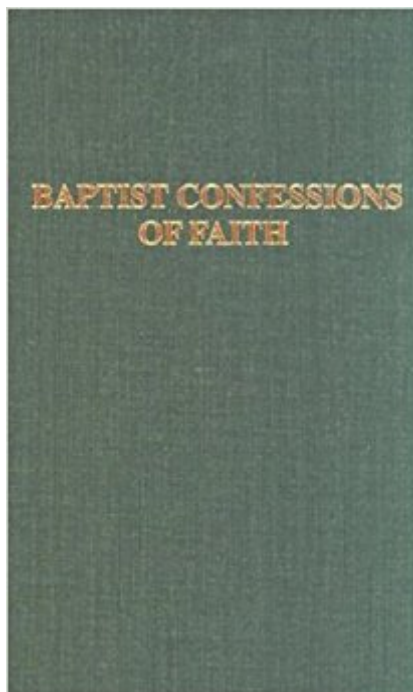


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# Baptist Confessions Of Faith



## Synopsis

Contains every important Baptist confession of faith from the forerunners in the early seventeenth century through the American Baptist confessions and doctrines into the early 1960s. This comprehensive resource also provides confessions of other nationalities, including German, Swedish, French, Canadian, and Russian. Each is reevaluated in light of contemporary research and related to Christian life today.

## Book Information

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## Customer Reviews

#147If you are looking for a work that is comprehensive and epic in scope over the last 400-500 years of Baptist History, this is it. Chocked full of primary resources, creeds, statements and theology (with the sad omission of Seventh Day Baptists for unknown reasons), this is reference material for any library needing Baptist theological evolution over the past several hundreds of years. Some of the early creeds included (dozens of pages worth) are worth the price of the book. Track Baptist spirituality from fervent passion for God to dry (in some cases) 20th century efforts at popular theology. But buy the book for the early statements of theology...you will have a goldmine.#148 --Rev. J. Michael Nace, Gowanda, NY

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library needing Baptist theological evolution over the past several hundreds of years. Some of the early creeds included (dozens of pages worth) are worth the price of the book. Track Baptist spirituality from adventurous and fervent Biblical passion for God to safe, dry and bland (in some cases) 20th Century efforts at man's theology. But buy the book for the early statements of theology...you will have a goldmine.

The book written by William L. Lumpkin is the best available sourcebook for Baptist Confessions of Faith. The author collected the most famous Anabaptist and Baptist Confessions. It includes also English, American Baptist and some other Baptist Confessions from Europe and other countries. The book does not include Baptist Faith and Message 2000 because this book was revised only in 1969. The author gives good introductions to Confessions and explains the most important things which relates to them. This book is very useful for people who want to understand Baptist beliefs.

Lumpkin has created a great work, bringing together all the confessions of faith of the Baptist Church and others who have historically had an influence on the church. A must for serious church historians and for those who seek to follow the progression of the confessions from the beginning. Quality production and binding.

The book was received before I was really expecting it to be here. It was in really good condition, and well worth the very reasonable cost. I will continue to use for purchases in the future. Not once have I ever had reason to complain!

What should be the most important thing in choosing a church? Does the church profess the Bible is the word of God inerrant; that Jesus Christ is God, Lord and Savior? What is believed by the Pastor, what is believed by the members of the church and what is taught inside the church building? I certainly would not join a church that denied the contents of the Bible. Before joining a local congregation I would want to know what is taught at that particular congregation of believers. A confession of Faith is a profession of beliefs to what is true; a declaration of the understanding of the Bible and the truth of its contents. This book is an ambitious work in containing volumes of confessions and giving a very brief reason why a local church or group of churches came together to declare what the Bible taught. Working hypothesis of this book is the Baptist denomination has roots in England and the English Reformation: Starting with Wycliffe in the 15th century and William Tyndale translating the Bible into the vulgar English language. In the 1538 King Henry VIII was

obliged to license Bibles into the English language. Calvinism and Anabaptism were imported to England about the same time. The Anabaptist taught that only the converted, who confessed Jesus as Savior and Baptized were believers and members of the Body of Christ. Puritans were Calvinist who wanted to purify the Church of England of Bad Doctrine. They consider good doctrine what is Calvinistic. Puritans wanted to change the Church from within. English Separatism wanted to separate from the English church and for the most part adopted the belief in believer's baptism. The English Separatist was Calvinist. This was the start from what we know today as the Baptist church. Forerunner Confessions, Anabaptist Confession of Faith are so called in this book and consume the first 78 pages of this work. By 1562 there were thirty-thousand Anabaptist who came from the Netherlands in England. Their beliefs and expression had to be hidden for fear of the death penalty awaited those holding Anabaptist beliefs during the reign of Queen Elizabeth. In 1580 Robert Browne, in a county with Dutch Artisans, worked in the establishing congregationalism. Browne later fled to the Netherlands and still later rejoined the government church. In 1609 John Smyth baptized himself and others who joined that particular Separatist movement. Later he sought to join a longer established Mennonite congregation. A short confession of 1610 was written by John Smyth's group as a statement of Faith as consideration for the Mennonite church. The idea of the local congregational authority in choosing church leaders including the Pastor was originally an Anabaptist concept. These are the three points the author uses to argue a connection between Baptist and Anabaptist. This book contains five Anabaptist confessions plus two other statements about church organization. The Anabaptist argued for obedience to the government, but none of its members were to be part of the government. The argument that government and the sword is an instrument of God, but believers were not to use the sword and such could not be part of the Government. The confessions have strong statements against any member of Christ's body taking any sort of oath. There is also a call for shunning of those members who are excommunicated from their congregation. A group led by Thomas Helys made their own confession and separated from the fellowship of John Smyth with these theological questions. English Separatist and Baptist did not argue as such. The Anabaptist was not Calvinistic such as the early Baptist was. This is also easily recognized in comparing the different confessions. A large segment of this book deals with confessions of Particular Baptist who were Calvinistic and General Baptist who some of their confessions were more Arminian. Some of the Particular Baptist was in response to Quaker Evangelism. There was a thought going around that Particular Baptist was being converted to Quakerism. So part of the confessions deals with subjects of emotionalism and inner light. That it is through the Holy Spirit man understands the Bible and God's Truth. General Baptist confessions

were in response to the Anglican Church and inner politics of London at the time. This book also includes confessions of the American Baptist and other countries outside England. This book presents the History around the confessions, but does not go in depth about the doctrine in the confessions.

Groovy. So far I dig the 1644 London Confession the most. I don't care about church hierarchy but the Calvinism is awesome.

it was used as a text book for a class; require reading. I'm sure for the hard core theologian this would be an invaluable tool, but not for my library.

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