

# 1.1 WHAT IS A REFORMED BAPTIST?

Reformed Baptist churches arose primarily during the protestant reformation in England during the 1640's and hold to the great fundamental tenants of historic, orthodox Christianity. Reformed Baptist identity is marked by "Trinitarian orthodoxy and Calvinistic evangelicalism" that "supported the New Testament witness to a believers' church practicing the immersion of only those who have faith in the righteousness of Christ and manifest the marks of the new birth" (*The Baptists: Volume One*, by Tom Nettles, p. 15).

## What Characterizes a Reformed Baptist Church?

### I. The Five Solas of the Protestant Reformation

The authority of Scripture:	Scripture Alone (Sola Scriptura)
The basis of salvation:	Grace Alone (Sola Gratia)
The means of salvation:	Faith Alone (Sola Fide)
The merit of salvation:	Christ Alone (Solus Christus)
The purpose and aim of all:	To God Alone be the Glory (Soli Deo Gloria)

### II. Reformed Baptists are Confessional

Reformed Baptists believe that our theology is anchored in a rich doctrinal heritage arising from a commitment to Sola Scriptura and summarized primarily in the Second London Baptist Confession of 1689.

Scripture teaches that the church is the "pillar and ground of the truth" (1 Timothy 3:15). And while each individual Christian is responsible to understand the Bible for himself, we should labor for faithful understanding in consideration of what the church has understood in community.

### III. The Doctrines of Grace

Reformed Baptists believe that salvation is the work of God alone (monergism) as opposed to common views that conceive of salvation as some form of cooperation between God and man (synergism). Salvation as a work of God alone is clearly taught in the Bible and reflected in five important reformed doctrines:

- Total Depravity
- Unconditional Election
- Particular Redemption
- Effective Grace
- Perseverance and Preservation of the Saints

### IV. Covenant Theology

Covenant theology is a fundamental characteristic of reformed theology. The relationship between God and man is revealed by the Bible to be defined in terms of different covenants. For example, God made a covenant of works with Adam in the garden. When Adam broke that covenant, sin entered the world and death through sin (Romans 5:12), bringing condemnation on the whole human race (Romans 5:18). In mercy and love, God made a covenant of grace with His people in the Lord Jesus Christ. This covenant is progressively revealed in the Old Testament and formally established in the New Covenant in the person and work of Jesus Christ (Hebrews 9:15).

### V. The Law of God

Those justified by grace alone through faith alone in Christ alone are free from the law of God as a covenant of works to earn eternal life (Romans 7:1-6). However, God's moral law, summarized in the 10 Commandments and inclusive of the Christian Sabbath (Hebrews 4:9-10), is given to

## THE ESSENTIALS OF BAPTIST THEOLOGY

### 1.1 WHAT IS A REFORMED BAPTIST?

#### 1.2 THE FIVE SOLAS OF THE REFORMATION

##### THE DOCTRINE OF REVELATION

- 1.3 GOD'S GENERAL REVELATION
- 1.4 GOD'S SPECIAL REVELATION
- 1.5 THE INSPIRATION OF SCRIPTURE
- 1.6 THE AUTHORITY OF SCRIPTURE
- 1.7 THE SUFFICIENCY OF SCRIPTURE
- 1.8 CESSATIONISM

##### THE DOCTRINE OF GOD

- 1.9 THE TRINITY
- 1.10 THE INCOMMUNICABLE ATTRIBUTES OF GOD
- 1.11 WITHOUT BODY, PARTS, OR PASSIONS
- 1.12 THE COMMUNICABLE ATTRIBUTES OF GOD
- 1.13 THE PERSON AND WORK OF THE FATHER
- 1.14 GOD'S ORIGINATING WORK: CREATION
- 1.15 GOD'S CONTINUING WORK: PROVIDENCE
- 1.16 THE SOVEREIGNTY OF GOD
- 1.17 PREDESTINATION
- 1.18 THE DOCTRINES OF GRACE: UNCONDITIONAL ELECTION

##### THE DOCTRINE OF MAN

- 1.19 MAN IN THE IMAGE OF GOD
- 1.20 THE FALL OF MAN
- 1.21 THE DOCTRINES OF GRACE: TOTAL DEPRAVITY
- 1.22 JUDGMENT AND THE PENALTY FOR SIN
- 1.23 FREE WILL

##### COVENANT THEOLOGY

- 1.24 COVENANT THEOLOGY: THE COVENANT OF REDEMPTION
- 1.25 COVENANT THEOLOGY: THE COVENANT OF WORKS
- 1.26 COVENANT THEOLOGY: THE COVENANT OF GRACE

##### CHRISTOLOGY

- 1.27 THE DEITY OF CHRIST
- 1.28 THE HUMANITY OF CHRIST
- 1.29 CHRIST THE MEDIATOR: PROPHET
- 1.30 CHRIST THE MEDIATOR: PRIEST
- 1.31 CHRIST THE MEDIATOR: KING
- 1.32 THE NECESSITY OF THE ATONEMENT
- 1.33 THE NATURE OF THE ATONEMENT
- 1.34 DOCTRINES OF GRACE: THE EXTENT OF THE ATONEMENT

##### REDEMPTION APPLIED

- 1.35 THE PERSON AND WORK OF THE HOLY SPIRIT
- 1.36 THE DOCTRINES OF GRACE: EFFECTUAL GRACE
- 1.37 REGENERATION
- 1.38 CONVERSION: SAVING FAITH
- 1.39 CONVERSION: REPENTANCE
- 1.40 JUSTIFICATION
- 1.41 IMPUTATION
- 1.42 UNION WITH CHRIST
- 1.43 ADOPTION
- 1.44 SANCTIFICATION
- 1.45 THE DOCTRINES OF GRACE: PRESERVATION OF THE SAINTS
- 1.46 GOOD WORKS
- 1.47 THE CHRISTIAN'S ASSURANCE
- 1.48 GLORIFICATION

##### ADDITIONAL LESSONS

- 1.49 LORDSHIP SALVATION VS. EASY-BELIEVISM
- 1.50 COUNTING THE COST
- 1.51 THE LAW OF GOD
- 1.52 THE GOSPEL
- 1.53 THE FEAR OF GOD
- 1.54 ESCHATOLOGY

believers as a standard or rule of life for their sanctification. “For this is the love of God, that we keep His commandments. And His commandments are not burdensome” (1 John 5:3).

#### VI. The Regulative Principle of Worship

Reformed Baptists believe that the elements of public worship are limited to what the Scripture clearly commands. The Second London Baptist Confession of 1689 states in chapter 22, paragraph 1 that “the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.”

With the worldly rise of entertainment-based, emotionally-hyped, and consumer-oriented approaches to “church,” the Regulative Principle anchors our worship in spirit and in truth (John 4:23) to the preaching of God’s word as central in our services, the baptism of believers alone, the ordinance of the Lord’s supper, the singing of psalms and hymns and spiritual songs (Ephesians 5:19) and other elements as commanded or commended in Scripture.

#### Conclusion

With much of the modern professing church forsaking the Word of God as a sufficient rule of doctrine and practice, the Reformed Baptist cries aloud with Isaiah the prophet, “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them” (Isaiah 8:20). The world all around us is changing...and not for the better! The church is not to compromise her doctrine, her worship, or her practice to win this world. Only the GOSPEL can do that! “Thus says the Lord: Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; Then you will find rest for your souls” (Jeremiah 6:16).

#### FURTHER READING



John Quincy Adams, *Baptists: Thorough Reformers* (Free Grace Press, 2014)

Pascal Denault, *The Distinctiveness of Baptist Covenant Theology* (Solid Ground Christian Books, 2017)

Samuel Waldron and Richard Barcellos, *A Reformed Baptist Manifesto* (Reformed Baptist Academic Press, 2004)

#### THE 1689 BAPTIST CONFESSION OF FAITH

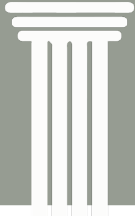
#### 19.5 Of the Law of God

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation. (Romans 13:8-10; James 2:8, 10-12; James 2:10, 11; Matthew 5:17-19; Romans 3:31)

#### 22.1 Of Religious Worship and the Sabbath Day

The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might. But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures. (Jeremiah 10:7; Mark 12:33; Deuteronomy 12:32; Exodus 20:4-6)

## STUDY FOR YOURSELF



Define the word “covenant” from your “Pocket Dictionary of Theological Terms.”

Provide an overview of Covenant Theology from your “Pocket Dictionary of Theological Terms.”

How does a proper application of the “Regulative Principle” lead to the baptism of believers only?

What is Monergism? How does that impact our understanding of salvation past, present, and future?

Define the “Third Use of the Law” from your “Pocket Dictionary of Theological Terms.”

### PRIMARY TEXT

#### 1 Timothy 3:14-15

<sup>14</sup> These things I write to you, though I hope to come to you shortly; <sup>15</sup> but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.



### ADD YOUR OWN TEXT

### CATECHISM CORNER

#### Q. 4: What is the Word of God?

A: The Holy Scriptures of the Old and New Testament are the Word of God, and the only certain rule of faith and obedience.

2 Timothy 3:16, Ephesians 2:20

#### Q. 99: Are the infants of such as are professing believers to be baptized?

A: The infants of such as are professing believers are not to be baptized, because there is neither command or example in the Holy Scriptures, or certain consequence from them to baptize such.

Proverbs 30:6; Luke 3:7-8

### SCRIPTURE MEMORIZATION

#### John 6:37-39, 65

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. <sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

<sup>65</sup> And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

**TAKE  
NOTES**



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