



The Queensland Baptist Forum

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It is interesting that in our culture we especially celebrate hundreds, whether it be the hundredth anniversary of one of our churches, the hundredth birthday of a beloved family member, or a century (or even a double century) in cricket.

So is it appropriate to celebrate hundreds, or anything else for that matter? Leviticus chapter 25 described the jubilee, a holy year, to occur every fiftieth year when slaves were to be freed and land returned to its owners. Well, this issue of the *Queensland Baptist Forum* is special because it is the one-hundredth (two lots of fifty) and so it is a double blessing to celebrate!

Is there a role for *Forum* in the future? After all, there are those who say we must ignore the past and look only to the future. However the Bible has so many instances where God calls on His people to remember His great goodness to them. Looking forward and recalling the past, both are important. We forget the past at our peril! So we look forward to continuing to read *Forum* with its articles reminding us of God's work in the past.

Over the years the Rev. Dr David Parker has done a sterling work not only in editing *Forum*, but also in writing many of the articles as well. So, as we enjoy this, the one hundredth issue, we extend our thanks to David for his work over the years.

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BHQ Essay Competition

We are pleased to announce that the 2018 BHQ Essay Prize has been awarded to Greg Beaumont of City North Baptist Church. This is 7th award and the essay is printed in this issue. The prize will be presented at our next meeting, the AGM, on 27 October at the Baptist Church Archives, Qld, 53 Prospect Road, Gaythorne. All are welcome to attend. The Malyon College course was taught by Dr Anne Klose, a long time member of BHQ and a former prize winner!

BHQ Meetings 2018: 27 October (AGM) 2pm @The Baptist Archives (Prospect Rd gate)

<p>Baptist Heritage Queensland (est. 1984)</p> <p>Membership (2018) Individual \$10 pa Family \$15 pa Corporate \$20 pa <i>Qld Baptist Forum</i> 3 issues pa Free to Members Others \$2 each posted</p> <p>President: Mr Eric W. Kopittke 98 Yallabee Rd., Jindalee 4074 Ph 3376 4339 kopittke@tpg.com.au</p> <p>Secretary: Bill Hughes, 7 Dalziel St., Nundah 4012 Ph 3256 8897 Mob 0409 915 685 roslynbill@bigpond.com</p> <p>Website: http://dparker.net.au/bhsq.htm Archives contact: archives@qb.org.au Ph 3354 5642</p>	<p>CONTENTS</p> <p>Qld Baptist Forum No 100 August 2018</p> <p>News and Notes 1</p> <p>BHQ 7th Heritage Essay Prize 2018 2</p>
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BHQ 7th Heritage Essay Prize 2018

Baptist Heritage Qld is pleased to announce the winner of the 7th Heritage Essay Prize as Greg Beaumont from CityNorth Baptist Church. His work is printed below, and the prize will be presented at a later date. The award is given to the essay judged by the examiners to be the best of those submitted for the Malyon College course on Baptist history and principles, which is taught every second year.

This year the essay topic was set as follows:

In 'On Being the Church', Brian Haymes, Ruth Gouldbourne and Anthony Cross (2008, 88) argue that:

...the separation of baptism from membership which we now experience all too often developed over a long period and in various ways; in part through a growing individualism, shaped by revivalism, which located Christian discipleship more within the individual's decision. A consequence of this way of thinking was to regard commitment to a local congregation as itself a choice, rather than inherent within the meaning of baptism, in part through the shift in the understanding of baptism towards being simply and only a witness to personal faith, with little or nothing to do with identity with the body of Christ. More recently the growth in ecumenical awareness has led to a greater awareness of the church as more than the local, and has in turn led to a diminishment in the perceived importance of committed participation in the local congregation.

Discuss the validity and significance of this statement in the light of your knowledge of Baptist history and principles, with particular reference to the current situation among Queensland Baptists (or other Baptist setting if you do not live in Queensland).



CityNorth Baptist Church, Yiada St, Kedron

1. Introduction

If you were to browse the website of any Baptist church in Australia more than likely you would find that they would describe themselves as 'warm' and 'friendly'. Indeed, Baptists have a reputation for being communities that are just so.¹ The church, that the author of this essay attends, City North Baptist Church, certainly is a warm and friendly church. That is not just how we would describe ourselves but also the testimony of many who attend from week to week. The church is a mid-size, inner-suburbs church with approx. 566 people (including children),² who would regard the CityNorth as their church. The recent National Church Life Survey suggests that the two most valued aspects of the church are the sermons and biblical teaching, as well as the small group prayer and Bible study groups. It is an encouraging metric for the church leaders that the attendees love to spend time together, and to hear from God's word. It is more than likely that because of these aspects that the church welcomes people from many different traditions from Pentecostals to Lutherans. From this outlook, the church appears to be a relatively healthy church.

However, a look at a number of other metrics suggests a contrasting picture. On a weekly basis the av-

erage number of people that attend at least one service of the two services is 300—around 54%. A recent statistic suggested that 50% of those that consider the church their home, only attend an average of one Sunday per month. Part of the answer to these statistics could be the number of members that the church has, the last reported figure being 150—approx. 38% of the total number of adults attending. Perhaps this is a case of a very committed membership and a comparatively uncommitted number of casual attenders. Unfortunately, this isn't necessarily the case. The last quarterly members meeting was attended by 48 members, with only 20 of the remaining 102 providing an apology. These are troubling numbers and show a lack of commitment to the body of Christ.

In their book, *On Being the Church*, Brian Haymes, Ruth Gouldbourne and Anthony Cross, all British Baptists, propose a solution in their chapter on Baptism.³ They suggest that part of the problem of participation has been the historical separation of baptism from membership.⁴ They go on to suggest that this separation has happened over a long period of time and with many influences but primarily, because of a growing individualism shaped by revivalism, and a growing ecumenical awareness that has lessened the perceived importance of the local congregation. Their answer then is to bring baptism and membership back together to counter this problem.

The purpose of this essay will be to interact with the hypothesis set forth by Haymes et al. It will do this by first venturing back to the beginnings of Baptist history to explore the relationship between baptism and membership. Once this has been achieved, the essay will explore the reasons set forth by Haymes et al. for the separation of these and provides some additional reasons for this change. Finally, the essay will seek to understand whether this statement has any significance and if so seek to apply it to the modern context of City North Baptist Church.

2. The first Baptists and the baptism / membership relationship

To understand the first Baptist's conception of the relationship between baptism and membership it will be necessary to briefly revise where they came from as this is tied to their understanding of these two concepts. Once this foundation has been laid, we will look to early Baptist confessions and sources to define the relationship more exactly.

2.1 The Early Baptists

The early English Baptists came out of a particularly tumultuous time during which politics and religion were inseparably enmeshed. Out of this messy period emerged two groups from the state-sponsored Anglican Church, the Puritans and the Separatists. The Puritans maintained that the Anglican Church was the true church and largely remained within despite their differences of opinion while the Separatists claimed that the Anglican Church was a false church and left its ranks.⁵ The key question for Separatists then became, what constitutes a true church and who is to govern the church? It was from this context that the early General Baptists, represented by John Smyth and Thomas Helwys, and the Particular Baptists, represented by Henry Jacob, John Lathrop and Henry Jessey, emerged.

Both groups independently came to an almost identical position on a number of issues. They deemed that the true King of the church was Jesus, but that he had given authority to each member of the church as a kingly office or ambassador – this was an extension of the idea of the priesthood of all believers.⁶ It was the congregation group who elected the officers of the church.⁷ From this flowed the idea that the visible church should only contain those who have been given this office, people who have confessed their faith. Furthermore, given that baptism has historically been recognized as the initiatory sign of welcome into the church,⁸ then only believers should be baptized.⁹

2.2 The relationship between baptism and membership

We'll look now to the early confessions to see how this relationship was expressed. Smyth thus defines the church as "a company of the faithful; baptized after confession of sin and faith, endowed with the power of Christ".¹⁰ He also restricted the external sign of remission of sins, baptism, to adults and did not permit infants to be baptized.¹¹ Although Smyth doesn't explicitly make the connection between Baptism, membership and the Lord's Supper in his confessions it certainly can be inferred that this was their practice. Helwys clears up the matter by stating that "every church is to receive in all their members by Baptism upon confession of their faith pointing to Matthew 28:19."¹² As we approach the Orthodox Confession of 1678, the connection becomes clearer again, "Baptism is the sign of entrance in the covenant of grace and into the body of Christ which is the church", there is no admission without being baptized.¹³ The Lord's Supper is also included here as an ordinance to be per-

formed by the faithful to demonstrate among other things communion with Christ, and "union with each other". So, the ordinances are a sign of entry (baptism) and an ongoing relationship with Christ and the gathered church (the Lord's Supper).

The 2nd London Confession of Faith adds a few more elements here in terms of the relationship between each member suggesting that "the members of these churches...do willingly consent to walk together accounted to the appointment of Christ, giving up themselves, to the Lord and one another by the will of God, in professed subjection to the Ordinances and the gospel",¹⁴ with The Lord's supper being the pledge of "communion with him (Christ), and with each other".¹⁵ There is little doubt that Smyth and Helwys would have concurred with these thoughts due to their use of a church covenant to bind the members of the church together.¹⁶ These types of church covenants were common amongst early Baptists to fill out their responsibilities to each or describe what it means to 'walk together'. The covenant used by Benjamin Keach in 1696 bound the church to walk in holiness, watch over each other, pray for one another, bear each other's burdens, bear with each other's weaknesses and continue to meet together amongst other things.¹⁷

Keach's work gives a sense of how this fits together. The true visible church is that of believer's only. These believers hold the keys of the kingdom as given by Christ. They are to admit by baptism to the church only those whom they perceive to have come to a real faith in Christ and repentance. Once baptized this person becomes a member of the church and is given the privilege of partaking in the Lord's supper as a sign of ongoing fellowship with Christ and with the other members of the church. Now this new believer joins the other members in exercising the keys of the kingdom. The point of all this is to keep the visible church pure so that the foundation of the Church (Christ) might be glorified.¹⁸

In conclusion then, it would appear from the biography and documents of the early Baptist churches that the concepts of baptism and membership were inextricably linked. To be a baptized believer and not belong to the church was indeed unthinkable.¹⁹ British Baptist scholar Stephen Holmes suggests that this early picture is almost unrecognizable today and that the importance of baptism to Baptist ecclesiology is less than any other denomination today.²⁰ Given the persecution and debates that were engaged by early Baptists how did this happen? We will next turn to look at Haymes et al's hypothesis that ecumenism, revivalism and individualism are the answers to the question.

3. What happened to Baptism and Membership?

Before we engage with Haymes et al. and the Enlightenment and ecumenicalism of the 18th and 19th centuries, this essay would like to explore a slightly earlier threat. The threat was not so much cultural as it was theological, and although its impact on early Baptist thought didn't hold much sway, as these other cultural forces took hold it began to hold a much greater weight.

3.1 John Bunyan and the open communion debate

Up until the late 1800's Baptists practised closed membership and communion meaning that membership was for only those who had been baptized as believers and those admitted to the Lord's Supper were likewise only those who were baptized members of the church. There were some churches who practised closed membership and open communion, but very few Baptist churches practised open membership and open communion except that of John Bunyan's Bedfordshire church.²¹ Bunyan didn't just practise this way, he deplored the opposing view. To refuse to allow communion someone who 'has communion with God' and had been 'admitted through Christ's grace to as many promises as anyone' was simply to make needless divisions amongst brothers.²² The arguments set forth by Bunyan undermined the very fabric of Baptist theology. Bunyan asserted that baptism 'was a personal matter and had nothing to do with church organization'.²³ The conditions to be a member of Bunyan's church were 'faith in Christ and holiness of life',²⁴ relegating baptism to 'a matter of conscience' by citing Romans 14-15.²⁵

The reason for pointing out this debate is that being a Baptist and holding to a closed membership, closed communion position was difficult and opened up early Baptists to charges of unnecessary division and even idolatry. Baptists could go and fellowship in other churches and partake of the Lord's Supper with them, however, others couldn't do the same when joining a Baptist church if they hadn't been baptized as a believer. Baptists were the odd ones out.²⁶ The early Baptist's who enforced this believed that they were being obedient to Christ and his word by holding these positions. William Kiffin responded to Bunyan by saying that it was not their intention to 'unchurch' anyone but to 'keep the Lord's ordinances in that purity and Order the sacred Records testify they were left it, and in a Spirit of Love and Meekness to contend earnestly for the Faith once delivered to the saints.'²⁷ As time went on, this difficulty was manifested in a shift in the closed communion position to allow liberty amongst churches in the 2nd London Confession of Faith to practise either.²⁸ As other influences come to bear on Baptists, we will see this argument crop up over and over again until eventually the early Baptist position is worn down.

3.2 Individualism

In Stephen Holmes' 'Baptist Theology' he suggests arranging his theology around two foci—the individual believer and the local church. He states, "the practise of believer's baptism demonstrates an intense individualism".²⁹ The early Baptists were champions of the liberty of the conscience—the suggestion that the individual alone is responsible for religious decisions and actions. Believer baptism is tightly connected to this in that opposed to other denominations, no government or other person (friend or family) could decide for you on your behalf. The other foci, the local church balances out this individualism and held together correctly they are not in tension.³⁰ From the 1700's onwards what we see is a gradual separating of these two foci by a significant emphasis on the individual.

Klose suggests that the beginning of this separation begins with a gradual strengthening over time of the concept of voluntarism which rather than resting on God's freedom came to rest on human religious liberty.³¹ While the Baptist congregation forms of government predate modern liberal democratic ideals,³² two ideas that are in fact very different, in that Baptist congregations gathered to seek the will of God for the church, not to come to some consensus of the will of the people, they soon became to be recognized as almost identical. Those who held this type of view also tended to view baptism itself as an expression of individualism or the liberty of individual consciences and did not require it for church membership.³³

Another major factor in the increasing emphasis on individualism is the work of E.Y. Mullins, although there is debate on whether his work or those that carried it on were primarily responsible, Finn suggesting that at the very least that Mullin's views resulted in a view of freedom "that is at least potentially untethered from accountability".³⁴ Mullins influence can be seen through his work 'The Axioms of Religion' in two ways. Firstly, although not removing the authority of the Scriptures, he elevated Christian experience to a higher level than it had previously occupied.³⁵ Secondly, he suggested that 'soul competency' was the primary axiom of the Baptist Faith.³⁶ The danger of this, as Holmes suggests, is that incorrectly understood it can lead to the belief that the believer is lord and not Christ.³⁷ As this dangerous position is taken up, it is easy to see how baptism can come to be seen as an individual's decision rather than obedience to Christ. The church then has no option but to allow liberty of conscience on the matter of baptism and allow a person to become a member without having been baptised. Then baptism, membership and even attendance at church are all options for the believer to make up one's one mind on. Perhaps a final quote from Bebbington is illustrative of this change in thinking, "Baptist's for all their championing of liberty of conscience in the wider society, normally expected conformity to tight standards within their own ranks".³⁸ Contrast this with Gregory Will's observation that "a large part of early Baptist concern with religious liberty was the freedom to establish pure churches by means of discipline".³⁹

3.3 Revivalist pragmatism and Ecumenism

This following section will take both revivalist pragmatism and ecumenism together as they are largely related.

Although relative latecomers to the Great Awakening of the Eighteenth Century, Baptists were nonetheless significantly impacted by this event. Most notably, in the case of our investigation, this took the form of a relegation of the historic division over the doctrine and practise of baptism.⁴⁰ Fittingly if anything were to relegate baptism to a secondary matter, the gospel and the need to evangelise the nations was the thing that did it. This caused evangelicals of different denominations to a renewed focus on what united them rather than what divided them. While not removing disputes over baptism, membership and communion totally, when they did occur amongst Baptist ranks the prevailing minority position of open communion gained significant momentum. This can be seen in Robert Hall Jnr's appeal

for open communion, which though slightly different to Bunyan's is nevertheless based on the same sentiment that Baptists should not refuse communion to someone for anything other than that which is a condition of salvation.⁴¹ The response to Hall was not much different from that to Bunyan however, times had indeed changed and the needs of churches were different.⁴² Gradually over the 19th Century the position on open communion shifted so that by the end of the century any opposition to open communion effectively collapsed, a result as Bebbington submits of revival pragmatism.⁴³

The implications of working together with other denominations during this period for British Baptists was a fairly open mind to wider denominational engagement going forward in the form of ecumenism. The desire to continue these relationships has led to a significant sidelining of the importance of baptism. For instance, in a recent publication leading evangelicals set forward an agenda for the furtherance of the gospel cause,⁴⁴ with only one reference to baptism.⁴⁵ Holmes suggests that in most British Baptist churches a person can even be in leadership without ever having been baptised as either a believer or an infant.⁴⁶

We have seen then in the previous two sections that individualism, revivalism and ecumenism have all had significant impacts on the separation of baptism from membership within Baptist churches. We will now look at several other reasons for this.

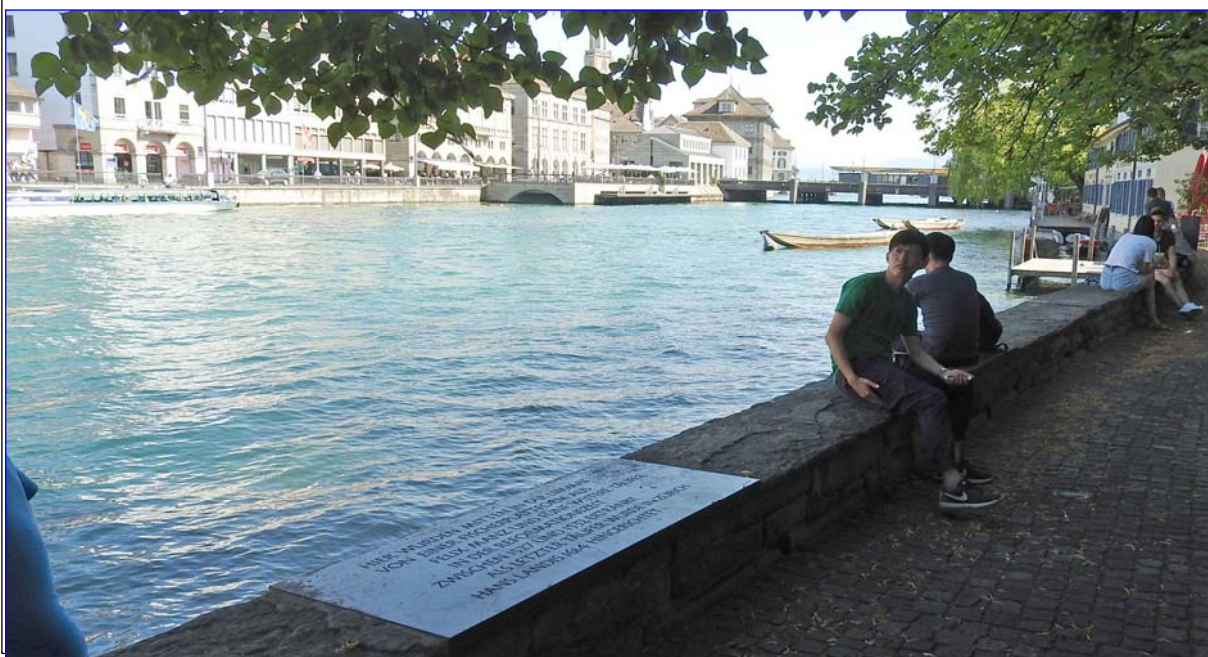
3.4 Other factors

The Enlightenment was marked 'by an elevation of the capacity of human reason.'⁴⁷ One impact of this was a decided move away from the use of con-

fessions. The prevailing attitude was that complex declarations of faith had run their course and that the Scriptures alone were a satisfactory guide to the truth.⁴⁸ The gathering of Dissenting leaders at Salter's Hall in 1719 saw the majority decide to give up adherence to confessions such as the 2nd London Baptist Confession or the Westminster Confession. The results of this were mostly negative. The General Baptists, being a case in point, were gradually drawn into Unitarianism – a denial of the Trinity. The suggestion of this essay would be that this would likely have extended to the issue of baptism. That baptism was an initiation into the church and was connected to membership is not the kind of truth that a single verse of the Scriptures can be pointed to prove. Much like the doctrine of the trinity it is the cumulative evidence of many passages that contribute to its definition. Removing confessions from the mix, which clearly taught these truths, would have made a significant impact.⁴⁹ The Baptist Union's minimalistic doctrinal statement in 1888 is evidence of this, in that baptism is described but there is no description of what it does or what it means.⁵⁰

Another eventual result of the higher view of the capacity of people is the prominence of the social gospel. This at least was a step away from individualism with a Report from the Social Service Commission of 1909 stating that "men are discovering that they are social beings".⁵¹ This led to an emphasis on the Kingdom of God on earth—something much broader than the church.⁵² Along with this came a call to recognize the Fatherhood of God and the brotherhood of man. This perhaps left less time for a focus on the Motherhood of the Church,⁵³ and the brotherhood of believers. Dever suggests that this emphasis

This photo shows the Limmat River in Zurich and a plaque marking the place where Anabaptists were martyred by the Swiss Reformed church and state authorities from 1527-1532 for their stand on believer's baptism and other convictions. In a hideous parody of baptism, they were drowned in the most cruel way possible—in sight of the Grossmunster church (just visible through the trees) which was the centre of the Swiss Reformation.



on the purifying of society led to confusion over who the pastor's congregation was.⁵⁴ It gradually changed from being a small group of people whom he knew personally to the wider society in which Christians lived. Hence the function of baptism as signifying who was in and who was out for a pastor and the church became less important.

This ends our analysis of the historical reasons set forth by Hayme et al. for the separation of baptism for membership. It has been found that they were correct in asserting that ecumenism, individualism and revivalism have all been responsible to some degree for this separation. This essay has added a number of other factors and perhaps more could be added. We will now move to look at what this separation looks like at City North Baptist Church before providing some solutions.

4. Application to City North Baptist Church

4.1 The current state of play

City North Baptist Church functions as a closed membership, open communion church. It only allows those baptized as believers to be members of the church, but allows all believers who attend to partake of the Lord's Supper.⁵⁵ In our practise of baptism, it is not evident or clearly stated in any place that baptism has an initiation function, it is rather explained as a symbol of forgiveness, illustrative of a new beginning and a powerful public statement of faith.⁵⁶ There is no mention in this document of a connection with membership of the church.

The church's statement of faith is similar to most other Baptist churches, but mentions no connection between the ordinances of baptism, communion and membership,⁵⁷ although new members are generally welcomed into membership at a communion service. As can be discerned from the number of attenders at the church in contrast to the number of members, membership is not taught often or promoted to people, but rather left up to the individual to approach the church about becoming a member. In affect this leads to membership in the church having very little meaning except the ability to turn up at church meetings.⁵⁸ A similar practise occurs with baptism and there would be a number of believers who have not been baptised even after a considerable amount of time.⁵⁹ There is no church covenant for the members however, the church constitution does point out the privileges and responsibilities of members which bears some resemblance to Keach's covenant mentioned earlier.

4.2 Practical application to CityNorth Baptist

One could only suggest that CityNorth Baptist has an incomplete view of baptism compared to the early Baptists. While we prize baptisms and they are a celebrated amongst our church, we have removed them from conversion, from membership and from the Lord's Supper. All these matters are essentially left up to the individual conscience of the attenders of the

congregation. Due to this, what it means to be a Christian in fellowship with other Christians is taught at times through the pulpit but not through the structuring of the church. This in turn makes discipline incredibly difficult as not many people are aware of their own responsibilities.⁶⁰

This essay would suggest great value in reconnecting these ordinances of the church so that they bear some significance to the individual's relationship to the church. At this point I would diverge from the viewpoint set forth by Haymes et al. with respect to a modified open membership model.⁶¹ It is very difficult to argue for the importance of returning to an early Baptist, and scripturally robust understanding of the role of baptism and membership in the church and then propose a solution that someone like Bunyan, who sees no connection between those things at all would be quite happy with.⁶² Rather than this it seems to be more rigorously scriptural to hold to a closed membership position and perhaps even look to further connect membership with the Lord's supper as the early Baptists did.⁶³

This view, while difficult to hold in the sense that it does hold one up for censure by others, appears to be the most scripturally and historically correct view for Baptists to take. It reclaims baptism and communion as ordinances of the church, rather than the individual. It provides opportunities to teach people that they are responsible before God for their beliefs and response to him, but as believers that their response does not come without responsibilities to the church. It is this body of believers, committing themselves to Christ and each other through baptism, communing with Christ together in communion, that ultimately fulfil the purpose that they were saved to—to bring glory to God (Ephesians 3:10).⁶⁴

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Footnotes

- 1 Anne Klose, *Covenantal Priesthood: A Narrative of Community for Baptist Churches*, Studies in Baptist History and Thought (Milton Keynes: Paternoster, 2018), 39.
- 2 Total number of children would be approx. 165, meaning that the total number of adults is around 400.
- 3 Brian Haymes, Ruth M. B Gouldbourne, and Anthony R Cross, *On Being the Church?: Revisioning Baptist Identity* (Cumbria, UK: Milton Keynes?: Paternoster, 2008), 88.
- 4 The full quote is provided in the Abstract above.
- 5 Bill Leonard, *Baptist Ways: A History* (Valley Forge, PA: Judson Press, 2003), 23.
- 6 David Bebbington, *Baptists through the Centuries: A History of a Global People* (Waco, Tex: Baylor University Press, 2010), 33.
- 7 Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine: A Companion to Wayne Grudem’s Systematic Theology* (Grand Rapids, Mich: Zondervan, 2011), 582.
- 8 Allison, *Historical Theology*, 635.
- 9 Bebbington, *Baptists through the Centuries*, 33.
- 10 William Latane Lumpkin, *Baptist Confessions of Faith*, ed. Bill Leonard, 2nd rev. ed. / revised by Bill J. Leonard. (Valley Forge, PA: Judson Press, 2011), 95.
- 11 Lumpkin, *Baptist Confessions of Faith*, 95.
- 12 Lumpkin, *Baptist Confessions of Faith*, 111.
- 13 Lumpkin, *Baptist Confessions of Faith*, 326.
- 14 Lumpkin, *Baptist Confessions of Faith*, 285.
- 15 Lumpkin, *Baptist Confessions of Faith*, 292.
- 16 Allison, *Historical Theology*, 582.
- 17 Benjamin Keach, “The Glory of the True Church, and Its Discipline Displayed,” in *Polity: Biblical Arguments on How to Conduct Church Life*, ed. Mark Dever (Washington, D.C.: Center for Church Reform, 2000), 90–91.
- 18 Keach, “The Glory of the True Church, and Its Discipline Displayed,” 84.
- 19 Haymes, Gouldbourne, and Cross, *On Being the Church*, 89.
- 20 Stephen R. Holmes, *Baptist Theology, Doing Theology* (London: Clark, 2012), 93.
- 21 Although Bunyan wouldn’t have classed himself necessarily as a Baptist, he was baptized as a believer – see Peter Naylor, *Calvinism, Communion and the Baptists: A Study of English Calvinistic Baptists from the Late 1600s to the Early 1800s*, Studies in Baptist History and Thought 7 (Milton Keynes: Paternoster, 2003), 95.
- 22 Naylor, *Calvinism, Communion and the Baptists*, 99.
- 23 Naylor, *Calvinism, Communion and the Baptists*, 96.

- 24 Bebbington, *Baptists through the Centuries*, 50.
- 25 Naylor, *Calvinism, Communion and the Baptists*, 99.
- 26 This is still a problem today according to Bobby Jamieson, *Going Public: Why Baptism Is Required for Church Membership* (B&H Academic, 2015), 31.
- 27 Naylor, *Calvinism, Communion and the Baptists*, 105.
- 28 Michael A. G Haykin, Kiffin, Knollys and Keach: *Rediscovering English Baptist Heritage* (Leeds: Reformation Today, 1996), 49. The First London confession contained a requirement for closed communion but the second removed it with an appendix suggesting that there was diverse enough opinion to leave it out.
- 29 Holmes, *Baptist Theology*, 6. Emphasis added.
- 30 Holmes, *Baptist Theology*, 7.
- 31 Klose, *Covenantal Priesthood*, 91.
- 32 Holmes, *Baptist Theology*, 101–2.
- 33 Ken R. Manley, *Growing an Australian Church (1831-1914), From Woolloomooloo to "Eternity" a history of Australian Baptists / Ken R. Manley; foreword by Tim Costello; vol. 1* (Bletchley, Milton Keynes: Paternoster, 2006), 222.
- 34 Nathan A. Finn, "Baptist Identity as Reformational Identity," *Southeastern Theological Review* 8.2 (2017): 46.
- 35 Bebbington, *Baptists through the Centuries*, 257.
- 36 Bebbington, *Baptists through the Centuries*, 259.
- 37 Holmes, *Baptist Theology*, 136.
- 38 Bebbington, *Baptists through the Centuries*, 182.
- 39 Gregory A. Wills, *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South, 1785-1900* (Oxford: Oxford University Press, 2003), 32.
- 40 Allison, *Historical Theology*, 634.
- 41 Naylor, *Calvinism, Communion and the Baptists*, 129.
- 42 Naylor, *Calvinism, Communion and the Baptists*, 138.
- 43 Bebbington, *Baptists through the Centuries*, 92–93.
- 44 John N. Akers, John H. Armstrong, and John D. Woodbridge, eds., *This We Believe* (Grand Rapids, Mich: Zondervan, 2000).
- 45 Allison, *Historical Theology*, 634.
- 46 Holmes, *Baptist Theology*, 93.
- 47 Bebbington, *Baptists through the Centuries*, 66.
- 48 Bebbington, *Baptists through the Centuries*, 67.
- 49 The idea of church covenants would have suffered from this fate also. While not commanded by Scripture, they are a helpful tool for churches to compile all of the 'one another' passages from Scripture so that believers can readily know their obligations to fellow believers.
- 50 Lumpkin, *Baptist Confessions of Faith*, 359–60.
- 51 William H. Brackney, ed., *Baptist Life and Thought: A Source Book* (Valley Forge, Pa: Judson Press, 1998), 270.
- 52 Bebbington, *Baptists through the Centuries*, 130.
- 53 John Calvin, *Calvin: Institutes of the Christian Religion*, ed. John T McNeill, trans. Ford Lewis Battles (Louisville, KY: Westminster John Knox, 2011), 2:4.1.1.
- 54 Mark Dever, "The Noble Task: The Pastor as Preacher and Practitioner of the Marks of the Church," in *Polity: Biblical Arguments on How to Conduct Church Life* (Washington, D.C.: Center for Church Reform, 2000), 15–16.
- 55 This is usually outlined in the communion part of the service itself with something like: "This is not a CityNorth table, nor a baptist table it is the Lord's table and so if you have faith in Christ, you are free to join with us"
- 56 This comes from a document used in a baptism class.
- 57 "CityNorth Baptist Church Statement of Faith," n.d., https://www.citynorthbaptist.com/wp-content/uploads/2018/05/statement_of_faith_20160603.pdf.
- 58 One could almost argue that we are an open membership church because we effectively downplay membership to the point where there is effectively no difference between a baptised believer who is a member and an infant baptised believer who is not a member.
- 59 We recently baptised a believer who has been connected to our congregation for well over 10 years.
- 60 Mark Dever, *Believer's Baptism: Sign of the New Covenant in Christ*, ed. Thomas R. Schreiner and Shawn Wright (Nashville, Tenn: B&H Academic, 2007), Kindle location:6957.
- 61 Haymes, Gouldbourne, and Cross, *On Being the Church*, 91. It is noted that this is a solution that they are not entirely happy with.
- 62 G.R. Beasley-Murray, *Baptism in the New Testament* (London: Macmillan & Co, 1962), 391. Beasley-Murray points to Bunyan's church at Bedfordshire as evidence that an open membership church with a mix of views on baptism can work quite well.
- 63 Jamieson, *Going Public*, 14 suggests a third option besides 'closed' and 'open' in a 'close' communion position which allows baptised members of other churches who are also visiting to partake in the Lord's supper also.
- 64 Mark Dever, *A Display of God's Glory: Basics of Church Structure?: Deacons, Elders, Congregationalism & Membership* (Washington, D.C.: 9Marks, 2010), 67.