

BIJLAGE 1

UIT DE FIRST LONDON CONFESSION VAN DE PARTICULAR BAPTISTS IN 1644:

And although the particular Congregations be distinct and severall Bodies, every one a compact and knit Citie in it selfe; yet are they all to walk by one and the same Rule (1 Tim. 3:15), and by all meanes convenient to have the counsell and help one of another in all needful affaires of the Church, as members of one body in the common faith under Christ their onely head.¹

UIT THE FAITH AND PRACTICE OF THIRTY CONGREGATIONS, 1651:

Published in love by consent of two from each Congregation, appointed for that purpose (1) to inform those who have a desire to know what Religious Duties they hold forth, (2) to undeceive those that are misinformed thereof and (3) to the end that the said Congregations may in love, and the spirit of Meekness, be informed by any that conceive they walk amiss.²

UIT DE SOMERSET CONFESSION IN 1656, DIE EEN EERSTE POGING WAS OM 'PARTICULAR' EN 'GENERAL' BAPTISTS BIJ ELKAAR TE BRENGEN:

That it is the duty of the members of Christ in the order of the gospel, though in several congregations and assemblies (being one in the head) if occasion be, to communicate each to other, in things spiritual, and things temporal.³

DE GENERAL BAPTISTS WAREN OP DIT PUNT HET MEEST UITGESPROKEN IN HUN ORTHODOX CREED, 1679:

General councils, or assemblies, consisting of Bishops, Elders, and Brethren, of the several churches of Christ, and being legally convened, and met together out of all the churches, and the churches appearing there by their representatives, make but one church, and have lawful right, and suffrage in this general meeting, or assembly, to act in the name of Christ; it being of divine authority, and is the best means under heaven to preserve unity, to prevent heresy, and superintendency among, or in any congregation whatsoever within its own limits, or jurisdiction. And to such a meeting, or assembly, appeals ought to be made, in case any injustice be done, or heresy, and schism countenanced, in any particular congregation of Christ, and the decisive voice in such general assemblies is the major part, and such general assemblies have lawful power to hear, and determine, as also to excommunicate.⁴

¹ *First London Confession, 1644*, Art. 47, in Lumpkin, 169. Dit is een bijna letterlijk citaat uit *A True Confession* van de Engelse Kerk in Amsterdam in 1596, zie Lumpkin, 94.

² Inleiding tot *The Faith and Practice of Thirty Congregations, 1651*, in Lumpkin, 174.

³ *Somerset Confession, 1656*, Art. 28, in Lumpkin, 211.

⁴ *The Orthodox Creed, 1679*, Art. 39, in Lumpkin, 327.

BIJLAGE 2

STATEMENT FROM THE BAPTIST WORLD ALLIANCE SYMPOSIUM ON BAPTIST IDENTITY AND ECCLESIOLOGY⁵

More than sixty participants, made up of Baptist theologians and leaders from every continent, participated in the Baptist World Alliance Symposium on Baptist Identity and Ecclesiology in Elstal, Germany from March 21st to March 24th, 2007.

As participants, we express our gratitude for the opportunity to consider the issues regarding the relationship of the local church to wider Baptist structures, as well as, other structures. We reaffirm the importance of this discussion in dealing with some of the opportunities and challenges of Baptist life around the world.

WE AFFIRM

1. That Christ is in the midst of His church as its Lord. As the head of the church He empowers and equips it for holistic mission and ministry, and grants it its freedom.
2. That for Baptists, the local church is wholly church but not the whole church.
3. That our local churches and Conventions/Unions are participants in the one church that God has called into being as we anticipate the full revelation of the children of God.
4. That historically, Baptists have affirmed the theological and practical necessity of relating to sister churches for discernment and action. They often expressed this interconnectedness through the notion of Covenant expressed by the early English Baptist phrase, 'to walk together in ways known and to be made known.'
5. That many wider Baptist structures such as Unions and Conventions first came into being because of a shared concern for mission and the alleviation of human need. They were also formed as expressions of 'koinonia' between the churches and out of a concern for unity - to 'be one, that the world might believe'. We reaffirm the relevance of these foundations for our current life together.

⁵ Op www.bwanet.org, geraadpleegd d.d. 10-2-2010.