







Why *This* Particular Study?

This study will assist the student with:

- Understanding the importance of a establishing and maintaining a heritage of doctrinal purity
- Comprehending and appreciating the *critical* historical and doctrinal distinctions between Protestants and Baptists
- Becoming a confident defender, not of a denomination but of a rich heritage of Biblical truth

What This Study Will Not Be

This will NOT be a study in which our aim is to promote denominational exclusivity or sectarian one-upmanship. We are undertaking this study purely as a means of acknowledging the importance of doctrinal purity in both orthodoxy (correct beliefs) and orthopraxy (the correct application of those beliefs).

Quick Chronology of Church History

- The Apostolic Age (26-100 A.D.)
 - The time from the beginning of Jesus' earthly ministry until the death of the last apostle
- The Era of Transition (100-313)
 - This marks the period of gradual transition from primitive or New Testament Christianity and the rise of the ecclesiasticism and sacerdotalism that formed the basis for the establishment of the Roman Catholic Church
- The Imperial Age (313-476)
 - The time of the Catholic State Church under the Roman Empire and the age of the great Ecumenical Church Councils

Quick Chronology of Church History
(Continued)

- The Middle Ages (476-1453)
 - The timeframe and dating varies according to the importance given to certain criteria. Some begin with the fall of Rome (476) and others with Pope Gregory the Great (590). Some date the end of the Middle Ages with the Italian Renaissance (c. 1300) and others with the fall of Constantinople (1453). I am using the latter for the purposes of this study
- The Renaissance and Reformation (1453-1648)
 - We consider these historical eras together because one is inherently related to the other.
- The Modern Era (1648-Present)

Overview of Significant Persons and Events

- **Messianic Era (26-30 A.D.)**
 - Jesus' Birth (6-4 B.C.)
 - Caesar Tiberius as Roman Emperor (14-37)
 - Pontius Pilate as Roman Procurator (26-36)
 - Jesus' Early Judean Ministry (c. 26-27)
 - Jesus' Samaritan Ministry (c. 27)
 - Jesus' Galilean Ministry (c. 27-29)
 - Jesus' Perea Ministry (c. 29-30)
 - Closing events of Jesus' earthly ministry (c. 30)
 - Resurrection (c. 30)

Overview of Significant Persons and Events
(Continued)

- **Apostolic Era (30-100 A.D.)**
 - Commissioning of the Apostles (c. 30)
 - Martyrdom of Stephen (33-35)
 - Conversion of Saul (34-37)
 - Epistle of James (44-46)
 - Paul's First Missionary Journey (48)
 - Epistle to the Galatians (48-49)
 - Paul's Second Missionary Journey (51)
 - Epistles of 1 and 2 Thessalonians (51-52)
 - Paul's Third Missionary Journey (53)

Overview of Significant Persons and Events
(Continued)

- **Apostolic Era (30-100 A.D.) (Continued)**
 - Gospel of Mark (50-55)
 - Epistles of 1 and 2 Corinthians (53-57)
 - Epistle to the Romans (58)
 - Paul imprisoned at Caesarea (58-60)
 - Gospel of Luke (58-61)
 - Paul taken prisoner to Rome (61-63)
 - Epistles to the Ephesians, Colossians, Philippians and to Philemon (60-63)
 - Gospel of Matthew (60-66)
 - Great fire in Rome and first persecution of Christians under Nero. Believers ravaged by beasts, crucified, used for human torches in Roman celebrations (64)

Overview of Significant Persons and Events
(Continued)

- **Apostolic Era (30-100 A.D.) (Continued)**
 - Epistles of 1 Timothy and Titus (62-64)
 - Epistles of 1 and 2 Peter, Hebrews, Jude, and 2 Timothy (64-68)
 - Gessius Florus as Roman Procurator (66-70)
 - Martyrdoms during this period include: John Mark, Peter, Paul, Aristarchus, Epaphrus, Priscilla, Aquilla, Andronicus and Junia, Silas, Onesiphorus and Porphyrius, Andrew, Bartholomew, Thomas, Matthew, Simon Zelotes, Judas Thaddeus, Matthias, Prochorus, Parmenas, and Nicanor (deacons), Trophimus, Onesimus, and Dionysius

Overview of Significant Persons and Events
(Continued)

- **Apostolic Era (30-100 A.D.) (Continued)**
 - Vespasian as Roman Emperor (69-79)
 - Final revolt of Jewish zealots and destruction of Jerusalem and the Temple (70-72)
 - Titus as Roman Emperor (79-81)
 - Domitian as Roman Emperor (81-96)
 - Flavius Josephus writes his *History of the Jews* (81-96)
 - General persecution of both Jews and Christians under Domitian (93-96)
 - Martyrdom of Luke (c. 93)
 - John exiled to Patmos (96)
 - Gospel of John, 1, 2, and 3 John, and Revelation (90-98)
 - Timothy martyred at Ephesus (c. 98)

Overview of Significant Persons and Events
(Continued)

- **The Era of Transition** (100-313 A.D.) This era extends from the death of the last Apostle to the Edict of Milan (313). This era is referred to as "transitional" because it was at this point that the church began to transition from primitive New Testament Christianity to an apostate, sacerdotal state religion
 - Sporadic Persecutions (100-248)
 - First General Persecution (249-260)
 - Period of Relative Peace (260-303)
 - Second General Persecution (303-310)
 - The Edict of Milan and Peace (313)

The Rise of Ecclesiasticism

- What is Ecclesiasticism?
- What is the Edict of Milan (313) and why is it important?
- What is Sacerdotalism?
 - Clergy/Laity Distinction
- What is Sacramentalism?
- Catholic Unity and the Papacy

Primitive vs. Catholic Christianity

- Montanism (135-160)
- Novatianism (249-251)
- Donatism (303-305)
- The Anabaptists

The Stage is Set

- Byproducts of the Reformation
- Why are Baptists not Protestants?
 - *"Protestantism exists essentially as a Reformation of the Romish church, not a full return or conformity to the New Testament standard and pattern." (W. R. Downing)*
 - *"Successionism among Baptists is not a linked chain of churches or ministers, uninterrupted and traceable at this distant day... The true and defensible doctrine is that baptized believers have existed in every age since John baptized in the Jordan, and have met as a baptized congregation in covenant fellowship where an opportunity permitted." (S. H. Ford)*

The Stage is Set (Continued)

- *"There has never been a day since the organization of the first New Testament church in which there was no genuine church of the New Testament existing on earth." (W. A. Jarrell)*
- *"The church existed in several independent churches which maintained separation from popery since early times in the southern parts of France, as well as in some parts of England, Scotland, Bohemia, and also in the Piedmont. Against these churches popes have initiated many persecutions, but they continue to this day." (W. Brakel)*
- *"We have now seen that the Baptists, who were formerly called Anabaptists... were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrine of the Gospel through all ages." (J. J. Dermout and A. Ypeij)*

The Stage is Set (Continued)

- *"We believe that the Baptists are the original Christians. We did not commence our existence at the Reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but have an unbroken line up to the Apostles themselves. We have always existed from the very days of Christ and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents, persecuted alike by Romanists and Protestants of almost every sect." (C. H. Spurgeon)*
