

Chapter 1 : The Early English Baptists, " | Reviews in History

In "Thomas Helwys: Life and Writings", Joe Early has provided the reader with a concise theological biography of Helwys and a compilation of all his extant writings. It is the first time that all of Thomas Helwys' writings have been available in one volume.

It is a review of the Rev. John Smyth and his work in Holland, and the connection of the English Baptists with that work. John Smyth has been the occasion of many violent controversies. An episode in his life, for it can scarcely be called more than that, has been the provocation for the writing of many books and to this day authors find a perennial interest in his doings. Some assert that while he lived in Gainsborough, in , he turned Baptist, and was baptized by John Morton in the river Don; others assert that the manuscript which gives this account is a forgery; some assert that, at a later date, in Holland, he baptized himself; others declare that he was baptized by Helwys; some say that the first General Baptist churches of England originated with him and his company; while others declare that there were Baptist churches in England long previous to this date. Such are some of the contradictions which arise in the investigation of the details of the life of this singular and gifted man. The date and place of his birth have not been ascertained. It is certain that he was educated at Cambridge. He was ordained a clergyman of the Church of England by William Wickham, in . He was elected preacher of the City of Lincoln, September 27, Lincoln Records, f 5b and ended his services there October 13, . It is certain that while in this place he rejected the doctrines of the Anabaptists and believed the slanders alleged against them Smyth, a paterne of true Praye, Works, 1. He remained there to some date preceding March, , when he removed to Holland Smyth, The Character of the Beast, Bodleian Library, n p Pamp. While he was pastor at Gainsborough a manuscript which purports to be the minutes of the Baptist Church at Epworth and Crowle Dr. It was so dark we were obliged to have torch lights. Elder Brewster prayed, Mr. Smith made a good confession; walked to Epworth in his cold clothes, but received no harm. The distance was over two miles. All of our friends were present. To the triune God be praise. The occasion for the publication of these extracts was the reopening of the chapel at Crowle, June 8, . Many more of these records were printed at the time. On its publication this document was violently assailed in the United States as a forgery; because of the alleged immersion of Smyth by Morton. There are many things recorded in these minutes of Epworth and Crowle which are not easily understood, other things which are improbable, and still others which seem to be impossible. But when one remembers that there was a veil of secrecy thrown over all of the doings of the Separatists; that some of the most influential men secretly sympathized with and possibly belonged to them; the deeper one reads into the history of those times the more clearly he is convinced that dissent was widespread. When one remembers all of this he is not likely to be dogmatic in his assertions. It is possible that these minutes were compilations, but one had better not lean too heavily on unauthenticated manuscripts. Shortly after Smyth arrived in Holland he repudiated his former baptism. This was probably about the year . He remained a Baptist a short time and was then excluded by the church which he had organized and Thomas Helwys became pastor and leader. At a later date Smyth applied to the Mennonites for membership, but after much discussion and disturbance among them, his application was rejected. It was the occasion of a great debate and much acrimony among the Mennonites. Letters were written by many parties and some of the Mennonite churches went so far as to formally condemn the union in severe terms. Two Mennonite preachers, Ris and Gerritz L. Reus, Aufrichtige Nachrichten Mennoniten, 93, A. The Confessions only dissatisfied both parties and failed to bring union. The result was that Smyth was not received by the Mennonites and the remnant of his company was only received after years of waiting, and then not without friction. The subject of Anabaptism was not new among the Separatists in Holland. Francis Johnson testified in that a little while after , when his church emigrated "divers of them fell into the heresies of the Anabaptists which are too common in these countries , and so persisting were excommunicated by the rest" John Payne Payne, Royall Exchange, Haarlem, mentions the English Baptists bred in the Low Countries; and Henoeh Clapham, the same year, had trouble with some Anabaptists in his Separatist church in Amsterdam Clapham, Little tractate entitled the Carpenter, dated July 7, . Extraordinary animosity has been developed by a discussion on the point whether

Smyth baptized himself or was baptized by Helwys. He was surrounded by the Dutch Baptists but he did not apply to them for baptism. The Pedobaptist story goes that he first baptized himself, then Helwys, and then the remainder of the company. He has since been called a Se-Baptist. The story has been used with uncommon gravity by the opponents of Baptist principles, and replied to with no small amount of indignation as a calumny on the man Hanbury, Historical Memorials, I. Baptist writers have usually taken strong ground against Smyth having baptized himself. It is difficult to see what difference it makes whether Smyth baptized himself or was baptized by Helwys. It is certain that Smyth and his church thought they had the right to originate baptism among themselves and quoted the example of John the Baptist to sustain it. Their real trouble was not baptism, but church succession. Smyth was led to doubt whether there were any baptized churches in the world and hence any true succession. It may be of moment to remark that the baptism of Smyth did not affect the baptism of the Baptist churches of England. After prolonged investigation, we are unable to find the evidence that any Baptist church grew out of this one. We are able to find that after Helwys settled with this church in London, some churches affiliated with it in a certain correspondence with some Mennonites in Holland; but that they had a common origin is nowhere manifest. If such proof exists it has escaped our attention. The Baptist historians of England are singularly unanimous on this point. Ivimey had no such an opinion. Referring to the origin of the Particular Baptist churches in the reign of Charles I, he says: It was during this reign that an event took place among the Baptists, which has been commonly, but erroneously considered as the commencement of their history in this country. This was the formation of some churches in London, which many have supposed to be the first of this denomination in the kingdom. But could it be proved that there were no distinct Baptist churches till this period, it would not follow that there were no Baptists, which however has been confidently stated. We have shown that persons professing similar sentiments with these of the present English Baptists, have been found in every period of the English church and also that as early as the year , from the testimony of Dr. Some, there were many churches of this description in London and in the country. During the reign of James, we have produced unexceptional proof that there were great numbers of Baptists who suffered imprisonment in divers counties, and that a petition to the king was signed by many of their ministers. It is thought that the General Baptist church in Canterbury has existed for two hundred and fifty years, and that Joan Boucher who was burnt in the reign of Edward the sixth was a member of it Ivimey, A History of the English Baptists, I. Adam Taylor, who wrote the history of the General Baptists, has a chapter upon: A little further on he says: Taylor is doubtless wrong in this statement that this was the first church composed only of Englishmen. As to the General Baptists, Taylor affirms and traces their history from the Reformation. It has been assumed by some that Smyth was baptized by affusion. The point has been made that he was surrounded by the Dutch Mennonites, who invariably, it is claimed, practiced sprinkling, and that Smyth learned his practice from them. Smyth was not a Dutchman but an Episcopalian from the North of England. It was the Presbyterians, and not the Church of England, who, from Scottish influences, introduced sprinkling into England. At the very time, and before Smyth left England, the Church of England was using radical measures to prevent the growth of affusion in that country. Proof must be introduced to show that Smyth differed from his fellow Churchmen in this practice. Such proof is unknown. The difficulty in the mind of Smyth was not to obtain immersion in Holland, for there were those who immersed there, but the proper succession. The authors who have been the most persistently quoted to prove that Smyth was baptized by affusion are Ashton, the editor of the Works of John Robinson; Evans, the author of a History of the Baptists; Muller, a Mennonite, and Barclay, a Quaker. Ashton was a Congregationalist, a partisan for pouring, who invariably gave the worst reason for Smyth and the best for Robinson. Muller was a Mennonite who never passed an opportunity to justify pouring. Barclay was a Quaker, who did not believe in baptism at all, and his effort was to invalidate all baptism, especially as practiced by the Baptists. Evans is conservative and pronounces no decided opinion. Ashton offers no proof in favor of his position. He thinks there are "incidental allusions" which would indicate "that the baptism which Mr. Smyth performed on himself, must have been rather by affusion or pouring" than by immersion. This cautious statement of an author who advocated pouring, and who was dogmatic on most subjects, is a slender basis for any presumptive proof that Smyth was in the practice of sprinkling. It is curious, however, that those who

have been so careful to quote Dr. Ashton in the above guarded statement that Smyth poured water on himself have been equally careful to pass over the strong statement that the Dutch Baptists, of the time of Smyth, practiced dipping. In one instance he speaks with uncertainty; in the other positively. The first fits the preconceived views of those who find pouring everywhere and is always quoted; the last is fatal to such views and is left unquoted. It is worth while to see what Ashton does say. His words are as follows: It is rather a singular fact as zealous as were Mr. Immersion for baptism does not appear to have been practiced or pleaded by either Smyth or Helwys, the alleged founder of the General Baptist denomination in England. Nothing appears in these controversial writings to warrant the supposition that they regarded immersion as the proper and only mode of administering that ordinance. Incidental allusions there are, in their own works, and in the replies of Robinson, that the baptism which Mr. Smyth performed on himself, must have been rather by affusion or pouring. Nor is this supposition improbable, from the fact that the Dutch Baptists, by whom they were surrounded, uniformly administered baptism by immersion Robinson, Works, If silence was worth anything it would prove immersion as readily as pouring. An honest man ought not to quibble. An elaborate statement has been made that all of the Mennonites practiced pouring and that in immersion was unknown among them; that immersion began in Holland in , among the Collegiants, at Rynsburg.

Chapter 2 : A History of the Baptists, John T. Christian | The Reformed Reader

The Life and Writings of Thomas Helwys couples an excellent introduction to the life of Helwys with the complete collection of his extant writings. The work is the first volume of Mercer University Press' Early English Baptist Texts series edited by C. Douglas Weaver and Rady Roldan-Figueroa.

Since the 19th century, biblical studies have been dominated by attempts to isolate literary documents that were composed prior to the existing books and then braided together to form the extant biblical literature. This inspired a century of research into the literary prehistory of Judges and scores of competing analyses that offered schemes isolating stages in the development of Judges and assigning dates and likely authors to these hypothetical documents. The results of this literary detective work were ingenious, inventive, and inconsistent. Since the second half of the 20th century, the focus in research has shifted away from both literary reconstruction and attempts to coordinate the sources of Judges with those of the Pentateuch and the former prophets. A number of studies focus on the organization and themes of Judges itself as an integrated literary whole. Virtually every narrative in Judges includes vivid female characters, and there are many studies of Judges from the perspectives of feminism and gender studies. Boling pursues the quest of the mid-century biblical archaeology movement: A number of new approaches to the art of commentary focus on specific areas: Olson on theological and moral issues, Fewell on the portrayals of female characters, Gunn on reception history, and Niditch on the oral-traditional quality of the material. Several recent commentaries can be characterized by their interpretive methods: Frolov uses a form-critical approach, Alter has a literary perspective, and Nelson employs rhetorical criticism. Butler, Gross, Biddle, Webb, Sasson, and Knauf offer critical commentaries in the comprehensive style. Alter employs a literary approach in his commentary on Judges, which also includes his own translation and a brief introduction to the book. A Literary and Theological Commentary. This commentary discusses historical-critical and text-critical issues in an accessible way, without losing focus on the literary artistry and theological messages of the final form of the book. The emphasis here is on reconstruction of history more than analysis of narrative. Useful text-critical and philological notes. Word Biblical Commentary 8. Edited by Carol A. Newsom and Sharon H. Westminster John Knox, Focuses on how the deteriorating portrayal of the female characters parallels the narrative trajectory of the book as a whole. Forms of the Old Testament Literature 6B. A form-critical commentary that combines diachronic and synchronic approaches. Herders Theologischer Kommentar zum Alten Testament. Freiburg im Breisgau, Germany: The most comprehensive commentary on Judges in German. Judges through the Centuries. A promising new approach that focuses on the interpretation of Judges in Western culture over two millennia, richly illustrated, critical yet accessible to students in the humanities. The commentary includes an original translation and notes on exegetical issues, historical and geographical information, and reception history. A Critical and Exegetical Commentary on Judges. International Critical Commentary on the Holy Scriptures 7. This commentary, which contains extensive philological and historical discussions, remains a valuable resource. A Critical and Rhetorical Commentary. A commentary that focuses on the ways in which rhetorical features of the book of Judges are used to influence a competent reader, as well as on the formation and transmission of the text. Also offers a fresh translation sensitive to ancient poetics and incorporates the literary and feminist insights of the late 20th and early 21st centuries. Contains a full bibliography. Edited by Leander E. Useful for interpreting Judges in the context of faith communities. A New Translation with Introduction and Commentary. Yale University Press, The Book of Judges. New International Commentary on the Old Testament.

Chapter 3 : Extant | Define Extant at www.nxgvision.com

This is a compilation of all of Thomas Helwys' writings to honor his 300th birthday in 1633, translated from Latin or modern English. The first permanent Baptist and founder of the First Baptist church in England, Thomas Helwys helped develop Baptist theology and ecclesiology.

The Mystery at the Beginning: Towards dating the organizing covenant by The Rev. First indications were that it was a venerable story, as I was told that this congregation claimed to be the oldest Baptist church in Massachusetts and one of the oldest Baptist congregations in America. These claims would certainly place its origins at the very beginnings of Baptist development in the Americas. So to tell this story first I had to learn it. Here there were two things operative: This congregation is very proud of its heritage and intuitively knew that the story needed to be told. My predecessor, the Rev. Elizabeth Wilkinson had also been encouraged to delve deep into the records of the congregation and had left a very helpful trove of notes and charts. Second, we discovered that the extant records of the church are virtually intact from until the present with very few gaps. Very soon after I arrived, I learned that the original records of the congregation, a book begun in Wales by John Myles the founding pastor, brought with him to the Americas, was available, held in the vaults of the John Hay Library at Brown University. We found a volume entitled *Developments in Baptist History*, a collection of essays and articles written for the congregations 300th anniversary in and two copies of a volume entitled *The Ilston Book, Earliest Register of the Welsh Baptists*. One other publication surfaced in that serendipitous uncovering: It was in reading the article about our congregation in this periodical that my sense of mystery and intrigue began. Particularly vexing was Mr. From this pointed start I began reading as much as I could about the Swansea congregation both to gain a comprehensive sense of its life and history but also to determine if our claim could indeed be justified. Among other things I read from histories almost a century old, Henry C. These formal Baptist histories gave a larger context to such local accounts as are found in the *History of Swansea, Mass.* John Myles, a man, born and raised in Wales, educated at Brasenose College, Oxford, trained ostensibly for the ministry, went in 1633, soon after Charles I was beheaded, to a congregation on Broad Street London, identified as the Glasshouse church, a congregation guided by the leadership of John Spilsbury, William Consett, Edward Draper, and William Kiffin. This congregation was a segment of the first Particular Baptist church in England. There Myles became convinced of Baptist principles. He returned to Wales and founded a nonconforming, antipedobaptist congregation near Ilston. From until approximately he worked to found and minister to an additional four congregations of the antipedobaptist persuasion. This law would have produced a crisis for Myles and most likely would have prevented him from continuing his practice of ministry in Wales. Shortly after, he is proposed as an assistant to the minister of the Rehoboth church, Mr. Zachariah Symes by Captain Thomas Willet. The relationship between Myles and the established Puritan church of Rehoboth was tenuous. Soon Myles, Willet and others are allowed by the leaders of the Plymouth colony to found, in 1636, both a congregation and a town, named Swansea after their home town in Wales. This congregation has had continuous existence and many adventures since that founding. It called Samuel Luther as its second pastor after Myles death in 1641. It was in communication with the other three earliest colonial Baptist congregations Boston, Providence and Newport. It was embroiled in controversy after Luther returned the congregation to a more antipedobaptist position around thus spinning off the Congregationalists to form a pedobaptist church in Barrington. It grew and flourished under its third pastor, Ephraim Wheaton and fired its fourth pastor Samuel Maxwell for, among other concerns, holding Sabbatarian views. Linda Spoolstra, who went on to become the first woman executive minister of the American Baptist Churches of Massachusetts. Today it remains a vital ministry to the people and town of Swansea, a small congregation, a spiritual family open, caring and seeking to live into the fullness of its rich heritage. It is from this brief overview that we begin to learn the story and sense its importance. As one of the original Baptist congregations in the Americas, the Swansea church has participated in a stream of development that has its roots deep in the formation of those people known as Baptists, those who have made unique contributions to life in the United States. But the telling of the Swansea story has been somewhat haphazard over the last years

of the twentieth century. While histories written before indicate the importance of this church in Baptist experience, only one author McLoughlin has given extensive attention in the last quarter century, to the Swansea story as others highlight the experiences of the Newport, Providence and the Boston churches. But it is my belief that Swansea is as important as any of these, perhaps more so, since we possess a continuity of documentary evidence from which we can determine that the Swansea congregation, rooted in the Baptist experience in England, has taken an important role in the development of the American Baptist identity. Within its first years, the congregation has sent out people to found other Baptist congregations including Bellingham, Mass; Oswego, N. There is some evidence that the first Baptist congregation in Canada was founded by people from Swansea, Massachusetts. From this we begin to sense that it is important to those of us who cherish the Christian freedoms that Baptists have brought into visibility, to know and learn from the Swansea story. One critical document in our story is the covenant. It is certainly at the center of our identity and our history as a congregation. In fact, no other single item of written evidence may be more critical to understanding who we are. The claim of origination, if it may be further substantiated, would enhance its value in understanding colonial Baptist development. For then this covenant would be held as an original expression of those who participated in a series of critical events through which we have been given our particular Christian identity and useful in providing a critique of our current denominational practices! It is the intention of this paper to so locate it at the radical center of Baptist history in America. Our covenant is held to be written in and signed by seven men including John Myles, the founding pastor. The date of this covenant has largely been accepted without question until Anderson and Owens raise the dilemma produced by the extant documentary evidence. The date has been used by all the histories mentioned above. But we can not now, without some shadow of doubt, fully embrace the date unless we address the questions raised by Anderson in his article and Owens in his notes to The Ilston Book. The dates that are known and documented, cited by Owens, are taken from both Welsh church records and the early Rehoboth records. They are as follows: Davids, May 5, The same four were signatories on a sale of land October 1 , with Myles, Sr. On April 18, Myles was hired to preach at the Newman church, assisting the pastor, Zachariah Syms. On July 2, the Plymouth Court fines Myles and others for unauthorized religious meetings. Here we are again reminded of the importance of this particular document. We can begin to speculate: Or is the covenant now simply misdated? Or could it have been a statement by Myles and others of an arrangement that was begun before Myles was publicly exposed as present in the colony, a criminal arrangement that began with the efforts already undertaken, the expression of the intentions of others to establish an antipedobaptist congregation in the Plymouth colony? Herein lies the mystery at the beginning of the history of the First Baptist Church in Swansea. A mystery that can only be resolved when we propose an answer the the challenge that Anderson hurls at us, which Owens reiterates: The sequence would then be something like this: He then returns with his wife to sell his properties July In this scenario only the undocumented return trip is problematic. To put another theory in place and provide another plausible scenario for Myles arrival we must ask some additional questions and take a wider perspective that puts the founding of the Baptist congregation in Swansea in the greater context of Baptist history. One obvious question which no author seems to have addressed in any history that I have perused: Why would John Myles come to Rehoboth? In attempting to answer this pertinent question, I believe that we unearth some additional clues to date our decisive document. I wish, at this juncture, to fully admit that there is no further documentary evidence available to us than what has already been cited. But in creating this theory my hope is to stimulate further research and scholarship. My sense is that there are many as yet unrealized resources both within our own documents none of the American portion of the Ilston Book has yet been transcribed! I have found that often re-reading some accounts after perusing others, allows for a correlation of data which generates additional insight and reveals new meanings in familiar facts. Thus my efforts to play the amateur detective! With this caveat expressed. I now press on to resolve the mystery at the beginning by establishing as full a picture as possible of what might have transpired that John Myles, Nicholas Tanner and five men from Rehoboth should have written and signed the covenant of the First Baptist Church in Swansea in the year Each will be identified as to the part that he or she has played, interests in the action taken the writing of the covenant and the relationship known between the others. We will attempt

to explore the motivational dynamics of each the principal persons. Second, we want to examine the religious climate of the Plymouth colony in the period in question to be able to understand its effect on the behavior of the people involved. Then, we want to suggest the logistics by which the people involved might have been able to accomplish the establishment of the covenant in question. Obviously we must begin with John Myles. As we noted above Myles was educated at Brasenose College, Oxford in anticipation of entering the ministry. He began his ministry about 1630. These inclinations moved him toward a position that would determine a religious practice that was closer to their reading of the New Testament. His relationship to The Glass House congregation was a key factor in the formation of his practice of ministry. That congregation was a segment of the first Particular Baptist Church founded in England. After his consultation with the Particular Baptists in London he returned to Wales and established 5 congregations, the first near Ilston in 1639. He remained in communication with the Baptists on Broad street as long as he was in England. After the restoration of the Monarchy, Myles, like other Puritan, Separatists, anticipated a religious tolerance which was not to come. Instead both public sentiment and government policy turned to persecution. Certainly by when the Act of Uniformity was passed, it would have been clear to Myles that he could no longer safely stay in England. Myles is the only colonial Baptist leader to make the transition from ministry in England to leadership in New England. By this description we can assume that because of his long and well documented association with the Glass House congregation, Myles could be described as a Puritan, Separatist, anti-pedobaptist. He was, however, still able to maintain established relationships with the government and so must have had some considerable political sensibilities. That he was capable of drawing support to himself and effecting the organization of new congregations is obvious. He would have been an obvious candidate for any group wishing to establish a new church.

Chapter 4 : Crucifixion of Jesus - Wikipedia

The final document (8) receives special attention as Helwys' "A Short Declaration of the Mystery of Iniquity" rests as his most famous work and arguably his most significant and long- The Journal of Baptist Studies 3 ():

Wright asks new questions, and examines a formidable range of new evidence to provide at least some of the answers to these new questions. In short this book is a valuable piece of reconstruction using a wide range of sources, old and new, which he handles like a skilled detective. Thus he seeks imaginatively to retell the story from these documents rather than from the inherited assumptions of received historiography, which, accordingly, comes under new scrutiny. John Smyth, the se-Baptist, who had a long history of contention with his diocesan authorities in his Puritan period in England, differed from his colleague, Thomas Helwys, over that act of [re]baptism. Helwys, by contrast, convinced that there could be no institutional ecclesial succession, and treasuring that new start made by Smyth and himself, returned to England to found the first Baptist church in England. Whilst not unsympathetic to some general linkage with continental anabaptism, Wright posits connections with a more popular native free-will tradition; even one dating back to the Lollards. But this does not argue for a total absence of association. In addition, Wright, who is deeply suspicious of inferring continuity between the prewar General Baptist tradition of Helwys and Murton and the general redemptionist groups which emerged in the s, is sceptical of there being distinct General and Particular denominations, or even proto-denominations prior to the issuing of the Particular Baptist Confession of Before that date he argues that the division in the churches was not over a theology of grace and election but over the proper way to order churches. Lambe, as also Henry Denne and others, was at this time anxious to uphold both general redemption and particular election. Crucial to this argument is the differentiation, by an adroit mixture of skilful detective work and speculative reconstruction, of the Dutch Anabaptist, Jan Batten, from the English Baptist, Timothy Batte. The argument also suggests that at this time there were not separate General and Particular denominations, but a cluster of London churches within which issues of grace and freewill were the subject of, as yet, not divisive discussion. On the other hand there is little evidence of communication amongst the different groups of London Baptists, especially those open membership Independent churches only slowly moving towards an accommodation of the Baptist position. Thus a number of unconnected congregations simultaneously moved towards replacing affusion by immersion between and â€”2. In so doing they raised just those issues of true succession within the church that had occupied the minds of Smyth and Helwys, with once more the administrator himself not being baptized by the new method at the time of his first administration. The question was also raised as to whether the immersion mode was just for new members or for all, and consequently the appropriateness of immersing those who had already received baptism by affusion as believers. For some of these emerging Baptists, baptism, properly administered to believers only, rather than consent to the church covenant, became the act which constituted the church, which of itself confirmed the logic that such a baptism could not be obtained from a church not so constituted. According to the language of the time: By contrast, others argued that faithful disciples obedient to scripture were already in a church state prior to receiving the sacrament, which could not therefore be the critical means of forming a church, or joining oneself to it. Denominational history was as much shaped by external pressures as internal conflicts. The rise of Laudianism within the established church immediately created a more radical context for all puritans and former puritans. As the civil war progressed, what measure of authority to accord to the state and the magistrate became divisive issues. Those of a more Calvinist view tended to grant a more positive role to the magistrate than those of a free-will persuasion. And dangers there were, for the Generals tended to have more leakage to sects of the far-left than the Particulars. Differences of order amongst the wider reformed family with the eventual breakdown of relationships between the Independents and Presbyterians, necessarily made its impact, with the Independents hovering between the centrally-regulated religion of the Presbyterians, and the Baptists, as the most moderate of the emerging sectaries. There was less obvious coherence in belief and practice amongst the advocates of free will and general atonement, especially as the laying on of hands introduced a new area of division. Notwithstanding this, there was an emerging group of churches displaying

such views in Kent, the Fenlands, and London. The creation of the denomination was, it is here suggested, largely post-Restoration, for the authority of the General Assemblies of and was not recognized by a number of churches who preferred to guard their independence from any wider than local authority. But after the Restoration, the Kent churches in particular were to face problems of Christological heterodoxy. But the most useful, in my judgment, is the ten-page appendix that identifies for the reader the geographical range of Baptist groups existing in early December Stephen Wright Posted: In the first chapter, I suggest that politics even influenced their theology. I think the context helps to explain this apparent mystery. Having very lately suffered the authoritarianism of Bancroft, the Baptists now tasted that of the Presbyterians of Amsterdam. From , the war party led by Dutch Calvinists to whom were allied the English Reformed Church led by Paget launched a spate of violent political and doctrinal attacks against Arminians, Mennonites and others who favoured peace with Spain. Aggressive and intolerant Presbyterian Calvinism jarred against the democratic ecclesiology and recent experience of the new Baptists. Those followers of Smyth who remained in Amsterdam after his death joined the Waterlander Mennonites, who, in adapting to Dutch urban life, had incorporated elements of the reformed tradition while retaining core features of Anabaptism. The returnees under Helwys and Murton embraced principles better suited to England, whose piecemeal and halfway reformation incorporated considerable diversity. In the counties and parishes, the pious gentleman-magistrate stood at the heart of civil justice and could often influence religious style and practice in his locality. The Anabaptist notion that magistrates should be excluded from the true church was completely alien to the gentleman Thomas Helwys. These two tendencies, the English Baptism of Helwys-Murton and Smythite-Waterlander Anabaptism, differed in their principles chiefly though not only in their attitudes to the state and citizenship, that is, to war, to the rightness of holding state positions, to the oath and so on. In chapter 2, I try to show how the rigid separatist outlook of the English Baptists led to their isolation from the puritan mainstream; under Murton they made a virtue of necessity by drifting slowly back towards Anabaptist ideas, arriving just close enough to seek negotiation with the Waterlanders, but not so near as to reach agreement on the core issues. I seek to explain the decline of the Baptists in the s, notably in London, as Laudian pressure pushed church puritans to the margins of parish life. There, the semi-separatists were much better placed to recruit them, and the Baptists suffered from the odium attached to their Arminianism. Thus, most of the first half of my book sets out to explain how political contexts shaped the developing organisation, ideas and fortunes of the Baptists, a focus which will chiefly interest nonconformists and ecclesiastical historians. But the Baptists also came to play a considerable role in actively shaping political events after the civil war. I hope my re-evaluation of their part in this larger story will interest all historians and students of the period. One task was to re-examine the civil and military agitation involving Thomas Lamb and the others, Henry Denne, Samuel Oates and Jeremiah Ives, who led his famous congregation. Of course, not all Baptists sympathised with the Levellers, participated in the street demonstrations, or acted as agitators in the Army. But the nature of politics in the s compelled participation at some level, for the confessional struggle was perhaps the most important single determinant of the political geography of the time. Independents and Presbyterians in religion came to act in several respects as political parties or coalitions. The London Particular Baptists could not but oppose the ambitions of the Presbyterian centralists; their confessions were designed to appeal to public opinion and reflected a political need to satisfy allies and placate potential enemies. The London leaders set out their views on the proper role of the magistrate, attacked the radicals, and made at least two attempts to help engineer a personal treaty with Charles. Discussion of the political arrangements necessary to the settlement of religion could not be avoided. The continuance of tithes was a part of these arrangements, and also a social and economic grievance which exercised many, including Edward Barber. Barber was the probable leader of an association of several General Baptist churches. My book also has something to say about the role of the Baptists whose numbers may have been somewhat exaggerated in the New Model Army. This was the context in which such Baptists as Thomas Collier and Paul Hobson came to stress spiritual experience and to downplay church observances. Only later, in the very different conditions of Scotland and Ireland were Army Baptist churches formed.

Chapter 5 : Our Beginnings | First Baptist Church Swansea

One of the earliest extant "commentaries" on the Acts of the Apostles is the collection of homilies preached by John Chrysostom, bishop of Constantinople in C.E. In this first volume in the Preaching the Word series, Bill Shiell is situated in this long-standing tradition of plumbing Acts for its homiletical insights. Shiell's attention to the rhetorical shape and social setting of this "foundational document" for early Christianity produces a theological treasure trove.

Introduction Philip Edgcumbe Hughes opens the introduction to his commentary on Hebrews with some insights into this very enigmatic book: If there is a widespread unfamiliarity with the Epistle to the Hebrews and its teaching, it is because so many adherents of the church have settled for an understanding and superficial association with the Christian faith. Yet it was to arouse just such persons from the lethargic state of compromise and complacency into which they had sunk, and to incite them to persevere wholeheartedly in the Christian conflict, that this letter was originally written. It is a tonic for the spiritually debilitated. It is true that the Epistle to the Hebrews has been the battleground of discordant opinion and conjecture: All are agreed on the intrinsic nobility of its doctrine. The Author The author of this work does not state his name, though he assumes that the audience knows him cf. Ancient papyrus scrolls frequently listed author and addressee on the verso side, while the text was written on the recto side. External Evidence The first author to cite this epistle was Clement c. It is omitted from both the Marcionite Canon and the Muratorian Canon. From the earliest times in church history, there has been great dispute as to authorship. A number of different authors were proposed, though Paul headed the list so Clement of Alexandria, etc. Yet Pauline authorship was explicitly denied by Origen, the successor to Clement, who uttered his now-famous agnostic confession: Tertullian was the first to suggest Barnabas; Luther, the first to suggest Apollos. All in all, the external evidence counts for very little. The fact that it finds a place in P46, the earliest MS of the corpus Paulinum c. Not only this, but 1 the epistle closes in a typically Pauline fashion Barnabas The candidate put forth originally by Tertullian has still found some favor among modern writers. The arguments for Barnabas are as follows: Thus if Barnabas is excluded so are virtually all other bona fide candidates. Apollos There are six main arguments in behalf of Apollos: His connection with Alexandria, which would account for the Alexandrian colouring. His knowledge of the Scriptures, which would explain the biblical content of the argument and the use of the LXX version. His eloquence, which well suits the oratorical form of the epistle. His contacts with Timothy. His considerable influence in various churches. If Apollos had worked so much with Paul at Corinth and Ephesus especially , and thus was committed to the Gentile mission, why would he write to Jewish Christians? There are some questions as to whether such a man as Apollos could have this kind of association with such an audience. Still, there is one possibility which, to my knowledge, has not been suggested. It is possible that this is a work of dual authorship. In light of these data, we propose that this work was co-authored, though one writer was more prominent than the other. The credentials of Barnabas and Apollos have always been the most impressive, though it is quite difficult to tell which one would be the leading spokesman. This is answered largely by the question of audienceâ€”which in itself is disputed. At this stage, our best guess is that Barnabas was the main author with Apollos as the assistant. Date The terminus a quo of this epistle must surely be the death of Paul summer of 64 CE , as can be inferred from The terminus ad quem is surely 1 Clement which quotes so extensively from Hebrews. Normally this is dated c. Robinson, for example, presents evidence that it was written before c. If so, then Hebrews must be dated even earlier. Nevertheless, if we side with the broad stream of NT scholarship, the range is c. But there is another piece of evidence which more and more scholars are seeing as quite decisive, especially stimulated as they are by the work of J. Throughout Hebrews the entire levitical system is spoken of in the present tense cf. For their termination would have proved his very point. Finally, the total lack of awareness of eschatological fulfillment concerning the cult argues that the events of the Olivet Discourse had not yet begun to take shape. Thus 65 CE seems to be the best date. We can add further that the spring or summer of 65 is most probable, because in So many places have been suggested, in fact, that there almost seems to be none left on the map. Somewhere in Palestine and Rome are the most popular suggestions. But others have been made: In spite of the popularity of Rome and Palestine, we believe

that these are among the least likely candidates. Against Rome is the following evidence. It is doubtful that this could be said of Christians in Rome shortly after Paul had been beheaded! These two notes rather sound as if the leadership of the church had been removed from the region and then killed, while these believers are not yet in that kind of danger. Would Timothy immediately leave Rome only to return immediately? Furthermore, it would be needless even to inform them that Timothy had been released recently—in fact, they would know it before the author would, if Rome were the destination! If Hebrews had a Roman destination, why did the Romans take so long to accept it? Though not decisive, we regard this evidence as quite compelling. Against a Palestinian destination is the following. This would have more significance to an audience whose Judaism was based on the OT more than personal experience, since the Herodian temple was in Jerusalem. Could the statement in The issue of destination is still very much up for grabs. But for what it is worth, I shall suggest two places which, it seems to me, deserve more consideration. Not only was Timothy known there, but so was Apollos. In fact, there is the possibility that Apollos with Barnabas playing second-fiddle was writing to a faction within the Corinthian congregation This group could easily be weaker brothers who had withdrawn from the main congregation because of increasing scruples over keeping the Law. But whether there would be a specifically Jewish sect within the church at Corinth is doubtful. Asia Minor was fraught with Jewish settlements. And there would certainly be churches which were largely Jewish in nature cf. The audience knew of Timothy though If Barnabas did not continue with the Gentile mission per se, but did continue to minister in Asia Minor, he would be a likely candidate. It is necessary to sum up. Without developing it further in this paper, it is our tentative conclusion that Barnabas as senior author , together with Apollos, wrote to a house-church somewhere in the Lycus Valley. This house-church had been heavily influenced by Judaizers and had consequently split off from the main body of believers cf. Readers Although scholarship has challenged even the Jewishness of this book, this seems to me to be settled. The audience must almost certainly be Jewish. Clearly, the audience is Jewish. Occasion and Purpose 1. Occasion The occasion for this epistle may well be the influence of Judaizers on the Jewish Christians whom Barnabas had evangelized in the Lycus Valley. These Judaizers had almost certainly gained strength after the death of Paul and arrest of Timothy, for their influence, based as it was in Ephesus, had a powerful effect on all of Asia Minor. What was at stake was whether the Gentile mission would be perceived as having a sociological basis 26 or a theological one. If it were merely a sociological basis, then salvation by grace was a fluke, an ingenious concoction of a powerful mind. Thus the occasion for the final publication of this epistle was the urgent situation which was facing one of the Jewish house-churches in the Lycus Valley. This church had already separated themselves from the main body of believers and were beginning to defect back into Judaism. Purpose We agree with the majority of scholars that the purpose of this letter was to warn Jewish Christians against apostasy to Judaism. However, this in our view is only one of the two purposes for this epistle. As we suggested in our discussion of occasion, the author s needed to demonstrate that the Gentile mission and hence, salvation by grace alone had a theological basis, not just a sociological one. Along this line, Ben Witherington has demonstrated the influence of Galatians on Hebrews. To be sure the author of Hebrews is interested especially in the Levitical portions of that Law in a way Paul is not, but in his hermeneutics, particularly in the way he sees the Old Covenant related to and in various ways superseded cf. Further, he received help from Apollos, for not only did Apollos work with Paul much more recently than did Barnabas, but he was an eloquent man. Barnabas wrote, then, to a Jewish house-church which was in danger of defecting from the gospel. One of the things that makes this twin purpose attractive—in indeed, virtually compelling—is the fact that ostensibly this tome was sent under urgent conditions, yet its eloquence seems to deny such urgency. Except for a few telltale signs of a definite congregation in view in the body of the epistle e. Indeed, in light of both the urgency of the situation of the readers and the beautiful logic of the epistle, it is quite difficult to see how this work could have been composed ad hoc. It was a homily waiting for an occasion. Argument The epistle to the Hebrews, which is really a homily with some final epistolary material tacked on to the end, divides naturally into two parts. Throughout the epistle, however, the writer s punctuate s the argument with warnings to the readers. After all, this letter is not a mere piece of academia: In many respects, then, these warnings are what the author s wish es to get to; they are his climax, application. First, Christ is

seen as superior to the OT prophets 1:

Chapter 6 : Timeline of Baptist and Reformed History, 17th Century | The Reformed Reader

Not only this, but the extant manuscripts of the average classical author are no earlier than years after the time he wrote." [7] We have several NT manuscripts that were copied just decades after the original documents!

Chronology of Jesus There is no consensus regarding the exact date of the crucifixion of Jesus, although it is generally agreed by biblical scholars that it was on a Friday on or near Passover Nisan 15 , during the governorship of Pontius Pilate who ruled AD 26â€” The consensus of scholarship is that the New Testament accounts represent a crucifixion occurring on a Friday, but a Thursday or Wednesday crucifixion have also been proposed. Others have countered by saying that this ignores the Jewish idiom by which a "day and night" may refer to any part of a hour period, that the expression in Matthew is idiomatic, not a statement that Jesus was 72 hours in the tomb, and that the many references to a resurrection on the third day do not require three literal nights. The cluster of halos at the left are the Virgin Mary in front, with the Three Marys. The three Synoptic Gospels refer to a man called Simon of Cyrene whom the Roman soldiers order to carry the cross after Jesus initially carries it but then collapses, [98] while the Gospel of John just says that Jesus "bears" his own cross. It is marked by nine of the fourteen Stations of the Cross. There is no reference to a woman named Veronica [] in the Gospels, but sources such as Acta Sanctorum describe her as a pious woman of Jerusalem who, moved with pity as Jesus carried his cross to Golgotha , gave him her veil that he might wipe his forehead. One is that as a place of public execution, Calvary may have been strewn with the skulls of abandoned victims which would be contrary to Jewish burial traditions, but not Roman. Another is that Calvary is named after a nearby cemetery which is consistent with both of the proposed modern sites. A third is that the name was derived from the physical contour, which would be more consistent with the singular use of the word, i. While often referred to as "Mount Calvary", it was more likely a small hill or rocky knoll.

Unknown painter of the 18th century See also: **Women at the crucifixion** The Gospel of Matthew describes many women at the crucifixion, some of whom are named in the Gospels. Aside from these women, the three Synoptic Gospels speak of the presence of others: **Image by Justus Lipsius.** The Greek and Latin words used in the earliest Christian writings are ambiguous. The latter means wood a live tree, timber or an object constructed of wood ; in earlier forms of Greek, the former term meant an upright stake or pole, but in Koine Greek it was used also to mean a cross. For instance, the Epistle of Barnabas , which was certainly earlier than , [] and may have been of the 1st century AD, [] the time when the gospel accounts of the death of Jesus were written, likened it to the letter T the Greek letter tau , which had the numeric value of , [] and to the position assumed by Moses in Exodus For the lamb, which is roasted, is roasted and dressed up in the form of the cross. For one spit is transfixes right through from the lower parts up to the head, and one across the back, to which are attached the legs of the lamb. After the Renaissance most depictions use three nails, with one foot placed on the other. In the 17th century Rasmus Bartholin considered a number of analytical scenarios of that topic. Since other verses of the same Psalm are cited in the crucifixion accounts, some commentators consider it a literary and theological creation; however, Geza Vermes points out that the verse is cited in Aramaic rather than the Hebrew in which it usually would have been recited, and suggests that by the time of Jesus, this phrase had become a proverbial saying in common usage.

Chapter 7 : When Was Jesus Born? The Date of Jesus's™ Birth? Â« Dr. Platypus

Church in England. Helwys was Arminian in theology as evidenced in his A Declaration of Faith. In , Mercer University Press published the book, The Life and Writings of Thomas Helwys written by Joe Early. Early has provided the reader with a concise theological biography of Helwys and a compilation of all his extant writings.

Among them are questions like: Within the arts and sciences a critic is someone who specializes in the evaluation and even appreciation of works. Consider a movie critic: At times he must identify flaws and failures, but at other times he is affirming and complimentary. This critic is assisting in creating the best possible future product. This applies not only to art, film, and literature, but also to biblical critics. In this essay, I will present an introduction to textual criticism and offer practical considerations and contexts in which one may encounter questions about biblical textual criticism. In Search of the Original Text Textual critics seek to determine the form of the original text, not so much the meaning of the original text. Textual criticism has been described as both an art and a science. The large amount of manuscripts copies that we do have, have preserved the original text apart from the original documents. This leads to the second discussion. If there are variants, how can Scripture be trusted? The Impact of Variants As we survey the landscape of textual variants, somewhere between , and , textual variants surface. These , variants include not only variants within the 5, Greek manuscripts, but also other sources e. There are meaningful and insignificant variants defined below. Meaningful variants involve only one percent of all textual variants. Not only this, but the extant manuscripts of the average classical author are no earlier than years after the time he wrote. For more on the number of variants and the manuscripts, visit Daniel B. He is by far the best resource for this topic. Meaningful and Insignificant Variants As illustrated below in Table 1, spelling changes do exist that cause the meaning to change; however, the largest group of textual variants is spelling changes that do not change the meaning. By use of context internal evidence and crosschecks with other manuscripts external evidence , this large percentage has been labeled as insignificant variants. Daniel Webster , the professor could probably decipher which student turned in the paper unfortunately, I did this once. Because the variants in Table 1 actually spell words, they are considered meaningful, not because they create meaningful doctrinal changes but because the misspelling is actually a word. Spelling and grammar changed from region to region and scribes adjusted the text along the way. Table 1 These are actual variants that cause changes in the meaning to the text. But even here the situation can be overstated. A variety of accidental variants could happen while a scribe is making a copy of a manuscript. Accidental variants are caused from dropping a letter, reversing letters, incorrectly spacing letters, or inadvertently adding letters or words as the scribe was thinking of another passage. Intentional alterations occur when the scribe desires to smooth out what seems to be a grammatical issue, harmonize two parallel passages, correct apparent discrepancies, or make doctrinal emphasis. While we have much to be optimistic about concerning these matters, we must still study these issues with diligence and be prepared to interact humbly with the people in our churches and our skeptical friends. Textual Criticism is not something to be feared and avoided, but an art and science to be understood and valued. He holds an M. Div and the M. His academic interests include biblical theology, worship, and church music. IVP Academic, , Zondervan, , Walter de Gruyter, , HarperOne, , Lee Strobel responds to this author in Finding the Real Jesus. Bock and Buist M. Introduction to the Art and Science of Exegesis Wheaton: Crossway, , Harvest House Publishers, , Zondervan Publishing Company, ,

Chapter 8 : Judas Iscariot - Wikipedia

Thomas Helwys, Elwes, Helwisse, Helwas, as the name was variously spelt, was probably the son of William Helwys. He seems to have been born about the year , and was a man of some wealth. He had long been associated with Smyth.

Along the way, we have established some parameters for narrowing the date even further. The astronomical data point to a series of conjunctions of Jupiter and Regulus between September 14, 3 BC and May 8, 2 BC that would have had deep implications for anyone such as the Magi schooled in astrological symbolism. The historical data provided by Josephus indicates that within this time frame, twelve to fifteen months before the death of Herodâ€”that is, most likely between November 3 BC and February 2 BCâ€”an enrollment of loyalty oaths was taking place in Israel that is a prime candidate for the census or registration recorded by Luke. Of course, the registration may have begun some time before the incident Josephus records, in which six thousand Pharisees refused to sign the oath. This suggests the first half of the time range is more likely than the second. A date between mid-September and mid-January seems most likely. For the period in question, the dates of the fall festivals are: It is sometimes objected that shepherds would not have been keeping their flocks outside in the middle of winter. In fact, the Mishnah Shekalim 7: This was the rainy season in Judea, when green grass was abundant. Although chilly, the nighttime lows would not be oppressively cold. Televised coverage of Christmas midnight mass from Bethlehem commonly shows worshipers in shirtsleeves. So, what documentary evidence can be mustered in favor of either of these two theories? Numerous ancient writers claimed some familiarity with the Roman census records. Justin Martyr stated that Jesus was born in Bethlehem, which fact could be ascertained from Roman tax records First Apol. Today, however, these documents are no longer extant, and it is widely assumed that they were forgeries in the first place. Since at any rate the documents are no longer available to be consulted, the wiser course of action is to disallow them as evidence. Hints within the Biblical Narrative Those who argue for a fall date base their conclusion on a number of details in the biblical text itself, namely: Assuming that his ministry lasted approximately three and one half years, we can count back from his crucifixion in the spring to a beginning point in the fall of the year. Mary went with Joseph to be enrolled in the census. Why would Mary go along? If the enrollment came around the Feast of Tabernacles, Mary may well have accompanied Joseph to attend the feast, as was her custom at Passover Lk 2: Furthermore, the fall of the year, after the end of harvest time, would have been a logical time for any kind of census to be taken. There are, however, some problems with this scenario: The most we can say is that his ministry spanned three Passovers, on the last of which he was crucified. Would these same writers have completely overlooked the possibilities for interpreting the symbolism of Rosh Hashanah, Yom Kippur, and Sukkot in terms of the birth of Christ? Furthermore, it must be acknowledged that many people embrace a fall date because it feeds their previously existing anti-Christmas bias. The traditional date is seen as a pagan innovation only superficially Christianized; therefore, a more scripturally appropriate date is preferred. It should be noted, however, that if Jesus was born during the feast of Tabernacles, which began in late September 3 BC, then a likely date for his conception was in fact December 25 of 4 BC! In the earliest patristic thought, the true miracle of Christmas was understood to be not the birth of Jesus as such, but the mystery of his incarnation. By displacing the birth of Christ to late September, those who believe Christmas is a gross capitulation to paganism have in fact placed the more significant miracle precisely on the date they despise. A fall date cannot be dismissed out of hand, but neither can it be said that the biblical evidence is entirely compelling.

Chapter 9 : Apocalypse of Thomas | Free Online Biblical Library

Alas, CBS Entertainment chairman Nina Tassler has already said that if Extant is a hit like Dome, it will return next year. Surprise! Halle Berry's Career Is 'Extant'.

Obadiah Holmes was born in England year approximate. Smyth was later excommunicated by his church when he tried to make them become Mennonites. Pastor John Smyth became an Amsterdam Mennonite. Thomas Helwys led a group opposed to the merger back to England and established the first Baptist church in England. Thomas Helwys rejected particular atonement, free will and partial depravity. John Smyth publishes his confession of and was the first Baptist confession among English speaking believers. This movement grew into the General Baptists who held to Arminian theology. Initially baptized by pouring, later by immersion. Lost members to the Quakers and the Unitarians. His classic, A Short Declaration of the Mystery of Iniquity, is the first claim for freedom of worship in the English language. Plea to James I for religious freedom. Henry Jacob began another Baptist movement of non-separatists. This movement became Particular Baptists and held to hyper-Calvinist theology. Henry Browne set up a Congregational Society in Norwich before being forced to flee with his followers to Holland. The movement was re-established in London. Societies, known as Independents, were founded in different parts of the country. Like the Baptists, each church was a separate body supporting its own minister, but might belong to a voluntary district association. Spilsbury for their pastor. The ship would arrive at Provincetown on November 21st and then at Plymouth on December 21st. His courtship of Jane Whalley was brought to an abrupt termination by the disapproval of her aunt, Lady Barrington. She is believed to have been the daughter of the Rev. Richard Barnard in Nottinghamshire. Williams became a chaplain in the household of a wealthy family. Samuel Skelton was elected the first pastor of Salem, Massachusetts. The church covenant created by Skelton made his congregation the first non-separating congregational Puritan Church in New England. Both believe that only those who put their trust in Christ can be saved, but while the so-called General Baptists believe that anyone can have such faith, the Particular Baptists believe that the only people capable of having such faith are those few who have already been pre-chosen by God. Winthrop described Williams as a "godly minister" and it is certain the young clergyman was welcome in the new colony in Boston. Williams refused an invitation to become the minister of the church in Boston because he opposed its ties to the Church of England. The General Court of the Massachusetts issued the decree that "no man shall be admitted to the body politic but such as are members of some of the churches within the limits" of the colony. Eventually moved toward General Baptist views. Williams became the minister of a church at nearby Salem. Roger Williams, one of the Elders of the church of Salem, hath broached and divulged new and dangerous opinions against the authority of magistrates, as also written letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without any retraction; it is, therefore, ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing," etc. Williams publicly proclaiming that the MA Bay charter was invalid, since the king James I had no right to give away lands belonging to the Indians. He also denounced them for forcing religious uniformity upon the colonists. He believed in what he called "soul-liberty", which meant that every man had the complete right to enjoy freedom of opinion on the subject of religion. It was the first institution of higher learning established in North America, and was originally created to train future ministers. Organization of the first Baptist church in America; at Providence, R. March 22, Religious dissident Anne Hutchinson was expelled from the Massachusetts Bay Colony as punishment for heresy. However, within a few months he withdrew from this group and became a "Seeker". He wrote of this service in later years: Three days and nights my business forced me to lodge and mix with the bloody Pequot ambassadors, whose hands and arms me thought reeked with the blood of my countrymen murdered and massacred by them on Connecticut River. June 21, American theologian Increase Mather was born. On the voyage wrote his Key to the Indian Languages. In his dedication he says, "A little key may open a box where lies a bunch of keys. Calvinistic, emphasized baptism by immersion and religious liberty. Organization of Association of London Particular Baptists. John Bunyan enlists in the Parliamentary army, joining with the

Newport Pagnell garrison, at the regulation age of sixteen. Newport Pagnell garrison moves to Leicester. He entertained very strong objections to infant baptism, and so, while still retaining his office in the Church, he founded a separate Baptist society, which numbered 20 persons. George Fox tells us that Tombes said he had a wife, and he had a concubine ; and his wife was the baptized people Baptists and his concubine was the world. A confession of faith of seven Baptist Churches in London is published. New England Puritan theocracy enacts laws requiring church attendance and belief in the Bible. The first Baptist church in Wales was established at Ilston on the Gower peninsula in Baptist churches are generally self-governing within a Baptist Union. There are separate Baptist Unions for English and Welsh speaking congregations. The colony of Maine passed legislation creating religious freedom for all citizens, but only on the condition that those of "contrary" religious beliefs behave "acceptably. Confessions, signed by some of the General Baptists, were published in by thirty churches in the Midland counties. Cirencester Baptist Church founded. In the month of July, in company with Dr. John Clarke and Mr. Clarke preached, two constables presented to him the following warrant: He held this position until First wife dies soon after move, leaving John with four motherless children. Gifford dies in September of the same year. Henry Jessey visits Gloucestershire. Five weeks later they were deported back to England. August 5, Eight Quakers arrived in Boston. They were immediately imprisoned by the Puritan authorities because Quakers were generally regarded as politically and religiously subversive. John Bunyan is formally recognized as a preacher. The charge was most likely dropped. This is the last book he writes before being placed in prison. Upon his arrival, he is informed that a warrant has been issued for his arrest. After a lengthy interview with Mr. He was charged with "devilishly and perniciously abstaining from coming to Church to ear Divine Service, and for being a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord and king. Beginning of the time known as the Great Persecution and the Restoration of the Monarchy through Baptist women especially come under persecution. General Baptists publish their confession of faith. Parliament passes a series of acts that exclude Baptists and other Nonconformists from holding public offices, forcing them out of schools and penalizing them for not attending Anglican services and for preaching without a license The Assizes of John Bunyan endeavors to have his name entered in the calendar of offenders, so his case would come before the judges. John Bunyan writes "Christian Behavior". John Myles, founder of the first Baptist church in Wales, persuades most of his congregation to emigrate to the colonies, and they settle at Swansea, Massachusetts. Isaac Backus arrives in New England and at once joined with Dr. March 24, Roger Williams was granted a charter to colonize Rhode Island. He would serve there until his death in John Bunyan writes a poem entitled "Prison Meditations" in response to a letter he received, exhorting him to hold his head above the flood. Thomas Goold refuses to allow his children to be baptized in the Puritan church and is banished from the colony. Later in the year he helps to organize the first Baptist church in Boston. A brief period of freedom follows re-incarceration "He was let out again, , being the year of the burning of London, and, a little after his release, they took him again at a meeting, and put him in the same jail, where he lay six years more. First Baptist Association formed in RI. John Bunyan is released from Bedford prison, after twelve years of imprisonment. His formal pardon is dated September 13, , but he received a royal license to preach five months earlier. After being released the same year, he resumes his pastorate in Bedford. May 3, Massachusetts passed a law that required church doors to be locked during services - evidently to keep people from leaving before the long sermons were finished. The first Baptist meetinghouse in the colonies is raised in Boston. Publishes "The Barren Fig Tree". Obadiah Holmes dies, his sufferings having made a lasting effect upon the lives of many, William Cathcart, Baptist Encyclopedia, May 11, After two years, two key laws were repealed by the General Court of Massachusetts: Traditional date of the founding of the first Baptist church in Charleston, SC this date is often questioned. Bunyan is in danger of returning to prison.