

Hebron Baptist Church

Baptist History mid-20th Century

Our study of Baptist history began with the Separatists in early-17th century England. They taught that complete purity in the Anglican church demanded a rejection of infant baptism. They promoted a pure church membership by only baptizing those who had truly experienced conversion.

Many of the early English Baptists also rejected the dominant Calvinist beliefs, including predestination and limited atonement. Two distinct groups came about simultaneously in England: General Baptists and Particular Baptists.

By the mid-20th century, three large denominations dominated Baptist America – the white Southern and Northern Baptist Conventions, and the black National Baptist Convention USA. With the goal of transcending its regionalism, the Northern Baptist Convention changed its name, in 1950, to the American Baptist Convention.

In addition to these three major groups, nearly fifty other significant Baptist groups could be found across the U.S. Many of these smaller groups formed in the 19th and 20th centuries, but some traced their origins back further.

Among the older groups were General Baptists, who had nearly disappeared by 1800, but were revived in Indiana in the 1820s. Seventh Day Baptists, who began in the 1650s, came together in 1801 as the General Conference of Seventh Day Baptists. At least four Free Will Baptist groups formed; the largest being the National Association of Free Will Baptists, organized in 1935. The Primitive Baptists evolved from the 19th century antission movement. There were also a number of ethnic Baptist groups, with the Swedish and German Baptists becoming the largest and most significant of the ethnic Baptists.

Joining these older groups by the mid-20th century were Baptists referred to as fundamentalist. Chief among these to emerge was the General Association of Regular Baptist Churches, founded in 1932. Other fundamentalists included the Conservative Baptists, Independent Baptists, and the Baptist Bible Fellowship.

By the 1950s, the most popular Baptist preacher in America was a neo-evangelical named Billy Graham.



Redeeming the Time



“Redeeming the time, because the days are evil” (Eph. 5:16).

“You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come...All these are the beginning of birth pains” (Matt. 24:6-8).

We live in very uncertain times, but as believers in Jesus Christ, we should not be surprised by the chaotic world around us. We are not told the exact timing of the Lord’s return, but there are prophetic signs that help us to “understand the times.”

According to “The Encyclopedia of Biblical Prophecy” by J. Barton Payne, there are 1,239 prophecies in the Old Testament and 578 prophecies in the New Testament. The 8,352 verses containing these prophecies constitute 26.8 percent of the entire Bible. Clearly, prophecy is important to God.

Cultural Marxism in a nutshell



The early roots of “Cultural Marxism” can be traced back to Antonio Gramsci (1891-1937) and the Frankfurt School (founded in 1923). Marxist theorists believed the proletariat (labor workers) would play the role as a “revolutionary subject.” For the movement to happen, it had to depend on the cultural leaders to destroy the existing, mainly Christian, culture and morality. The confused masses would then be driven to Communism as their new creed.

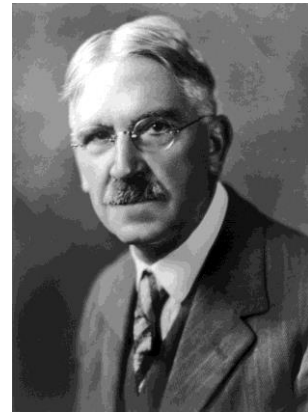
The goal of this movement is to establish a world government in which Marxist intellectuals have the final say. In this sense, the cultural Marxists are the continuation of what started with the Russian revolution in 1917.

When the National Socialists came to power in Germany in 1933, the Jewish Marxists at the Frankfurt School moved their work to New York City and ensconced themselves at Columbia University, a leading teachers college.

Essential to cultural Marxism is the moral corruption of society. This is accomplished by using the mass media and public education to confuse and mislead.

The demand for social justice creates endless spending by the government to care for the “needy,” “persecuted,” and “oppressed” – real or imaginary. This out-of-control spending produces corruption and fiscal crises.

Politicians, the media, and the judiciary never pause at waging new wars against racism, xenophobia, etc. The endgame – the “dictatorship of political correctness.”



“There is no god and there is no soul. Hence, there is no need for the props of traditional religion. With dogma and creed excluded, then immutable truth is dead and buried. There is no room for fixed and natural law or permanent moral absolutes.”

John Dewey (1859-1952)

Dewey is recognized as the founding father of America’s *progressive* public education system. With more passion and devotion than many Christian missionaries, he set out to win America over to his godless worldview.

John Dewey’s collectivist views were well-documented, including his fascination with the Soviet Union and his desire to radically transform America into a socialist nation.

The foundation for this transformation was laid in the early-1800s by Robert Owen, a communist, whose writings on education inspired the Prussian (German) government to take over education. Some years later, Massachusetts Secretary of Education Horace Mann, a collectivist and utopian, imported the statist system from Europe to America.

By the early-1900s, John Dewey began to build upon the work of Owen and Mann. In Dewey’s words, education must bring about a “new social order.”

The work of John Dewey and his *progressive* educators has produced young people, today, who mostly describe themselves as socialists.