 when it began its distinct existence as an organization. This was "the last day of the Diet of Spires, when each German State was permitted by the Emperor, Charles V, to act in religious matters according to their own convictions, and when the Lutheran territorial churches were thus legitimized." (Hassell)
- C. Protestantism ascended to its highest in the fifty years after Luther burned the papal bull, as it spread and triumphed in Northern Europe in the likes of Denmark, Sweden, England, Scotland, Prussia, etc. while Catholic zeal was kindled in the south of Europe. The competition for religious boundaries was to set in motion a continuing conflict between Protestant and Catholic.
- D. The leader of the Protestant Reformation in German Switzerland was Ulrich Zwingli who advocated with Luther that salvation is by grace entirely and completely. He and Luther agreed in fourteen and one-half articles in the conference at Marburg in 1529 AD having disagreed on the nature of Christ's presence in the Lord's Supper. Zwingli was later called a heretic by Luther and was slain in 1531 in a battle with the Protestants and Catholics. His doctrinal views are summed up in one statement that says, "Our salvation is of God; our perdition of ourselves." (Hassell)

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- XVI. 16th Century – The sixteenth century is distinguished by the period of the Protestant Reformation that began to penetrate the medieval darkness of Roman Catholic Europe amidst renewed fires of persecution. (cont'd)
- E. The city of Geneva, Switzerland gained its most noted citizen and teacher in 1536 AD in the person of John Calvin who became the ablest theologian and disciplinarian of the Protestant Reformation.
1. John Calvin published in 1536 AD his "Institutes of the Christian Religion" which has been called "the masterpiece of Protestantism." According to Calvin, his sole aim in this work was "to remove the impression that his persecuted brethren in France were fanatical Anabaptists, seeking the overthrow of civil order, which their oppressors, in order to pacify the displeasure of German Lutherans, industriously propagated." (Hassell)
 2. Calvin came to issue his writings from a background of a deep conviction of sin that led him to renounce Roman Catholic methods and affirm, "We are saved by grace, not by our merits, not by our works. Only one have of salvation is left for our souls, and that is the mercy of God in Christ."
 3. Calvin renounced Romanism and joined the persecuted Protestants, having to flee France due to persecution. After wandering as a fugitive evangelist for several years, he took refuge in Geneva, Switzerland in 1536 AD and penned the Institutes. Calvin desired to make his church at Geneva the model, mother, and seminary of all the Reformed churches.
 4. Calvin's church government or Presbytery was composed of six preachers and twelve layman with him as the President. The same body exercised tremendous influence and discipline over the citizens of Geneva in the stringent supervision of doctrine, morals, and manners. The severe discipline exercised by Calvin that sometimes had resulted in death for the accused turned his combination of Church and State into a means by which Geneva was transformed from one of the most licentious places to the most moral town in Europe.
 5. The striking feature of Calvin's system, says Prof. Fisher in Hassell's History, is that of Predestination which at the outset was common to all the reformers. "Predestination is, to him, the correlate of human dependence; the antitheses to salvation by merit; the implied consequence of man's complete bondage to sin. In election, it is involved that man's salvation is not his own work, but wholly the work of the grace of God; and in election, also, there is laid a sure foundation for the believer's security under all the assaults of temptation."
 6. Calvin presented to the world the first and grandest systematic divinity with a recast of Augustianism in Protestant form and gave it to the world under his own name. "All Calvinistic Confessions, without exception, trace the fall to a permissive decree, make man responsible and justly punishable for sin, and reject, as a blasphemous slander, the charge that God is the author of sin." (Prof. Hodge in Hassell's History)
 7. Modern liberal philosophy recast under the name of religion admits that predestination is the logical language of the New Testament, and especially of Paul in his epistles, but bans it as a system of fatalism that is a nightmare to an enlightened age.
- F. "The birthday of the 'Church of Scotland' (or Presbyterian Church), when it began its existence as a distinct organization, was August 17, 1560, when the Scotch Confession of Faith, drawn up by John Knox and his compeers, was formally adopted by the Scotch Parliament." John Knox had studied under John Calvin in Geneva, and therefore the Presbyterian Church of Scotland closely mirrors the doctrine and teachings of Calvin. (Hassell)

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- XVI. 16th Century – The sixteenth century is distinguished by the period of the Protestant Reformation that began to penetrate the medieval darkness of Roman Catholic Europe amidst renewed fires of persecution. (cont'd)
- G. "The birthday of the 'Church of England' (or Episcopalian Church, also sometimes called the Anglican Church), when it began its existence as a distinct organization, was November 3, 1534, the date of the passage, by the British Parliament, of 'the Act of Supremacy,' extirpating the jurisdiction of the Roman Catholic Pope in England, and making King Henry VIII, the 'Supreme Head of the Church of England.'" (Hassell)
1. The Pope would not sanction King Henry VIII's divorce from his wife, Catherine of Aragon, to marry Anne Boleyn. Therefore, King Henry had his parliament create the Church of England so he could divorce his wife. The King abolished the papal supremacy in England, and made himself virtual pope, assuming to decide all questions of doctrine and worship, and putting to death those who dared to differ from him.
 2. The Church of England was the result of a union and compromise between the Protestants and the British government with Henry VIII transforming Pope worship into King worship.
 3. After a period of Protestant martyrdom under Mary Tudor, Henry's oldest daughter, the Protestant Reformation was permanently established in England under the reign of Elizabeth and the Protestant, Anne Boleyn.
- H. This was a period of terrible persecution against the people of God called the Anabaptists who were hated not only by the Roman Catholics but also by the Protestants who denounced them as heretics, traitors, and radicals.
1. "During this century, both Protestants and Catholics, like Pilate and Herod, though at enmity on most other subjects, heartily agreed in inflicting the most dreadful persecutions upon those poor inoffensive lovers of the truth stigmatized as 'Anabaptists' or 'Re-baptizers,' who fellowshipped neither Rome nor any of her daughters, and who inherited their fundamental principle of a pure, spiritual church membership through the Waldenses, Cathari, Paulicians, Novatians and Montanists, from the apostolic church as plainly characterized in the New Testament. Like the Catholics, so the Protestants, in this century, almost everywhere, blended and identified the interests of religion and politics." (Hassell)
 2. There was a fanatical and radical faction of the Anabaptists that gave the group an overall negative reputation, but it is agreed that the vast majority of these people were poor laboring people with a distaste for war while one of their ministers first taught the principle of universal religious liberty.
 3. Menno Simons was a Catholic priest, and after seeing an Anabaptist beheaded and investigating their doctrine, he joined the Anabaptists in 1536 AD and spent twenty-five years preaching in the Netherlands and Germany. The members of his church were called Mennonites and were mostly farmers who followed the teachings of Simons whose creed for churches was founded on the principle of practical piety and the mark of the true church which was the sanctity of its members.
 4. The Swiss Confession of 1527 AD and the Mennonite Confession of 1580 give articles that teach believers baptism, exclusion of unworthy members, support of the ministry, separation from the elements of the world, and the atonement of Christ was universal with election being conditional. It was the last article on the conditions of salvation that they were in the dark with the concept of sovereign grace.

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- XVI. 16th Century – The sixteenth century is distinguished by the period of the Protestant Reformation that began to penetrate the medieval darkness of Roman Catholic Europe amidst renewed fires of persecution. (cont'd)
- I. The Waldenses issued a Confession in 1554, Jones' History as quoted by Orchard states article four and seven as saying, "We believe that there is one holy church comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, and shall be to the end thereof." "We believe in the ordinance of baptism, the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us, namely, the renovation of our minds, and the mortification of our members through the faith of Jesus Christ; and by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life."
 - J. The Original or Primitive Baptists trace their roots back to the ministry of Jesus Christ and the apostles. The true church did not come out of the Roman Catholic Church and thus are separate and distinct and independent of the Protestants. Many of the Protestant reformers were instrumental in enlightening the general populace of the corruption and doctrinal error of the Catholic Church, and held to many correct doctrinal principles of election and predestination. While it was a great benefit to see the commitment to scriptural authority and rejection of salvation by works in the Protestant Reformation, the Baptist Church has never been among the Protestants but independently trace our history back to Jesus Christ and the apostles.
- XVII. 17th Century – The struggle for religious liberty continued during the seventeenth century amidst the fires of persecution and the rise of Arminianism as the persecuted fled to America.
- A. Religious liberty was strengthened with the publication of the King James Version of the English Bible in 1611 AD that is described as the best translation of the Bible ever made in any language. This made the Bible more readily accessible to the common people, provoking a desire for return to the sufficiency of the scriptures for church doctrine and practice.
 - B. James Arminius started out as a strict Calvinist but through the influence of other false teachers came to believe that election of the sinner to eternal life was conditioned on the sinner's foreseen faith and perseverance. However, he inconsistently maintained the depravity of man who is incapable of doing any good within himself. It is said that he was much less Arminian than his followers who drew up the original Arminian creed in its form of restricted Semi-Pelagianism.
 1. Article one of this creed states that God with an unchangeable decree chose out of the sinful race of man before the foundation of the world and purposed to save those same people who would believe on his Son, Jesus Christ, and persevere through faith unto the end.
 2. Article two states that Christ agreed to the decree and came to earth, and died for all men having obtained redemption and forgiveness of sins for them on the cross. No individual, however, can enjoy this redemption and forgiveness except the believer.
 3. Article three states that man has not of his own free-will any saving grace, but it was needful that he be born again through the Holy Spirit and renewed in understanding in order to truly do that which is good.
 4. Article four states that the grace of God is necessary for the accomplishment of all good so that man cannot think or do any good without this grace; however, this same grace is not irresistible stating the accounts of those who had resisted the Holy Ghost in the scriptures.

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- XVII. 17th Century – The struggle for religious liberty continued during the seventeenth century amidst the fires of persecution and the rise of Arminianism as the persecuted fled to America. (cont'd)
- B. James Arminius's followers drew up the original Arminian creed in its form of restricted Semi-Pelagianism. (cont'd)
 - 5. Article five states that those who have been made a partaker of the life-giving Spirit have the ability to withstand sin and Satan through the assistance of the same Holy Spirit but only if they are ready, willing, and desirous of his help. It is left open the possibility of finally falling away from grace, but it was determined in the next year, 1611, that the question was to be answered in the affirmative.
 - C. The Arminian controversy was decided by the National Synod of Dort which was convened in South Holland in November 1618 and condemned all the five points of Arminianism. The Synod affirmed instead the five points of unconditional election, particular redemption, total depravity, effectual calling, and final perseverance. The delegates declared that election was not dependent upon foreseen faith and holiness but was the very fountain of faith and holiness. The maintained that the efficacy of the atoning blood of Christ only extended to the elect, and that man was born dead in sin with no ability to produce faith and repentance without the inward working of the Holy Spirit which is effectual from a God who would never leave them or forsake them.
 - D. Jesuitism as a religious society of the Roman Catholics had great prevalence during the seventeenth century as they went where directed by the authority of Rome and formed alliances with whomever was needed to effect their purpose in converting the world. Mass destruction and persecution was accomplished against the Protestants and Waldenses.
 - E. The Church of England exerted the same fierce tyranny and persecution as that of Rome as she aligned herself with those who opposed any form of public or religious liberty desiring to realize for herself in England the same thing roman Catholicism had realized in Europe.
 - 1. The Baptists suffered extensively during the reigns of Charles II and James II in England with the enactment of such laws as the first Conventicle Act in 1664 AD that forbade as many as five or more persons over the age of sixteen from meeting anywhere for religious worship other than in the manner prescribed by the Church of England upon penalty of fine and imprisonment.
 - 2. The second Conventicle Act in 1670 went further as it confiscated and sold the property of those where excluded meetings were held in order to pay the fines levied. "It has been computed that, from 1660 to 1669, in England, seventy thousand persons suffered on account of religion, eight thousand persons perished, and two million pounds sterling (ten million dollars) were paid in fines." (Hassell)
 - F. The first Missionary Board was established in 1622 AD by Pope Gregory XV with the mission of converting the heathen and Protestants to Roman Catholicism and the elimination of any heretics. A seminary was founded in 1627 to provide training to young men to evangelize the world to Catholicism.
 - G. The Independents, who had originated in the sixteenth century, fled from England to Holland in an attempt to secure liberty of worship. Their pastor in Holland was a pious Calvinist, John Robinson. In this quest, one hundred and one of their number fled to Plymouth, Massachusetts on the Mayflower in 1620 AD and were known as the Pilgrim Fathers. These men advocated the self-government of each church and admission of none but true believers to the Lord's Supper.

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- XVII. 17th Century – The struggle for religious liberty continued during the seventeenth century amidst the fires of persecution and the rise of Arminianism as the persecuted fled to America. (cont'd)
- H. The Quakers originated in 1647 AD with their founder, George Fox, as they taught the spirituality of true religion and believing that the scriptures could not be understood but by the inner light of the Spirit. It was their opposition to tithes, oaths, infant baptism, war, slavery, intemperance, vain fashions, and worldly amusements that brought vengeance of the State Church down upon them in the form of torture, fine, and imprisonment.
 - I. Upon the confessions of faith issued, Hassell states, “What is called the Confession of 1688, in thirty-two chapters, is by far the most important and authoritative of all uninspired Baptist Confessions, and still generally received by all Baptists who hold the doctrine of personal election and the certainty of final perseverance of the saints, first appeared in 1677 at London, in 1688 and 1689, approved and recommended by the ministers and messengers of above a hundred churches who were in session in London July 4-11, 1689. It was adopted by the Philadelphia Baptist Association, in Philadelphia, Sept. 25, 1742, and is hence called the Philadelphia Confession...”
 - J. John Bunyan was the most gifted preacher during this period as the common people gladly heard and read after Bunyan. He was thrown into prison for teaching men and women to worship God contrary to the law and spent twelve years in prison where he composed his *Pilgrim's Progress* which has been translated into more languages and went through more editions than any other book, excluding the Bible. Bunyan had a profound experience of grace and was very strong on predestination as he maintained not only the doctrine of unconditional election but also that of reprobation which made no man a sinner but left him just as he had originally made himself.
 - K. At the close of the seventeenth century there were about 200 Baptist churches in England and Wales with about 20,000 members and 16 churches in the United States with the oldest Baptist church at Newport, Rhode Island founded in 1638 AD.
- XVIII. 18th Century – The eighteenth century gave to the world man made institutions, Methodism, formalism in preaching and worship services, some of our best loved hymns, and a doctrinal belief among all Regular Baptists, both Old School and New School, that was strikingly similar.
- A. The addition of mission societies to the church took hold in this century. Modern Protestant missions were established in 1701 AD with the English “Society for Propagating the Gospel in Foreign Parts” which was designed to distribute Episcopalianism by the sending out of missionaries. Andrew Fuller introduced his new doctrine attempting to modernize Calvinism by maintaining a general atonement with a special application, producing his work, “The Gospel Worthy of All Acceptation” in 1784 AD. Then, Fuller established the first Baptist Missionary Society called the “Baptist Society for Propagating the Gospel amongst the Heathens” in Kettering, England in 1792, and he began to take up collections to send a missionary to preach the gospel in India to offer salvation to those in India, which produce no tangible results. Andrew Fuller could be considered the founder of the modern Missionary or New School Baptist movement.
 - B. The modern system of Sunday School was instituted by Robert Raikes in Gloucester, England in 1781 AD as he hired teachers to instruct poor children in reading and in catechism on Sunday. This system spread and by the end of the century was gratuitous in nature and had been expressed by John Wesley that they would become nurseries for Christians. One writer went so far as to declare that they were an essential branch of the church with solution to the problem of the conversion of the world. If this were the truth, then God had left the church destitute of something that was essential for 1800 years.

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- XXIII. 18th Century – The eighteenth century gave to the world man made institutions, Methodism, formalism in preaching and worship services, some of our best loved hymns, and a doctrinal belief among all Regular Baptists, both Old School and New School, that was strikingly similar. (cont'd)
- C. John Wesley gave the world the name of Methodist although he remained by his own admission a member of the Church of England. Wesley had bitter opposition to the doctrine of predestination, and his own Methodism is summed up by the American Cyclopaedia as given by Hassell: "Methodism holds that the salvation of each human being depends solely on his own free action in respect to the enlightening, renewing, and sanctifying inworkings of the Holy Spirit (which this system holds to be universal). If, in respect to these inworkings, he holds himself receptively, he will be saved both here and hereafter; but if he closes his heart against those influence of the Spirit, he will continue in death both here and in eternity."
 - D. The Independent or Congressionalist was the dominant denomination in America and prided itself in a learned ministry who prepared their sermons in manuscript form and entered the sanctuary while the members of the congregation stood and left in the same formal fashion.
 - E. Isaac Watts was an English Independent minister and gave the world some of the best loved hymns such as: "When I Survey The Wondrous Cross," "Come We Who Love The Lord", "Am I A Soldier Of The Cross," "My God, My Life, My Love," "When I Can Read My Title Clear," and "Salvation, O The Joyful Sound." Another able minister of the New Testament named John Newton gave hymn lovers such songs as: "Amazing Grace," "Tis A Point I Long To Know", "Savior, Visit Thy Plantation," "How Tedious and Tasteless The Hours," "How Sweet The Name Of Jesus Sounds," and "Glorious Things Of Thee Are Spoken."
 - F. The widespread Arminianism among all the denominations in the American colonies went abated for awhile under the ministry of Jonathan Edwards and George Whitfield. The preaching of these very able ministers produced a twenty-five-year period of revival known as "The Great Awakening" beginning in the mid-1730's, under the predestinarian ministry of Edwards and Whitefield.
 - 1. Jonathan Edwards had a profound spiritual experience of grace and maintained the sovereignty of God and the depravity of man with the only way to abstain from sin was to have a depraved heart changed. This change could only be effected by the operation of the grace of God as a gift. He wrote many things such as the "History of Redemption" and five weeks before his death was inaugurated President of Princeton College in New Jersey.
 - 2. George Whitfield was one of the most persuasive preachers since apostolic times often preaching before ten, twenty, and sometimes thirty thousand people with a powerful voice that was often taken aback with tears as he declared the gospel. His favorite maxim was that, "a preacher, whenever he entered the pulpit, should look upon it as the last time he might preach, and the last time his people might hear." (Hassell)
 - 3. After the Great Awakening and "at the beginning of the Revolutionary War, three-fourths of all the American churches were predestinarian; and the people of this country were more honest, earnest, sincere, truthful, serious, solemn, and reverential than they have ever been since." (Hassell)
 - G. The doctrinal belief in the eighteenth century among all Regular Baptists including both Old School and New School Baptists was strikingly alike on such doctrinal points as the depravity of man, the sovereignty of God, the Trinity, predestination without God being the author of sin, effectual calling, condemnation of universal salvation, final perseverance of the saints, etc.

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- H. Welsh Tract Church is the oldest Old School Baptist (Primitive) Church in the United States being organized in 1701 AD with sixteen members with Thomas Griffith as the pastor. The meeting house is located in New Castle County, Delaware and was “one of the five original churches that, in 1707, formed the Philadelphia Baptist Association (the oldest Baptist Association in America), and for many years it was the most influential member of that body. The Philadelphia Confession of Faith, published by this Association in 1742, was the old London Confession of 1689, with two other articles added principally through the influence of the Welsh Tract Church – Article xxiii, Of Singing of Psalms (in Public Worship), and Article xxxi, of Laying on of Hands (on all Baptized Believers).” (Hassell)
 - I. The second oldest Old School or Primitive Baptist church is Hopewell in Mercer County, New Jersey. The church was organized in 1715 AD with these eight fundamental principles: “1st. The three Oneness of God; 2nd. His Self-Existence and Sovereignty; 3rd. The Total Depravity of the Natural Man; 4th. The Eternal, Personal, Unconditional Election of all the Members of the Body of Christ; 5th. The Specialty and Definiteness of the Atonement; 6th. The Necessity of a Spiritual Birth in order to Worship God in Spirit and in Truth; 7th. The Sovereign and Efficacious Operation of Divine Grace upon all the Vessels of Mercy; 8th. The Baptism of Believers by Immersion.” (Hassell)
 - J. The instances of God’s abundant providence and leadership of the ministry by Holy Spirit during the early days of the Baptist church in America and the rapid spread of the gospel during that time, reminded Hassell of the days of the Acts of the Apostles when the gospel was first begun. “The similarity of these incidents to those recorded in the Acts of the Apostles is almost startling. They demonstrate that God and His gospel and His ministers and His methods of propagating His gospel were precisely the same in the modern eighteenth century as in the first century. And the question may well be asked why are they not the same in the nineteenth century, and why will they not be the same – as long as God and man remain the same – on to the end of time?”
- XIX. 19th Century – The nineteenth century is seen by the natural mind of man as one of the wisest of all the centuries, but to the spiritual mind it is often regarded as the Pharisaic, pretentious, and self-indulgent of the ages as modern unscriptural additions came to the forefront of the church with a division finally occurring among the Baptists.
- A. Many new additions were added to the churches through such means as Sunday Schools, revivals, and worldly entertainment so that these new worldly members sought to have ministers who would tickle their ears and preach in agreement with the age of worldliness rather than as an exposition of the word of God. This led to numerous corruptions of doctrine and practice in an effort to keep all the young people in the church and “court the world”.
 - B. The historian Gibbon laid much of the success of the early church to the character of the members that resulted in a holiness of life that won the respect of even their enemies. Mr. C. Williams of England reflected that it now (in the nineteenth century) seems that the church and the world are on closer terms than ever before and are as much at home in the world as in the church which is opposed to the strength of the church which has always been its spirituality. (Hassell)

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- C. Foreign Missions were emphasized to the church as necessary for the salvation of sinners, appealing to the finances of the membership to save the world.
 - 1. The Gossner Society was formed by John E. Gossner to educate and send out missionaries in a combination of preaching and practical instruction in the art of civilization to evangelize the world.
 - 2. In regard to the express purpose of missions, Hassell said, “How shall their faith in their own schemes, or how cold their love for the poor heathen who are perishing, at the rate of 80,000 souls a day, because Christians will not contribute for their conversion the pecuniary value of their own unnecessary luxuries! Why, if contrary to scripture (1 Peter 1:18,19), gold could purchase the eternal salvation of a single soul that would otherwise perish, all the Christians in the world ought to be cheerfully willing to dwell in log houses and subsist upon the simplest and cheapest vegetable diet the whole period of their temporal lives in order to accomplish so glorious a result.”
 - D. The Campbellites created a disturbance among the Baptist ranks with their Arminian views.
 - 1. Thomas Campbell and his son, Alexander Campbell, established a church at Brush Run in Pennsylvania in 1811 AD and joined two Baptist Associations in 1813 and 1823. The Baptist churches withdrew fellowship from them in 1827, and the followers of Alexander Campbell formed themselves into a body called “Disciples of Christ” (more commonly known as “Church of Christ” today), otherwise known as Campbellites.
 - 2. It can be readily seen why the Baptists withdrew any fellowship as the Campbellites made “immersion the last and an essential part of regeneration, or the new birth, without which ordinance there is no pardon or salvation, though admitting that baptism has no abstract efficacy without previous faith in Christ and repentance towards God, and yet declaring that a person may believe the gospel, be changed in heart, and quickened by the Spirit, and still not be regenerated and saved without immersion.” (Hassell as he quotes from A. Campbell’s Christian System)
 - E. The nineteenth century saw the establishment of the Mormon Church in 1830 AD under the leadership of Joseph Smith who wrote the “Book of Mormon”, which originally forbade polygamy but later Smith received a new revelation and consequently embraced it as a belief. Among other things, they believe in baptism for remission of sins, salvation of the dead, in speaking in tongues and a continuation of miracles in the church.
 - F. Hassell gives some light on the adherents to the Primitive Baptist faith. “It is falsely said, by those who have been charitably preaching our funeral for the last fifty years, that the number of Primitive Baptists is decreasing, and all will soon be dead and gone. Their numbers have increased, during this century, in the same proportion as the population. In 1800, there were about 10,000 of them, when the entire population of the United States was about 5,000,000; and in 1880, there were about 100,000 when the entire population was about 50,000,000. It is remarkable coincidence that this proportion – about 1 in 500 – was about the same as that of the 7,000 who had not bowed the knee to the image of Baal, in Elijah’s time, to the entire population of the kingdom of Israel, about 3,500,000...”

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- XIX. 19th Century – The nineteenth century is seen by the natural mind of man as one of the wisest of all the centuries, but manifested modern unscriptural additions that came to the forefront of the church with a division finally occurring among the Baptists. (cont'd)
- G. Of the three classes of Strict Baptists in England, the “Gospel Standard” is the one that most closely resembles the Primitive Baptists of the United States as their Articles of Faith are basically the same believing in the sovereignty of God and free grace while adorning their beliefs with an outward walk of humility and love.
1. William Gadsby was a Gospel Standard Strict Baptist preacher whose character was impeachable and who devoted his preaching years to the furtherance of the gospel and a declaration of the doctrines of predestination and electing grace.
 2. Joseph Charles Philpot was another Gospel Standard Strict Baptist that came from the Church of England who was a strong advocate of the eternal Sonship of Christ, the doctrine of the Trinity, and predestination. Just before he died, he looked up and was heard to say Beautiful! His wife asked him what was so beautiful. He made no reply but with his weakened voice uttered these words, “Praise the Lord, O my soul!” There were his last words before passing away on Dec. 9, 1869.
- H. Elder John Leland and Elder Wilson Thompson were two of the ablest ministers among the Primitive Baptists during this time frame and also during any time frame among the Baptists.
1. Elder John Leland spent sixty-seven years in his ministry among the Primitive Baptists traveling mostly on horseback preaching the word in its purity apart from the commandments of men. He was a strong advocate of religious liberty and worked with Patrick Henry toward this common purpose. He also steadfastly was opposed Sunday Schools, Theological Seminaries, salaried ministers, and moneyed religious institutions. He could find no light or belief in the popular doctrines that exhorted the people to come to God and escape the damnation of hell because God has done all he can for you and can do no more, and now it is up to the sinner. This sounded to him like the voice of a stranger and not the voice of the beloved Son of God. He sums his belief by saying, “That God is good, and that men are rebellious – that salvation is of the Lord, and damnation is of ourselves, are truths revealed as plain as a sunbeam.” (Hassell)
 2. Elder Wilson Thompson is generally regarded as the ablest minister throughout the history of the Primitive Baptists. He felt to be strictly Pharisaic at first in his life having done all the sin before coming to the (unscriptural) age of accountability and then doing repentance until he believed he was once again fitted for heaven by doing enough good. This all evaporated under the deep conviction of sin and depravity while witnessing the baptism of a young lady who would be his future bride. For days he felt burdened, forlorn and with no hope until God was suddenly revealed to him the midst of the woods opening up his goodness and beauty. Elder Thompson came to the church in Kentucky called the “Mouth of Licking” and related his experience and was baptized in June 1801 by Elder James Lee who prophetically stated that this whom he baptized would one day take his place. Elder Thompson resisted the urge to declare the plan of grace but finally expressed his urgings to the church who gave him license to preach anywhere the Spirit would so direct. He moved to Missouri at great hardship and was ordained in January 1812 with a charge from John 21:17. He faithfully fulfilled this charge throughout his ministry as he fed the lambs and sheep until he went to be with the Lord on May 1, 1866.

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- XIX. 19th Century – The nineteenth century is seen by the natural mind of man as one of the wisest of all the centuries, but manifested modern unscriptural additions that came to the forefront of the church with a division finally occurring among the Baptists. (cont'd)
- I. It was a time of great outpouring of God's Spirit and additions to the church in the early 1800's. From 1801 to 1802 AD in the churches of Kentucky, about 6,000 persons were baptized within about 8 months. During the same time period in the Kehukee Association in North Carolina, about 1,500 members were baptized into their churches. Within 18 months beginning in 1812, Elder Wilson Thompson baptized some 400 to 500 persons into Bethel Church in Missouri. In 1829, Elder John Leland wrote, "In the south part of Virginia, North and South Carolina, Georgia, Tennessee, and Kentucky, there are more than a thousand Baptist churches, now existing, which arose from that beginning (referring to the constitution of Sandy Creek Church in North Carolina by Elders Daniel Marshall and Shubal Stearns in 1755.)" This period of growth and ingathering continued among the churches until the Baptist division in the 1830's.
 - J. There was a division among the Baptists from 1828-1842 that resulted in the Old School (Primitive Baptists) maintaining the biblical doctrines as taught before by Baptists, while the New School (Missionary Baptists) imbibed the new inventions of man. There were several causes of this division among the Baptists.
 1. The New School moved from the doctrines of predestination and election to a doctrine of conditional salvation made sure by the free acts of man himself which could not be accepted by the regular Baptists.
 2. Foreign Missions were introduced to the Baptists in conjunction with the new tendency toward conditional salvation that required money to send missionaries to the heathen to affect their salvation. This was also unacceptable theology and practice, although the Old School was not opposed to a minister going to the heathen but not for the purpose espoused by the New School and not by money raised by a missionary board.
 3. The New School regarded Seminaries as necessary to educate the ministry while the Old School was not opposed to education among the ministry but believed no Seminary could educate anyone for the purpose of the ministry as those who endeavored to take advantage of such schools would do so for material reasons rather than spiritual.
 4. The Andrew Fuller system of general atonement available to everyone was embraced that called upon men everywhere to repent and believe the gospel which led to universal salvation, said the Old School Baptists.
 5. The New School sought to do those things which would please the young people and thereby collect large numbers in their assemblies and thus be competitive with other churches. Sunday Schools and Bible Societies were introduced as auxiliaries of the church contrary to scripture along with instrumental music. There were other causes as well that can best be summed up by stating that they were an attempt to bring a little of the world and its man-made inventions into the church.
 - K. After the division among the Baptists, there were harsh words from both the Old School and New School. The New School looked with disdain at those who had less members than they, who lacked education, who were old-fashioned, and who soon would become extinct. The Old School resorted to defending the faith and renouncing the new innovators instead of positively declaring the testimony of the Lord. They were referred to as "Hard Shells" by the New School missionaries.

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- L. The Kehukee Association met in 1827 AD and adopted a resolution that took a stand against the new inventions and confirmed the same resolution in the following year 1828. It stated in part, “it was agreed that we discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public, and if any persons should be among us, as agents of any of said societies, we hereafter discountenance them in those practices; and if under character of a minister of the gospel, we will not invite them into our pulpits; believing these societies and institutions to be inventions of men, and not warranted from the word of God. We further do unanimously agree that should any members of our churches join the fraternity of Masons, or, being members, continue to visit the lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; and we declare non-fellowship with them and such practices altogether.” (Hassell)
 - M. The members of the Baltimore Association convened with the church called “Black Rock” in September 1832 AD and embraced the same stance taken in the resolution adopted by the Kehukee Association, which came to be known as the Black Rock Address. As a result of this position, those Primitive Baptists in the Northern States were called “Blackrockers” while those in the southern states were called “Kehukeeites”.
 - N. The Articles of Faith of the Kehukee Association (adopted in 1777 AD) and its churches are similar to the articles of faith every other sound Primitive Baptist Church, and we trust still reflect the original “apostles’ doctrine” (Acts 2:42) and the tenets of the original Baptist Church. The Kehukee Articles of Faith are as follows:
 - 1. “We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, and mercy, and truth; and that this God has revealed Himself, in his word, under the character of Father, Son, and Holy Ghost.
 - 2. We believe that Almighty God has made known His mind and will to the children of men in his word; which word we believe to be of Divine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testaments as are commonly received.
 - 3. We believe that God, before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life and this election is particular, eternal, and unconditional on the creature’s part.
 - 4. We believe that, when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative, of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.
 - 5. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and, for that original transgression, we all are both filthy and guilty in the sight of a holy God.
 - 6. We also believe it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

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- XIX. 19th Century – The nineteenth century is seen by the natural mind of man as one of the wisest of all the centuries, but manifested modern unscriptural additions that came to the forefront of the church with a division finally occurring among the Baptists. (cont'd)
- N. The Articles of Faith of the Kehukee Association and its churches are similar to every other orthodox Primitive Baptist Church, and we trust still reflect the original “apostles’ doctrine” (Acts 2:42) and the tenets of the original Baptist Church. The Kehukee Articles of Faith are as follows: (cont'd)
7. We believe that in God’s own appointed time and way (by means which he has ordained) the elect shall be called, justified, pardoned, and sanctified; and that it is impossible they can utterly refuse the call, but shall be made willing, by Divine grace, to receive the offers of mercy.
 8. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith alone.
 9. We believe, in like manner, that God’s elect shall not only be called and justified, but that they shall be converted, born again, and changed by the effectual working of the Holy Spirit.
 10. We believe such as are converted, justified, and called by his grace, shall persevere in holiness, and never fall finally away.
 11. We believe it to be duty incumbent on all God’s people to walk religiously in good works; not in the Old Covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.
 12. We believe Baptism and the Lord’s Supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were sprinkled or dipped while in unbelief were not regularly baptized according to God’s word, and that such ought to be baptized after they are savingly converted into the faith of Christ.
 13. We believe that every church is independent in matters of discipline; and that Associations, Councils and Conferences, of several ministers, or churches, are not to impose on the churches the keeping, holding, or maintaining any principle or practice contrary to the church’s judgment.
 14. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment.
 15. We believe the punishment of the wicked is everlasting, and the joys of the righteous are eternal.
 16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under the imposition of hands by the presbytery.
 17. Lastly, we do believe that, for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an Associational way, wherein each church ought to represent their case by delegates, and attend as often as is necessary to advise with the several churches in conference; and that the decision of matters in such Associations are not to be imposed, or in any wise binding, on the churches without their consent, but only to sit and act as an advisory council.” (Hassell)

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XX. 20th and 21st Century – The Primitive Baptists of the twentieth century and early twenty-first century still contend for the faith that was once delivered to the saints and adhere to the ancient landmarks that have been the history of the Apostolic doctrine and practice. They trace their ancestry back to the original church established in the New Testament that included the practice of washing the saints' feet and are not a Protestant church because those churches came out of the Protestant Reformation.

XXI. Summary

"Names are nothing, principles are everything, in the true kingdom of God. In all ages and countries, that people who, in all spiritual matters, acknowledge Christ as their only Head and King, form a part of the true church of God. They have mostly been dissenters from 'state churches' and political religions – Christ having declared that His kingdom is not of this world; and like the prophets and apostles and Christ Himself, and as he predicted, they have been hated, slandered, and persecuted to the death by worldly religionists, not only by heathen and Mohammedans, but even far more numerously by professed Christians, both Papists and Protestants... Those persecuted people of God have had, since the first century, a variety of names, generally given them by their enemies, and derived from their location, or from some of their leading ministers, or from some doctrine or practice of their which distinguished them from worldly religionists. Until the Protestant Reformation in the sixteenth century, they were known as Montanists, Tertullianists, Novatians, Donatists, Paulicians, Petrobrusians, Henricians, Arnoldists, Waldenses, Albigenses, United Brethren of Bohemia, and Lollards; many of these were called by the general name of Ana-Baptists (or Re-Baptizers), because they did not acknowledge the scripturalness or validity of infant Baptist, and therefore baptized (Paedobaptists said they baptized again) those who joined them on a profession of faith. While these various classes of people differed in minor particulars, and while some of them were in much darkness and error on certain points of truth, they yet held substantially to the same general doctrine and practice – insisting, above all upon the spirituality of the church of God and her heavenly obligation to walk in humble and loving obedience to all His holy commandments, both in an individual and a church capacity, and not in obedience to the unscriptural traditions and commandments of men. For the last 365 years (since A.D. 1520), they have been called Baptists (for about the first 100 years of this period, also Ana-Baptists), because they baptized (that is immersed in water, in the name of the Father, the Son, and the Holy Ghost) all who, upon a credible profession of their repentance towards God and faith in Christ, desired to unite with them in a church capacity. The cardinal tenets of Bible Baptists – being also those held by the apostolic churches, as set forth in the New Testament, and those held, in the main, by the people of God in former times are: The exclusive and supreme authority of the Holy Scriptures; the exclusive headship of Christ over His church; the three-oneness of God as Father, Son, and Spirit; the total depravity of all mankind since the fall of Adam; the special and effectual electing love of God the Father, the redeeming love of God the Son, and regenerating love of God the Spirit, manifested, in due time, to all the vessels of mercy; the baptism of believers, and the partaking of the Lord's supper by those properly baptized and in gospel order; salvation by grace and faith alone; a regenerated and orderly-walking church membership; the universal priesthood and brotherhood of believers; the divine call and divine qualification and equality of the ministry, who feed and care for the flock of God among them, not for filthy lucre, but of a ready mind, nor as being lords over God's heritage, but as ensamples to the flock; the independence and yet cordial brotherly association of gospel churches; the separation of the church from the world, and the non-alliance of the former with the latter in any kinds of religious institutions – such corrupting associations being pointedly forbidden in the Old and New Testament scriptures; the separation of the church and state; the liberty of every human being, so far as other people are concerned, to worship God according to the dictates of his own conscience; the resurrection of the bodies both of the just and the unjust; the final and general judgment of the world by the Lord Jesus Christ; the everlasting blessedness of the righteous, and the everlasting punishment of the wicked." (Hassell)