Seminar: A Baptist people – distinctive or generic?

It is of course true that in every generation it will be said that 'the church faces particular challenges at this time' and so this generation is no different from any other. Whether we focus on the state of the local church in our rapidly changing culture, or consider international dimensions where the Church seeks to be a voice working for justice and compassion in response to the evils of poverty and tyranny, and the growing threat of environmental chaos, all around we see challenges.

In the midst of this turmoil we are a Baptist people, deeply engaged in these complexities and in many ways, I will argue, a people peculiarly positioned to adapt and respond. And this is the theme I want to address today – is there something in being a Baptist believer that offers us and the wider Church the possibility of not just surviving but thriving in today's world.

I approach this primarily as a mission question but as with all mission questions it is the theological engagement that lies behind the presenting issues that will allow us to find guidance, momentum and above all hope for the journey. [1] The relationship between mission and theology, and the difference between the two is best captured in the words of Timothy Tennent, President of Asbury Seminary in the US, and a well-known missiologist:

> 'Missions, by nature, is a bold, activist, imprecise, and even experimental work. Theology, by nature, is a more precise, analytical and reflective work… a better conversation between the two disciplines can help invigorate both'. [2]

The relationship between theology and mission is critical here. The theological conviction that Christ is risen! propelled the mission of the church from Jerusalem, to Judea, Samaria and towards the end of the earth. But that mission encountered new frontiers, not least as gentiles came to faith. The Council of Jerusalem is a prime example of mission demanding a fresh look at theology, and from the theological reflections of that Council, the faith was recast for the new environments being encountered and the mission of the Church was reenergised. Luther's Reformation stand, or Andrew Fuller's 18th century challenge to the dominance of high Calvinism would be other examples, alongside countless lesser moments in mission history.

Our "bold, activist, imprecise, and even experimental" mission encounters with today's world make the same theological demands upon us, calling us to treasure the theology that we have inherited from the saints, but to be ready to address with courage the challenges and opportunities that confront us.

Bounded Sets and Centred Sets

Now at this stage I wish to self-declare as an Evangelical, a Baptist Evangelical. This is hardly a controversial step to take. Most Baptists that I have met in my travels, in my work and in my life are also Evangelicals at heart. However, some Evangelicals have often sought to define our faith more as a 'bounded set' belief system rather than a 'centred set'. In so doing we run the danger of stifling creative theological exploration and as a result the necessary renewing of the mission of the church can be blunted.

But we cannot lay this at the door of Evangelicals alone. Too often the Church in its many guises, Catholic and Protestant, Calvinist and Arminian, East and West, has adopted a bounded set approach to its life and mission whilst I would argue that the gospel, at its heart, is a centred set narrative. The 'Go' commands of Genesis 12:1 and Matthew 28:19 are, I suggest, quintessential 'centred set' concepts. So are references to our role in society as 'salt and light'.

> A bounded set might be seen in the imagery of a corral, where horses have been rounded up and penned for safety. Fences and gates prevent any from wandering away, and at the same time protect those inside from wild beasts and rustlers. Sometimes a wild horse is captured but they need to be broken before they can truly settle amongst the rest of the group. The analogy is expandable but I'll leave that to your imaginations! A centred set, on the other hand, might be seen as a watering hole in an expansive landscape. Animals come to drink, sometimes staying close, at other times wandering far and wide. During dry seasons, animals that might never co-exist, do so as they stay close to the source that is life giving. There are no people to pen them in, but the draw of the water is enough to keep them close. [3]

On occasions, the desire of the Church to safeguard the integrity of the boundary against perceived or assumed contamination has led us to reject sisters and brothers as 'not one of us'. Given that I believe that an evangelical identity is deeply Christ-centred, and to the extent that 'evangelical' at root is understood to be 'of the gospel' the divisiveness implied when some describe others, or the views of others, as no longer evangelical is to be resisted.

What do we mean by Evangelical?

An obvious place to start is, of course, our own Dr David Bebbington, Professor of History at Stirling University, and a member at Stirling Baptist Church, to whom we owe so much for his excellent scholarship over many years. His seminal book 'Evangelicalism in Modern Britain: a history from the 1730s to the 1980s"[4] is widely known and in that book he offers four characteristics or priorities that he argues have been ever-present amongst Evangelicals from their beginnings in the early 18th century.[5]

We will look at each of these four characteristics in turn, to describe briefly something of their historical expression, and then to ask what they mean for us as a Baptist people today. I will be helped in this by engaging with a 2007 paper entitled "Beyond Bebbington; the Quest for Evangelical Identity in a Postmodern Era"[6] written by Dr Brian Harris, the Principal of Vose Seminary, formerly the Baptist Theological College of Western Australia. Harris himself is a Baptist but I want to take his insights slightly further, for his focus was on evangelical identity whereas my focus is more narrowly Baptist identity in today's world, ten years later.[7]

1. Conversionism

For long, the hallmark of evangelical Christianity has been the understanding of the need to come to faith, with the accompanying effort expended towards this goal. Being converted or

not is the boundary marker for the church. You are either in or out, saved or unsaved, redeemed or lost. "… God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ…" [8]

The main focus of this conversion endeavour was the preaching of the Gospel. Bebbington quotes Robert Bickersteth, Bishop of Ripon from 1857 to 1884 saying that "no sermon was worthy of the name that did not contain the message of the gospel, urging the sinner to be reconciled to God."[9] Preachers were warned not to offer false comfort from the pulpit, so alongside the delights of heaven, the terrors of hell were also expounded. But this was not universally the case. In an article in the Christian Observer of 1852, 'on the method of preaching on the doctrine of eternal death' the minister was reminded 'that he is sent to be a preacher of the gospel of the grace of God and not to be a preacher of death and ruin'. [10]

The call to conversion was of course borne from the theological convictions that had arisen from the reformation. Justification by faith alone and the all-encompassing understanding of human sinfulness demanded that moment when repentance was expressed, faith was ignited and the gift of new life was received. The doctrine of assurance, which was not itself new to evangelicalism, was now clearly linked to conversion. Theologically the issue that was most divisive in relation to conversion was that of baptismal regeneration, an 1860's cause celebre for Charles Spurgeon and others.

In engaging with this dimension of conversionism, Harris supports Bebbington's historical analysis. From evangelicalism's hymnody, such as Charles Wesley's 'And can it be' [11] through to the evangelical missionary movement, conversion of the individual was the chief goal of the enterprise.

In today's world, Harris seeks to reference a more holistic understanding of salvation. He describes the holism embraced by the 1974 Lausanne Covenant, chaired by John Stott, as 'a significant stride in this journey', though in my view it was a very limited stride, and one that was resisted by powerful influences especially from the US. Salvation to many was still entirely personal. Any holistic dimension was a consequence of conversion, a 'Christian Social Responsibility', not in itself part of the gospel. [12]

The 1989 Manila Manifesto, sometimes referred to as Lausanne 2, took a further step towards a more holistic view of the gospel. In stating that 'The gospel is the good news of God's salvation from the power of evil, the establishment of his eternal kingdom and his final victory over everything which defies his purpose' [13] there appears to be a wider appreciation of systemic sinfulness. However, in maintaining that 'Evangelism is primary *because our chief concern is with the gospel* (italics mine), that all people may have the opportunity to accept Jesus Christ as Lord and Saviour [14] a paradoxically narrower definition of the gospel is still evident.

On a broader plane, Harris noted in his 2007 paper, a greater openness to conversion as a journey towards the cross and an embrace of its message and 'less certainty' in relation to the plight of the unconverted with a greater embrace of notions of annihilation.

As a Baptist people, we stand firmly in this tradition of calling people to conversion. Our own Union's *Declaration of Principle* [15] states in it's second paragraph

> 'that Christian Baptism is the immersion in water into the Name of the Father, the Son, and the Holy Spirit, of those who have professed repentance towards God and faith in our Lord Jesus Christ who 'died for our sins according to the Scriptures; was buried, and rose again the third day'.

Whilst this text is rightly seen as giving due importance to baptism, it is clear that baptism is for those who have been converted, defined here as comprising both repentance and faith.

Our challenge today is surely to ask whether we have still retained the confidence to call people to repentance from sin. But such a task requires imagination and not just conviction. Early BMS missionaries in Mizoram, in N E India, J H Lorraine and F W Savidge, preached a traditional evangelical message of salvation from the penalty of sin but lamented that the people had 'no sense of sin and no need of a Saviour'. This was the early 20th century in N E India but it captures also the Western world of the 21st century. After some years, they changed their approach to proclaim Jesus, not as the Saviour from sin, but as the vanquisher of the forest spirits the Mizos feared, the devil and all his powers, using for instance the name of Pathian, the Mizo high God, and talking of Pialral, the Mizo word for paradise. Then conversions came, revivals followed and today the Mizos are 90% Christian and decidedly evangelical. [16]

Is such an adaptation necessary or possible today? One such effort is made by the Anglican journalist Francis Spufford in his 2012 book, *Unapologetic*.[17] In it he grapples with the meaninglessness of the word sin in today's secular culture and reminds us that mention of sin is more likely to remind people of a contemporary brand of ice cream ('give in to it') high-end chocolate truffles or an Australian brand management agency. He offers instead what he rather colourfully describes as the far more recognisable 'human propensity to **** things up'. In an electrifying piece of writing he disconnects from the complete misunderstanding of sin in our modern mindset ('enjoyable naughtiness') and connects instead to the very real crisis that everyday men and women experience, namely the propensity 'to break stuff…including moods, promises, relationships we care about, and our own well-being and other people's…' [18] It may not be the vocabulary of choice for church for next Sunday but it establishes a strong vernacular connection with a people we long to see redeemed, and offers a widely recognisable diagnosis, ready for a very original recasting of the gospel.

The challenge to Baptists committed to mission is, I suggest, to find a language that connects with people in a largely but far from uniformly secular world. We must retain a conviction about conversion, but maybe one that emphasises the attractiveness and efficacy of Christ to rectify our brokenness, rather than the avoidance of the penalty of sin, something largely seen as without meaning. That is not to say that forgiveness of sin is not a fundamental part of the gospel - it is. But it is not the 'attraction' that it once was in a very different moral world of the 19th century.

2. Activism

Bebbington's second characteristic of evangelicalism is activism. Whereas the clergy of the late 18th century were often akin to the gentry, and whose sole duties comprised taking of services, a new energy accompanied the evangelical awakenings. Thomas Chalmers, a Scot, was not an Evangelical in his early life and commented that after the discharge of his duties

'a minister may enjoy five days in the week of uninterrupted leisure'. After his 'conversion' (an interesting word choice) Chalmers was reputed to have visited 11000 homes in a single year. [19] Ministers often worked for 90-100 hours a week, Methodist ministers travelled hundreds of miles each week for the purpose of preaching and prayer meetings. Lay people too were expected to be active around the commitments of their working lives.

The 19th Century also saw the expansion of missionary endeavour around the globe 'beginning with the work of the Baptists in 1792, that did so much to make the Christian faith a worldwide religion'. [20] Shaftesbury and Wilberforce are but exemplars of a host of men and women who sought social change as the outworking of the gospel, such that Hannah More, an evangelical author at the turn of the nineteenth century could write 'action is the life of virtue and the world is the theatre of action'. [21]

Such activism is prevalent to this day, but in the West it is often less evangelistic and more pastoral. Harris remarks that 'shifts are noticeable' with an increase of paid staff to augment (or even replace) volunteers who, in large parts need two incomes to pay a mortgage. To this we might add the increased complexity and regulation of pastoral work leading in many cases to a professionalisation of ministry. This is as true for youth and children's work, counselling or debt advice, as to Sunday services.

Again, this activism is captured in part of our Union's *Declaration of Principle*, reminding us that

> 'it the duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelisation of the world.'

It is noteworthy that this activism applies to all, not the professionalised minority, and is primarily seen as an evangelistic rather than a community engagement, something of a disconnect from the lived experience of most people in our churches. The challenge remains clear. Is our activism in danger of becoming primarily an exercise, even a biblically driven exercise, in social-transformation? On the other hand, would the *Declaration of Principle* express 'the duty of every disciple' in the same words if recast today? What words would capture a theology of Christian duty that holds together both our commitment to see people come to faith in Christ and the outworking of our faith in terms of addressing the failings of society's structures?

In the image of the centred set, are we committed to a movement from the centre as we seek to be the transforming salt and light of the gospel, but failing to invite those we engage to come to the centre where the water of life is to be found?

And just as importantly, as we see Baptist pioneers travelling far out to stand with those who are often alienated from society, alienated from the church and sensing therefore that they are alienated from God, are we committed to encourage them and support them? As they put into practice this 'bold, activist, imprecise, and even experimental work' will we speak on their behalf when others, even other evangelicals, even other Baptists, seek to exclude them? Will our voice of protest be heard?

If we are to hold these things together, the going out and the coming in, the dual realities of personal sin and the brokenness of this world, we need to turn to a third of Bebbington's quadrilaterals.

3. Crucicentrism

Here I am deliberately changing the order of Bebbington's Quadrilateral, and bringing in the fourth – the centrality of the cross – as a means of addressing this tension. For Gladstone evangelicalism 'aimed at bringing back, by an aggressive movement, the cross, and all that the cross implies…' while in the words of John Wesley 'nothing… is of greater consequence than the doctrine of the atonement'.[22] R W Dale, James Denney, P T Forsyth, John Stott and a host of others expounded this key doctrine.

But even to speak of the centrality of the cross demands a further refinement if evangelicalism is to be truly understood for at its core has long been a commitment to the particular doctrine of substitutionary atonement. Whilst never universal, this is the doctrine that has been normative within evangelicalism. Some will critique the doctrine of substitutionary atonement as solely a focus on the salvation of the individual, or seek to question the ethical dimension of the perceived divine transaction, but it did also drive a social dimension. The Wesleyan J E Rattenbury saw in the cross a justification for social engagement, demonstrating that 'men and women are not considered for their station, rank or riches but for their potential as sons of God' [23]

There is no doubt that in spite of those who have argued for alternative starting points, e.g. the incarnation [24] as the core doctrine ('he came to die'), the cross is indeed central to evangelical identity. It is both objective ('For God so loved… he gave his only son') and subjective (ask church-goers why Christ died and you are likely to hear echoes of 'No one has greater love than this, to lay down one's life for one's friends'.[25])

Harris affirms strongly the centrality of the cross – 'resurrection follows crucifixion, but cannot bypass it. The cross is a reminder of the cost of establishing community, and of the value that should therefore be attached to it. The cross is a reminder that salvific, communal liberation is not an optional extra, but the agenda of the triune God.' [26]

Nonetheless, Harris asks whether Evangelicals need to broaden their understanding of the cross. He argues 'there is slowly a shift away from a focus on the cross as a substitutionary act of atonement to appease an offended Deity, the cross as retributive justice, to an exploration of the cross as a vehicle of restorative justice. Rather than ask if the cross represents a victory over sin, death or the devil, it would seem appropriate for postmodern Evangelicals to respond 'all of the above, and more beside…' [27]

When I consider today's Baptists with whom I am reasonably familiar in the UK, mainland Europe and Australasia, Latin America outside of Brazil, Canada and the northern states of the US, and the Caribbean I would be tempted to characterise their convictions as in keeping with Harris's closing sentiment 'all of the above and more.'

Amongst Baptists in parts of sub-Saharan Africa, Brazil and the southern states of the US, where arguably, the characteristics of a Christendom model still pervade, the cross is seen through the narrower focus of earlier years. These are broad generalisations but generally I believe them to be true.

Perhaps here we see a clue as to the source from which each emphasis derives its legitimacy. In a Christendom culture, there is an internal confidence in, and therefore a rationale for, telling people they need to be in the church of the bounded set. In a still-religious culture where sin has social currency, the substitutionary atonement of the sinless Saviour has relevance. In a post-Christian culture, where the recognisable narrative is closer to one shaped by the human propensity to break things, perhaps the presenting message is of the cross as the place where all brokenness is healed, trusting in a subsequent encounter where this is also the place where sins are forgiven.

But what does scripture say to us of these things 'and more besides'? We turn to Bebbington's fourth characteristic.

4. Biblicism

Devotion to the Bible is an evangelical touchstone. All spiritual wisdom is to be found there, 'the source of all doctrines' according to John Wesley. And it was held is such esteem that the evangelist Henry Moorhouse, a contemporary of the Wesleys, 'would not suffer anything, not even a sheet of paper, to be laid upon the bible'.

There was, early on, broad agreement amongst Evangelicals that the Bible was inspired by God, though this inspiration was interpreted in various ways. In the 18th century, Bebbington argues, the focus was less on a doctrine of scripture per se as a desire that the Bible be seen as something to be trusted, and commended for devotional use. But from the 1820s onwards 'there began a body of evangelical opinion that began to focus on inerrancy, verbal inspiration and a literal interpretation of the Bible.' In the years that followed the First World War this divide over scripture hardened into the conservative-liberal schisms that characterised much of the 20th century. [28]

Brian Harris, writing in 2007, spoke of 'a marked shift in the attitude of Evangelicals towards the Bible. Leaning heavily on Baptist theologian Stanley Grenz's approach at this point, someone he sees as representative of contemporary evangelicalism, he quotes Grenz as desiring to move away from seeing theology as using the Bible as a source for doctrinal propositions. Rather he argues for a theology conceived as the 'reflection on the faith commitment of the faith community' seeing the Bible's authority as derived from being 'the source for the symbols, stories, teachings and doctrines that form the cognitive framework for the worldview of the believing community.' Grenz further argues that many Evangelicals 'take loyalty to the Bible to heights not intended by the Reformers…' [29]

Harris concedes this is provocative within traditional evangelicalism, potentially 'a short step from relegating the Bible to a text of historical (but not authoritative) importance'. [30] But Grenz seeks to place as much emphasis on the role of the Holy Spirit not just in inspiring the text (with doctrinal outcomes) as illuminating the text (with outcomes for discipleship). Harris again: 'So long as we have an inspired text to study, the theologian can approach Scripture as an objective text whose message can be interpreted and explained. If, however, the focus shifts to Scripture as a Spirit illuminated text dynamically interacting with the life of the community, the static 'given' of the text is replaced by uncertainty, ambiguity and the subjectivity of a required response.' [31] Given that Grenz held to this view as part of his Baptist commitment, it is not surprising that he had his critics from amongst prominent Evangelicals, with D A Carson commenting 'I cannot see how Grenz's approach to Scripture

can be called 'evangelical' in any useful sense.' The tendency to exclude is once more evident!

The first paragraph of our Baptist Union Declaration of Principle is pertinent here:

> 'That our Lord and Saviour Jesus Christ, God manifest in the flesh, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures, and that each Church has liberty, under the guidance of the Holy Spirit, to interpret and administer His laws.'

Here we find, not just that 'the sole and absolute' authority is in the person of Jesus Christ to which the scriptures bear witness but the privilege and responsibility is given to the church, in community, to grapple with the meaning of the text for themselves under the guidance of the Holy Spirit. This reminds us that our Baptist convictions do allow us to see '…Scripture as a Spirit illuminated text dynamically interacting with the life of the community'.

Here we recognise that the Evangelical Alliance UK Statement of Faith which speaks of

> 'The divine inspiration and supreme authority of the Old and New Testament Scriptures, which are the written Word of God—fully trustworthy for faith and conduct'

seems, at this point, to be at odds with our Union's *Declaration of Principle* above.

Some will argue that these statements are ultimately compatible, as the Scriptures will not differ from the Spirit mediated revelation of Jesus as the one sent by the Father to do his will. Ultimately, perhaps this is true. But in the 'here and now', in the never-ending quest to communicate the gospel to a changing and complex world, asserting the Bible as the supreme authority can lend itself to a heavy-handed biblicism characterised by textual certainties and, at times, a spirit of intolerance. Acknowledging Jesus Christ, as revealed in the Scriptures, as the sole and absolute authority allows us to arrive at, and maintain, doctrinal convictions but also offers a more responsive framework with which to assess our mission engagement.

Where next?

In conclusion, it is my conviction Baptists have much to contribute to evangelicalism, a movement which we have been part of from its inception, which continues to grow and find influence, which bears the hallmarks of being a gospel people, but that needs the insights and engagements of Baptists if it is to remain effective in mission.

Within evangelicalism, there is a tendency to create boundaries delineated by rigid orthodoxies. Yet if the mission of the church is to be true to the risk-taking dynamic inherent in the scriptural mandate to 'Go…' this rigidity is to be resisted. It will not be resisted in favour of an 'anything goes' heterodoxy, for the discernment of the wider community will guard against such abnormalities. But it will favour an openness to the challenges that are present in our mission encounter with the unbelieving, broken world that God so loves.

In its most practical expression, Baptists will be, and will encourage all Evangelicals to be a welcoming people, ready to embrace fellow travellers in the faith as those who, like us, are not without sin. We will treasure the faith of past generations handed down to us, and we will trust that there is yet more light to break forth from the One who is the very Word of God.

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Baptist Assembly
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Possible Questions:

- Do you agree that sin is not understood in today's culture and so we need a fresh approach?
- Is our social activism (foodbanks, Debt counselling, pastoral care) an excise for not evangelising?
- If it is true that we have seen the cross primarily as the place where my sin is dealt with, is there room to see it also as a place where the brokenness of the world is dealt with?
- Do we believe that the Bible can speak afresh to us in each generation, and does that mean our reading of scripture should have a degree of provisionality about it?

Footnotes

1. This has been a theme of my time leading BMS. In 2008 when I was appointed General Director we began work on the task of defining how we would work in the years to come. We published our first vision booklet entitled "For God…"1 and in that we made seven areas of commitment, the first of which was deliberately given a degree of primacy. Our first commitment was entitled 'Drawing from deep wells…" and it remains today as a commitment to prayer and theological reflection as the foundation for our mission work. This may seem obvious but too often mission is seen as activism devoid of reflection. Holding theology and mission together is deeply life-giving.
2. Timothy C Tennent Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology Zondervan 2007 p. XV11
3. Illustration from https://redeeminggod.com/bounded-sets-centered-sets/ accessed 31 March 2017
4. David W Bebbington Evangelicalism in Modern Britain: A History from the 1730s to the 1980s Routledge; New Ed edition (1988)
5. Bebbington's work has been criticised by some in terms of his analysis that evangelicalism began in the early 18th century, seeing in this a challenge to the view expounded by J I Packer, John Stott and others who argued that evangelicalism was in truth the successor to New Testament Christianity.
6. Harris's paper can be accessed here http://bit.ly/2mJQtNU or here https://biblicalstudies.org.uk/pdf/churchman/122-03_201.pdf Page numbers that follow are set from the beginning of the extract linked here (page 1,2 etc not the page number shown on the pdf which is an extract from a book in which the paper is published.

7. Harris notes the presence of those who call themselves conservative Evangelicals, post-conservative Evangelicals, and post-Evangelicals. Further, Gabriel Fackre describes six varieties of evangelicalism: fundamentalists, old Evangelicals, new Evangelicals, justice and peace Evangelicals, charismatic Evangelicals and ecumenical Evangelicals. Gabriel Fackre, Ecumenical Faith in Evangelical Perspective (Grand Rapids: Eerdmans, 1993), pp. 22-23.
8. Ephesians 2:4,5 NRSV
9. Bebbington p.5
10. Bebbington p.6
11. 'Long my imprisoned spirit lay, fast bound in sin and nature's night; Thine eye diffused a quickening ray, I woke, the dungeon flamed with light; My chains fell off, my heart was free; I rose, went forth, and followed Thee.'
12. 'Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty… When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world.' Lausanne Covenant 1974
https://www.lausanne.org/content/covenant/lausanne-covenant
13. Section A 'The Whole Gospel: The gospel is the good news of God's salvation from the power of evil, the establishment of his eternal kingdom and his final victory over everything which defies his purpose.' https://www.lausanne.org/content/manifesto/the-manila-manifesto
14. Section A 4 Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Saviour.
https://www.lausanne.org/content/manifesto/the-manila-manifesto
15. http://www.baptist.org.uk/Groups/220595/Declaration_of_Principle.aspx
16. Brian Stanley The History of the Baptist Missionary Society 1792-1992 T&T Clark p. 272
17. Francis Spufford Unapologetic; Faber and Faber 2012
18. ibid p.24-27
19. Bebbington p.11
20. Bebbington p.12
21. Bebbington p.12
22. Bebbington p.14
23. Bebbington p.16
24. The Baptist Union's DoP interestingly refers to 'our Lord and Saviour Jesus Christ, God manifest in the flesh' but does not explicitly mention the cross.
25. John 3:16 and 15:13
26. The Churchman p.211
27. The Churchman p.212
28. Bebbington p.14
29. The Churchman p.208
30. The Churchman p.208
31. The Churchman p.209