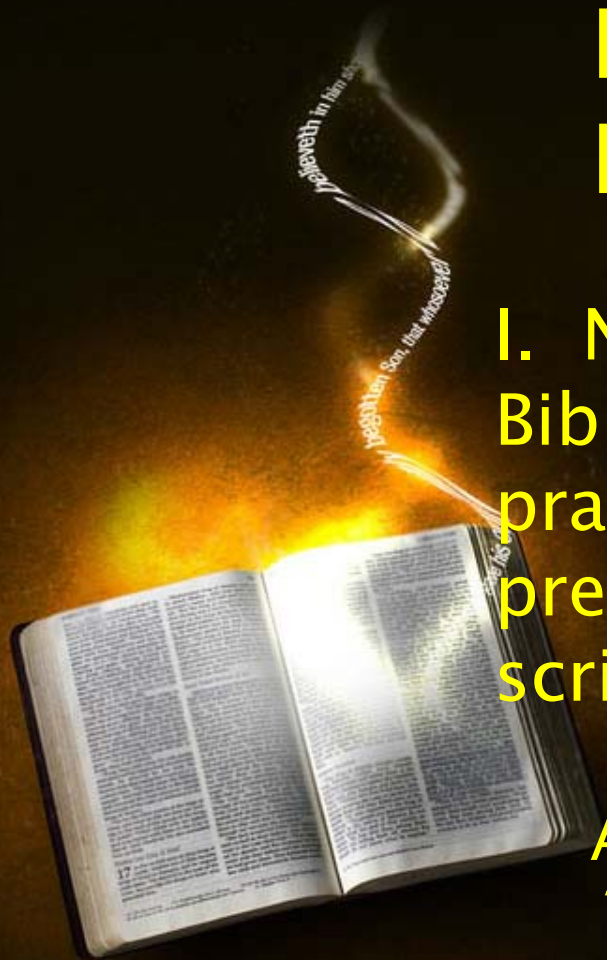



History of 20th Century Baptists (an overview)

I. New Testament Baptists, as Biblicists, hold to a faith and practice of inspired eternal preserved truth contained in the scriptures. Jude 3/Luke 18:8

A. Look at Webster's view of truth:
The body of real things, events, facts, and/or reality of life.
N.E. Encyclopedia





B. The mind-set of the unregenerate and some disobedient professing Christians (Pilate “What is truth?”)

1. Rational and pragmatic

2. Scriptural truth is relative to evolutionary and scientific changes and findings throughout history.

3. Truth is a process of rational thought, (Humanism) a search to find reality void of the eternal inspired truth and indwelling of the Holy Spirit of God.

II. Biblical Truth is Divine and Eternally Fixed

- Luke 21:33 (Christ speaking)
“...Heaven and earth shall pass away:
but my words shall not pass away.”

- Ps. 12:6, 7 Preserve words,
“...from this generation for ever.”

- Ps. 100:5 “...and his truth
endureth to all generations.”



II. Biblical Truth is Divine and Eternally Fixed

- Ps. 119:89 “For ever, O Lord, thy word is settled in heaven.”
- Ps. 119:152 “Concerning thy testimonies, ...thou hast founded them for ever.”



III. Looking Back at 19th Century Baptists: North and South

A. Liberalism/Modernism in the north

A sinking decline into Orthodoxy as humanistic rational thought and theology gain a solid foothold on a religious society and so-called training institutions.



III. Looking Back at 19th Century Baptists: North and South

Universities and seminaries took the lead in introducing young men and women to liberalism in greater numbers than ever! Their developing “isms” also affected many who professed Christ who called themselves Baptists.



Schools with a modernistic theological stand and agenda: *Interdenominational, Protestant, and Para-church*



- Princeton Theological Seminary
- University of Chicago School of Theology
- Union Seminary, N.Y.
- Rochester Theological Seminary
- Boston University
- Duke University
- Harvard Divinity School
- Yale Divinity School
- Crozer Theological Seminary
- Hartford Theological Seminary
- Oberlin College
- Western Theological Seminary
- Northern Baptist Convention



Early contemporary liberal leaders:

- William Newton Clarke, Rochester Divinity School (1894)

- Walter Rauschenbusch, Colgate Divinity School (1861–1918)

Author: *Christianity of Social Crisis* (1907) and *The Social Principles of Jesus* (1916)

Early contemporary liberal leaders:

- Shailer Mattheus, (Baptist) University of Chicago Divinity School Author: *The individual and the Social Gospel* (1914) Instrumental in liberalizing the Northern Baptist Convention (Now the American Baptist Association, Valley Forge, Pa)
- Harry Emerson Fosdick (1878–1950), (Baptist) Colgate Divinity School/Union Theological Seminary Rejected what he called *The Five Carnal Doctrines*.
- Note: *Most of these men were trained and then taught in Europe!*





B. Separatist movement of Baptists in the South

1. Early Pre-colonial outreach of Baptists in soul-winning and church planting in the Carolinas expanded throughout the south.

Shubal Stearns (1706-1771)

2. Southern Baptist Convention, 1845
(Convention concept of churches)

Unity and strength through organizational structure.



B. Separatist movement of Baptists in the South

3. The Landmark question among Southern Baptists?

A separatist N.T. stand for church doctrine and purity: J.M. Pendleton and J.R. Graves (Colton Grove Conference, 1851)

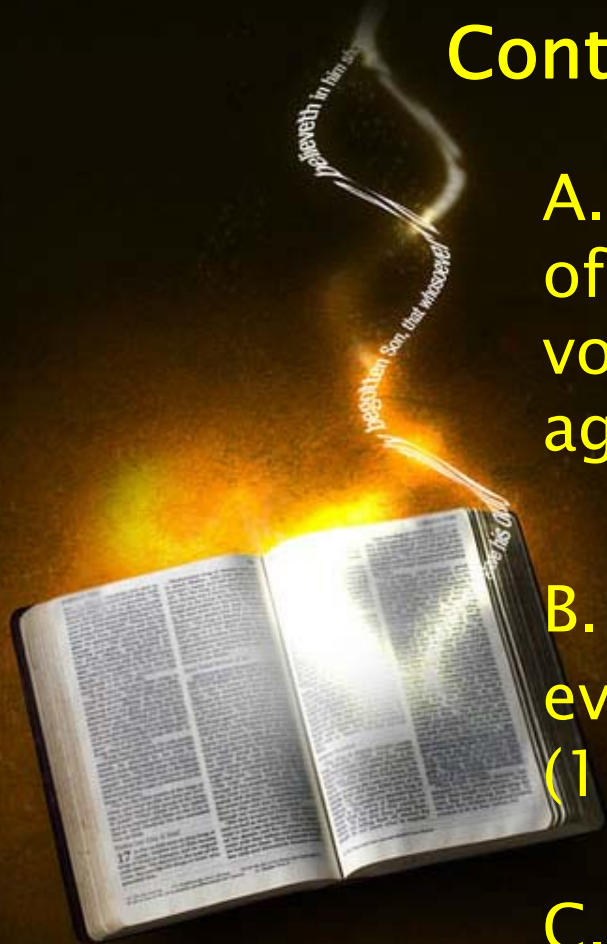
Nature of the church, its ordinances, outreach, and authority in God's plan.

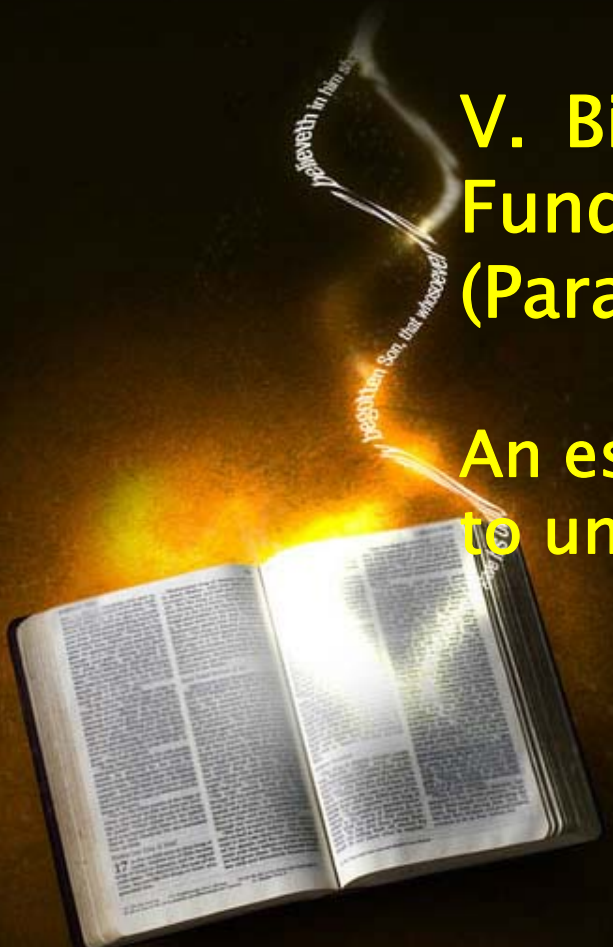
IV. The Fundamentalist/Modernist Controversy (1920 through the 30's)

A. An interdenominational movement of what would be called conservative voices within denominations standing against all forms of liberalism.

B. The question of evolution/Darwinism/Scopes trial (1925)

C. A basic Protestant movement with some Baptist involvement and support





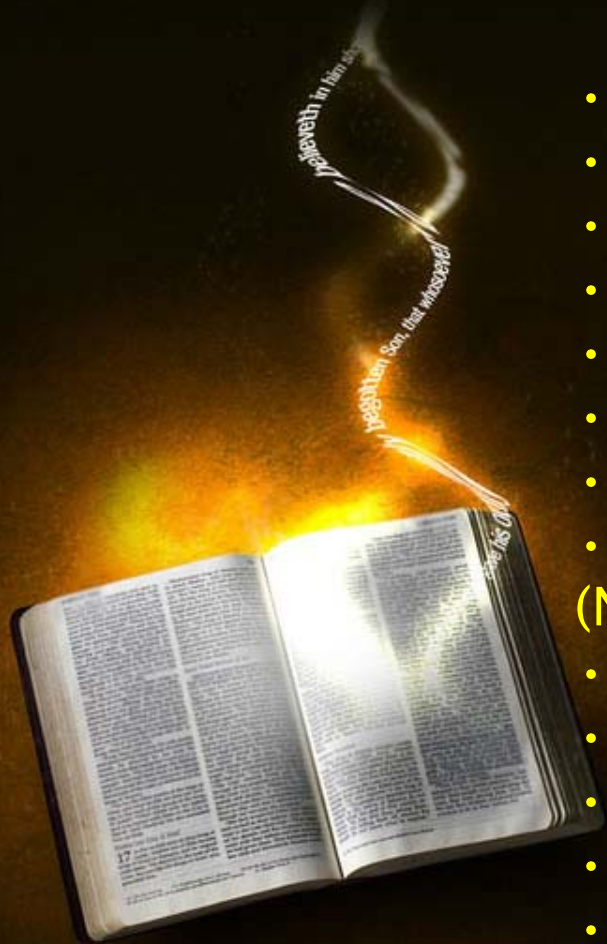
V. Birth of Interdenominational Fundamentalism and faith-based (Para-church) ministries

An essential/non-essential approach
to unity and strength

A. Schools and Seminaries:

- Biola College
- Columbia Bible College
- The King's College
- Nyack College
- Wheaton College
- Moody Bible Institute
- Fuller Seminary
- National Association of Evangelicals (N.A.E.)
- I.F.C.
- Philadelphia Bible College
- Houghton College
- Dallas Bible College and Seminary
- Bob Jones University
- Messiah College
- Gordon College

B. Faith-based Mission Boards





C. Evangelical and New Evangelical programs and movements of outreach

- Salvation Army
- YMCA
- Gothard Ministries
- Campus Crusade for Christ
- Inter Varsity Fellowship
- Christian Endeavor
- IFCA
- Billy Graham Association
- Bible Conferences and Camps
- National Religious Broadcasters



VI. New Evangelicalism (A rejection of Fundamentalism and separation)

A mood or attitude tolerating evil and compromise desiring peace at the price of purity.

1. Founding Fathers:

- Dr. Harold Ockenge, Pastor Park Street Church, Boston
- Dr. Vernon Grounds, Baptist Theological Seminary, Denver, Colorado




VI. New Evangelicalism (A rejection of Fundamentalism and separation)

2. Two major goals:

a. No separation, but infiltration

b. Positive, never a negative, message




VII. The Big Super Church movement of 60's, 70's, 80's among Baptists. (The numbers game)

A. A ministry of programs and superficial evangelism

B. Superficial evangelism (Easy believe-ism)

C. A lack of sound scriptural preaching and teaching (A sound, clear message from the whole council)



VII. The Big Super Church movement of 60's, 70's, 80's among Baptists. (The numbers game)


D. A lack of scriptural separation and sound biblical discernment

E. CCM music and loose personal standards

F. Big-name preachers and the praises of men

- The conference route
- Prima donnas





G. Churches that reflect this “Big-church”
movement

Canton Baptist Temple, Harold Henninger

Landmark Baptist Temple, John Rawlings

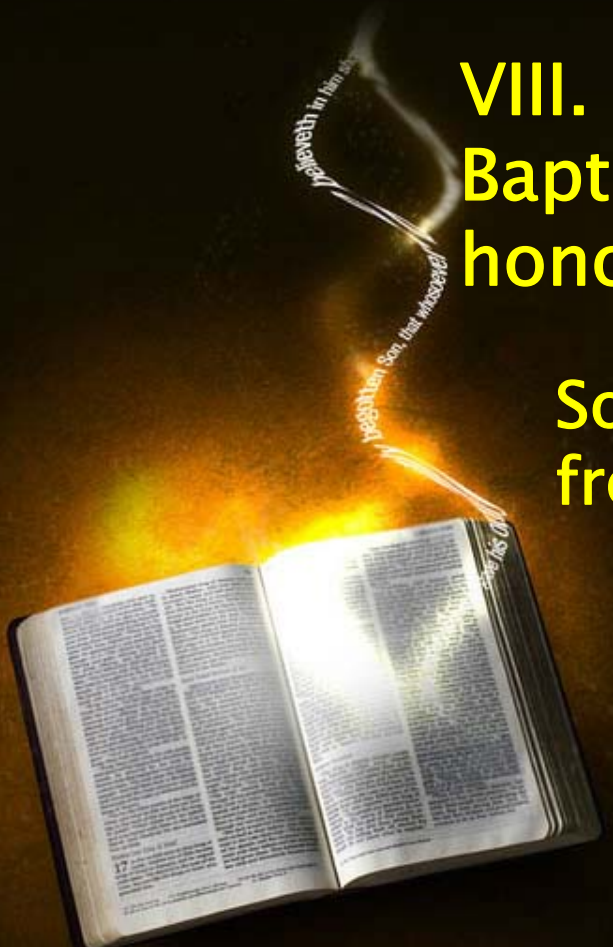
Akron Baptist Temple, Dallas Billington

Massillon Baptist Temple, Bruce Cummons

First Baptist Church of Hammond, Jack Hyles

Detroit Baptist Temple, Beauchamp Vick

Highland Park Baptist Church, Lee Roberson




VIII. What road will the N.T. Baptists take in the 21st Century to honor our dishonored Christ?

Some challenges and suggestions from the speaker:



- ✓ “Let’s be biblical.”
- ✓ Let’s secure a sound biblical understanding and practice of the church of the living God and N.T. Christianity as a whole!
- ✓ God has preserved his Word. Let’s protect it, proclaim it, and practice it!
- ✓ Preach and teach Biblical separation (both negative and positive)



✓ Let's teach, train and send men right from the authority and responsibility of the pillar and ground of the truth, the local N.T. church.

✓ Let's present a gospel presentation which includes a godly sorrow "repentance" and a desire to receive Christ by faith as Lord and Saviour! 2 Corinthians 7:10
Romans 10:9-13

✓ Let's band together as a church body as one for all and all for one in fulfilling the great commission and the whole body of truth. Develop a sound, systematic outreach and visitation program. Acts 1:8

1 Corinthians 15:51-58 The Challenge!