

**A
Biblical, Baptist, *and* Grammatical Study
of
*Ekklesia***

With

Two Supporting Concepts Considered:

- 1. The Historic Baptist Concept of I Corinthians 12:13, is it Water Baptism or some invisible, mystical baptism;**
- 2. The authority of Jesus Christ, how is it exercised in His absence, by means of a properly commissioned man or simply by means of a divine and spiritual call only?**

By one who has a reason to hope He belongs to that true and proper Gospel Church or Priestly House, Christ Jesus established during His early ministry which the Holy Spirit has enlarged, maintained and continued as a proof of the Father's acceptance of the active and passive obedience of His dear Son, and also as a proof of His resulting true and proper exaltation into His true and proper Priesthood, whose House we are if we continue and hold fast unto the end, Hebrews 3.

First edition in 1998

Second edition in 2008

From our Manse in Gravenhurst, Ontario, Canada

Table of Contents

Ought Not Christ to Have Suffered First, and then to Enter into His Glory?

To the Reader

The Main and Key Issues

How the Universal Church Concept is Supported and Maintained

Foundational Key Words

A Terrible Pitfall to Avoid

The Different Places and Stages of God's People

The Family of God

The Kingdom, the Church and the Family

Fullerism and New Schoolism

The Trinitarian Engagements

Why there is So Much Discrediting of Jesus Christ's True and Proper Gospel House or Temple.

Introduction and Overview of this Work.

Part I. Concerning the Grammatical Nature of Ekklesia, or, The Laws of Definitions and Usages of Words

The Primary Definition of Words

Sacred Interpretation

Behind Sacred Interpretation

Universal Invisible Church Perversions

Governing Rules for Definitions of Words

Point of Order No. 1

Concerning the Figurative Usage of a Word

The Usus Loquendi or the Law of Usage

Point of Order No. 2

The Analogy of the Faith

Point of Order No. 3

Figures of Words and Figures of Thought

Point of Order No. 4

Point of Order No. 5

Point of Order No. 6

Part II The Primary and Original Definition of Ekklesia

Historic Baptist Scholars and the Classical Usage of Ekklesia

Point of Order No. 7

Point of Order No. 8

Point of Order No. 9

Greek Lexicons and the Classical Meaning and Usage of Ekklesia

Point of Order No. 10

Point of Order No. 11

Part III Ekklesia in a Symposium of Four Greek Words

Paneguris

Ekklesia

Sunagoogee

Sullogos
Point of Order No. 12

Part IV The New Covenant Usages of Ekklesia in the Scriptures
The Three-Fold Usage of Ekklesia in the N. T. Scriptures
Point of Order No. 13
Point of Order No. 14
The 112 Instances of Ekklesia in the N. T.

Part V. The Primary Meaning of Ekklesia in Historic Baptist Usage
Statement of Benjamin Keach
First London Confession of 1652
The Abingdon Association of 1652
The Somerset Association of 1652
The Midlands Baptist Association of 1655
Early American Particular Baptists
Dr. John Clarke
Mark Luker
Obediah Holmes
Point of Order No. 15
The Free-Will Baptist Confession of 1834
The London Confessions of 1677 and 1689
The Philadelphia Confession of 1743
Point of Order No. 16
Historic Particular Baptist Writers
Henry D'Anvers, 1670s;
John Spilsbury 1640s;
Hansard Knollys, 1680s;
Daniel King, 1650s.

Part VI The Enlarged Ekklesia
Point of Order No. 17
Definition of Sion
The Anti-Baptistic Concepts
Point of Order No. 18
Particular Baptist Usage and Testimony
First London Confession of 1644
First London Confession of 1646
King's Way to Sion
Knolly's Exposition of Revelation
Kiffen's Future Glory of Sion
Records of the Particular Baptists to 1660
Particular and General Baptist Unity on the Rejection of John Bunyan
Thomas Grahtham
John Denne
Point of Order No. 19
Point of Order No. 20
J. M. Pendleton
Edward Drapes
Point of Order No. 21
John Spilsbury

John Bunyan
John Spilsbury
Point of Order No. 22
John Spilsbury
The Bakewell-Spilsbury Debate
Hansard Knollys
Hansard Knollys
John Mabbatt

Part VII. The Historic Baptist Usage of I Corinthians 12:13 in the 1600s

By Word of Explanation

The Martyr Period, 1641-1689

General Baptist Writers

Edward Barker

William Allen

Thomas Grantham

Particular Baptist Writers

Christopher Blackwood, 1644

Robert Garner, 1646

Thomas Kilcop, 1642 and 1651

John Spilsbury

Henry Laurance

Thomas Patient

Daniel King

Samuel Richardson

John Spilsbury

Henry D'Anvers

Thomas Paul

William Kiffen

The Protestantized Period 1689 to the American Civil War and the Socialist
Revolutions in Europe, that is the 1840s-1860s.

Hercules Collins, 1693

Benjamin Keach, 1689

John Gill, 1777

Part the Last: How Christ Exercises His Authority on this Earth in His Absence.

The Meaning and Usage of being sent or apostolized.

Ought Not Christ to Have Suffered, First, then to Enter into His Glory?

What think ye of Christ? Whose Son is He? Let me ask: When Christ came forth out of the grave, what really happened? Did He enter into His glory then, into His great Melchisedec Priesthood? Ought not Christ to have suffered first and then, note, then, to enter His glory? Please study Hebrews 3-10 in this light.

In His exalted state Christ is sitting and expecting until His enemies be made His footstool.

What is His footstool? Please consider these verses:

Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:* (1 Chronicles 28:2 AV)

And *there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:* (2 Chronicles 9:18 AV)

Exalt ye the LORD our God, and worship at his footstool; *for he is holy.* (Psalms 99:5 AV)

A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (Psalms 110:1 AV)

We will go into his tabernacles: we will worship at his footstool. (Psalms 132:7 AV)

Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? (Isaiah 66:1 AV)

How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! (Lamentations 2:1 AV)

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. (Matthew 5:35 AV)

The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (Matthew 22:44 AV)

For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (Mark 12:36 AV)

Till I make thine enemies thy footstool. (Luke 20:43 AV)

Until I make thy foes thy footstool. (Acts 2:35 AV)

Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? (Acts 7:49 AV)

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (Hebrews 1:13 AV)

From henceforth expecting till his enemies be made his footstool. (Hebrews 10:13 AV)

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: (James 2:3 AV)

Please pay special attention to these Scriptures again: *And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:* (2 Chronicles 9:18 AV)

What has this to do with the exaltation of Jesus Christ? Everything, remember a greater than Solomon was here! Now, take this and open it up concerning the six epics or steps in Christ's life into His exaltation.

Exalt ye the LORD our God, and worship at his footstool; for he is holy. (Psalms 99:5 AV)

A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (Psalms 110:1 AV)

We will go into his tabernacles: we will worship at his footstool. (Psalms 132:7 AV)

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. (Matthew 5:35 AV)

The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (Matthew 22:44 AV)

For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (Mark 12:36 AV)

Till I make thine enemies thy footstool. (Luke 20:43 AV)

Until I make thy foes thy footstool. (Acts 2:35 AV)

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? (Acts 7:49 AV)

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (Hebrews 1:13 AV)

From henceforth expecting till his enemies be made his footstool. (Hebrews 10:13 AV)

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: (James 2:3 AV)

Christ's enemies are now being made into His blessed and Holy Footstool.

In Gospel conversion, Christ's enemies are brought before Him, by His mighty kingly power, and subdued into His gospel faith, order, worship and works, or the gospel Church.

Christ Jesus is now in the House of His Eternal Priesthood, with all His ordinances and furnishings.

Let me set before you some very astounding statements from the First London Confession of Faith and then from Dr. John Clarke, founder of the First lasting Particular Baptist Church in America, and also from John Spilsbury, founder of

the first lasting Particular Baptist Church in the London area.

The First London Confession of Faith, edition of 1652, stated:

.10.

Jesus Christ is made the Mediator of the new and everlasting Covenant of Grace between God and man, ever to be perfectly and fully the Prophet, Priest, and King of the Church of God for evermore. I Tim. 2:5; Heb. 9:15; John 14:6; Isa. 9:6, 7.

.11.

Unto this Office He was appointed by God from everlasting, and in respect of His man-hood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure poured out His Spirit upon Him. Prov. 8:23; Isa. 42:6 & 49:15; Isa. 11:2, 3, 4, 5 & 61:1, 2; with Luke 4:17, 22; John 1:14: 16 and 3:34.

.12.

Concerning His Mediatorship, the Scripture holds forth Christ's call to His office: For none takes this honor upon him, but he that is called of God, as was Aaron, it being an action of God, whereby a special promise being made, He ordained His Son to this Office, which promise is, that Christ should be made a sacrifice for sin, that He should see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand: all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it. Heb. 5:4, 5, 6; Isa. 53:10, 11; John 3:16; Rom. 8:32.

.13.

This office to be a Mediator, that is, to be Prophet, Priest and King of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from Him to any other. I Tim. 2:5; Heb. 7:24; Dan. 7:14; Acts 4:12; Luke 1:33; John 14:6.

.14.

This office to which Christ is called is, threefold, as a Prophet, Priest and King; this number and order of office is necessary; for in respect of our ignorance, we stand in need of His prophetic office. And in respect of our great alienation from God, we need His Priestly office to reconcile us: and in respect of our aversness and utter inability to return to God, we need His Kingly Office to convince, subdue, draw, uphold and preserve us to His heavenly Kingdom. Deut. 8:15, with Acts 3:22, 23; Heb. 3:1, & 4:14, 15; Psalms 2:6; 2 Cor. 5:20; Acts 26:18; Col. 1:21; John 16:8; Psalm 110:3; Song 1:3; John 6:44; Phil. 4:13; 2 Tim. 4:18.

.15.

Concerning the prophesy of Christ, it is that whereby He hath revealed the will of God whatsoever is needful for His Servants to know and obey; and therefore He is called not only a Prophet and Doctor, and the Apostle of our profession, and the Angel of the Covenant, but also the very wisdom of God, in Whom are hid all the treasures of wisdom and knowledge, Who for ever continues revealing the same truth of the Gospel to His people. John 1:18, & 12: 49, 50, & 17:8; Deut. 18:15; Matt. 23: 10; Heb. 3:1; Mark 3:1; I Cor. 1:24; Col. 2:3.

.16.

That He might be a Prophet every way complete, it was necessary He should be God, and also that He should be man: for unless He had been God, He could never have perfectly understood the will of God; and unless He had been man, He could not suitably have

unfolded it in His own person to men. John 1:18; Acts 3:22 with Deut. 18:15; Heb. 1:1; That Jesus Christ is God is wonderful clearly expressed in the Scriptures: He is called, The mighty God; Isa. 9:6; That Word was God, John 1:1; Christ Who is God over all, Rom. 9:5; God manifested in the flesh, I Tim. 3:16; The same is very God, I John 5:20; He is the first, Rev. 1:8; He gives being to all things, and without Him was nothing made, John 1:2; He forgives sins, Matt. 9:6; He is before Abraham, John 8:58; He was, and is, and ever will be the same, Heb. 13:8; He is always with His to the end of the world, Matt. 28:20; which could not be said of Jesus Christ if He were not God. And to the Son He saith, Your Throne, O God is for ever and ever, Heb. 1:8; John 1:18; Acts 20:28; Also, Christ is not only perfectly God, but perfect Man, made of a woman, Gal. 4:4; made of the seed of David, Rom. 1:3; Coming out of the loins of David, Acts 2:30, of Jesse and Judah, Acts 13:25; in that the Children were partakers of flesh and blood, He Himself likewise took part with them, Heb. 2:14; He took not on Him the nature of Angels, but the seed of Abraham, verse 16. So that we are bone of His bone, and flesh of His flesh, Eph. 5:30; So that He that sanctifies, and they that are sanctified, are all of one, Heb. 2:11; See Acts 3:22; Deut. 18:15; Heb. 1:1.

.17.

Concerning His Priesthood, Christ having sanctified Himself, hath appeared once to put away sin, by that one offering of Himself a sacrifice for sin, by which He hath fully finished and suffered all things God required for the salvation of His elect, and removed all Rites and Shadows, &c. And is now entered within the vail, into the Holy of Holies, which is the presence of God. Also He makes His people a spiritual house, an holy Priesthood to offer up spiritual Sacrifice acceptable to God through Him. Neither doth the Father accept, or Christ offer to the Father any other worship or worshippers. John 17:19; Heb. 3:7, 8, 9, & 10, 11; Rom. 5:19; Eph. 5:2; Col. 1:20; Eph. 2:14, 15, 16; Rom. 8: 34; Heb. 9:24, & 8:1; I Pet. 2:5; John 4: 23, 24.

.18.

This Priesthood was not legal or temporary, but according to the Order of Melchisedec, and is stable and perfect, not for a time, but for ever, which is suitable to Jesus Christ, as to Him that ever lives: Christ was the Priest, Sacrifice, and Altar: He was a Priest, according to both natures; He was a sacrifice according to His human nature; whence in Scripture it is attributed to His body, to His blood: yet the effectualness of this Sacrifice did depend upon His divine nature, therefore it is called the blood of God. He was the Altar according to His divine nature, it belonging to the Altar to sanctify that which is offered upon it, & so it ought to be of greater dignity than the sacrifice itself. Heb. 7: 17; Heb. 7: 16, 18, 19, 20, 21, 24, 25; Heb. 5: 6; Heb. 10:10; I Pet. 1:18, 19; Col. 1:20, 22; Heb. 9:13; Acts 20:28; Heb. 9:14, & 13:10, 12, 15; Matt. 23:17; John 17: 19.

.19.

Concerning his Kingly Office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His Church, and doth exercise His power over all Angels and men, good and bad, to the preservation and salvation of the Elect, and to the over-ruling and destruction of His enemies. By His Kingly power, He applies the benefits, virtue, and fruits of His prophesy and Priesthood to His Elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the World, and the flesh, keeping their hearts in faith, and filial fear by His Spirit; by this His mighty power He rules the vessels of wrath, using, limiting and restraining them as it seems good to His infinite wisdom. I Cor. 15:5; I Pet. 3: 21, 22; Matt. 28: 18, 19, 29; Luke

24: 51; Acts 1:1; & 5: 30, 31; John 19: 36; Rom. 14: 9; John 5: 26, 27; Rom. 5:6, 7, 8; & 14: 17; Gal. 5: 22, 23; Mark 1: 27; Heb. 1: 14; John 16:15; Job 1:8; Rom. 1:21, 17, 18.

Dr. John Clark stated in his **III News from New England**, London; 1652:

.1.

I testify that Jesus of Nazareth, whom God hath raised from the dead, is made both Lord and Christ. This Jesus I say is the Christ in English, the Anointed One, hath a name above every name. He is the Anointed Priest, none to, or with him in point of atonement. The Anointed Prophet, none to him in point of instruction. The Anointed King, Who is gone unto His Father for His glorious Kingdom, and shall ere long return again. And that this Jesus Christ is also The Lord, none to, with Him by Way on commanding and ordering (with respect to the worship of God) the household of Faith, which being purchased with His Blood as Priest, instructed, and nourished by His Spirit as Prophet, do wait in His appointment as He is the Lord, in hope of that glorious Kingdom which shall long appear.

.2.

I testify that Baptism, or dipping in Water, is one of the Commandments of this Lord Jesus Christ. A visible believer, or Disciple of Christ Jesus (that is, one that manifests repentance towards God, and Faith in Jesus Christ) is the only person that is to be baptized, or dipped with that visible baptism, or dipping of Jesus Christ in water. That visible person is to walk in that visible order of His House, and so to wait for His coming the Second time in the form of a Lord, and King, with His glorious Kingdom according to promise; and for His sending down (in the time of His absence) the Holy Ghost, or Holy Spirit of Promise. All this is according to the last Will and Testament of that living Lord, whose will is not to be added to, or taken from.

.3.

I testify or witness that every such believer in Christ Jesus, that waits for His appearing, way in point of liberty, yea ought in point of duty to improve that Talent His Lord has given unto him. Moreover, in the Congregation may either ask for information to himself, or if he can, may speak by way of Prophecy for the edification, exhortation, and comfort of the whole. And out of the Congregation at all times, upon all occasions, and in all places, as far as the jurisdiction of his Lord extends, may, yet to walk as a Child of light, justifying wisdom with his ways, and reproving folly with the unfruitful works thereof, provided all this be shown out of a good conversation, as James speaks with meekness of wisdom.

.4.

I testify that no such believer, or Servant of Christ Jesus has any liberty, much less Authority, from his Lord, to smite his fellow servant, nor yet with outward force, or arm of flesh, to constrain, or restrain his conscience, no, nor yet his outward man for conscience sake, or worship of his God, wherein injury is not offered to the person, name or estate of others. Every man being such as shall appear before the judgment seat of Christ, and must give an account of himself to God. Therefore, he ought to be fully persuaded in his own mind, for what he undertakes, because he that doubts is damned if he eat, and so also if he act, because he does not eat or act in Faith, and what is not of Faith is sin.

John Spilsbury stated:

The Gospel System of Jesus Christ Includes not Only Faith, but the Orderly and Proper Professed Confession and Subjection of the Same.

The Gospel that declares the authority and government of Christ is sent into all the world, and holds up Him to be Lord of Lords and King of Kings before all Nations and commands and requires obedience and subjection of all without exception, and makes neither age, time, person, gift nor qualification the condition of man's obedience to the Gospel and subjection to His Crown. If all in general are to obey the Gospel, then all that come at the outward call are to be admitted to fellowship and communion.

All that may be judged to come in obedience and faith, are to be admitted to fellowship and communion. All ought to come and submit and tender themselves and their service, that their Lord and King might receive them Who does not receive any but such as come in faith. Neither did He otherwise intend in the call but to sever between the good and the bad, Matt. 25:6, 7; 10:11, 12; Matt. 13:48. For though many are called, yet few are chosen, Matt. 20:16. And it is one thing to command subjection and another thing to bid a man immediately and directly to believe He shall be saved. By refusing subjection unto Christ, men pull upon themselves heavy judgments and dreadful destruction and this their destruction shall be from the power and just sentence of Christ, Matt. 11:23; Matt. 23:34-38; I Cor. 10:5-11; Heb. 3:17, 18; Isa. 60:12; 2 Thess. 1:8, 9. The Lord Christ has a Lordly right and power in and over all creatures and though the same does not yet fully appear in the effects of it, yet in due time it shall, Heb. 2:8 with Rev. 11:15, 17. In the mean time, Christ the Lord demands His right of all men and will judge the disobedient for their disloyalty to Him, Jude 15; Luke 19:27. Yea, He requires all, both persons, states, powers, to be under subjection; who also shall acknowledge Him to be Lord to the glory of God the Father, Who subdued all things under Him, Psa. 72:8-11; I Cor. 15:24, 25; Phil. 2:9-11.

Thus, the Holy Scriptures hold forth Christ's power and dominion and call for subjection to the same, of all persons without exception, Psa. 2:12. When Kings and Nations shall acknowledge this, and submit themselves thereunto, then shall they sit down in peace one with another and learn war no more, Isa. 2:4; Zech. 9:10. So shall they then be delivered from these many heavy miseries and destruction which they suffer one from another for their rejecting and opposing the Scepter of Christ their Lord and King, as the Jews of old did.

Christ's Kingly Power

Whereas some conceive that Christ's kingly office is to *rule*, and *command* and *save* from sin and wrath, *I do believe that Christ by His kingly power commands and rules over both Angels and Devils, and all His enemies, for whom He was never Priest to redeem them, and save them from sin.* As David (a type of Christ) was in some respect King only of Israel and yet in the exercise of His kingly power for Israel's good, commanded and ruled over many heathen Nations and Kingdoms. So Christ is indeed, in some sense and in some respect King of His own peculiar people only who are they that obey Him willingly and sincerely, and over whom He reigns for their eternal good to make them Kings reigning with Him. Yet

in the exercise of His kingly power for their good He rules with might over all the world and justly punishes all the disobedience of the whole world. Now I will come to consider of the last inquiry, this:

Question 6

Baptism, the true and orderly public Confession of Jesus Christ as our King, Priest and Prophet

Whether Christ requires a public confession of Him by *all such as believe in Him*, is so clear in the Scriptures that I suppose none that believe the Scriptures will deny it, Matt. 10:32, 33; John 12:42, 43; Rom. 10:9, 10; I John 4:2, 3.

But for the more full clearing of this truth, two things must be minded:

1. What do we mean by Believing in Christ;
2. What do we mean by Confession of Christ?

Touching the first; by believing in Christ, I mean that believing that Jesus is the Christ which John speaks of in I John 5:1. That believing with all the heart, which Philip spoke of in Acts 8:37. That believing with the heart unto righteousness which Paul speaks of in Romans 10:9, 10.

Touching the second; The confession that Christ requires of men so believing, is to confess Him in His Name and Titles that *His Father has honored Him with and sets Him out by*, Viz., To be a *sufficient and only Savior*; and the Mediator of the New Testament as *King, Priest and Prophet*.

A Priest to redeem and purchase His people;
A Prophet to teach and instruct that people; and
A King to protect and defend the people in their obedience to the truth, revealed by Him as a Prophet, and by Him as a King commanded to be obeyed.

As this is to be known and believed of such as expect *life by Him*, even so *it is to be confessed by a professed subjection to Him in the same*. The rule of which professed subjection and confession is the instituted order and administration of Christ's Testament.

No other confession does He approve of but that which holds Him forth to be Jesus Christ, the Son of God come in the flesh, dead and risen again, ascended and exalted at God's right hand to the throne of His Father David. So, He is Lord of Lords and King of Kings. Submission to the instituted order and administration of Christ's Testament is an ordained confession of this believing in Him in a professed subjection to Him. This confession does Christ therefore require of such as believe in Him.

He owes no believing unto salvation in His New Testament, once confirmed by His death where this is refused.

The benefits of Christ as Mediator and His administration, with the state, order, and rules of

that Testament whereof He is Mediator, with the subjects partaking of these benefits, all go together in the record of Scripture; so that if there be no baptizing into Christ, *then*, there is no confession of Christ according to His appointment, Matt. 28:19; I Cor. 12:13; Gal. 3:27; Rom. 6:3; Eph. 4:5; and Luke 7:30. *And* if not confession of Christ according to His appointment, then there is no faith to salvation by Christ expressly owned, Matt. 10:32, 33; with I John 4:2, 3; John 12:42, 43.

This I speak about the express Word of God, which ought to be every man's *rule to try his way and walk by* because by the Word he shall be tried and judged, justified or condemned, according as he appears by the same, John 12:48; Rom. 2:16. God's Ordinances, part I., 1646. pages 32-34.

Now please note the following:

God the Father raised up Christ from the dead and the Holy Spirit **quicken**ed His humanity, or manifested it as the glorious and eternal Melchisedec Priesthood. The Father gave to Christ many different and wonderful honors as a reward for His sufferings. Among these rewards are, Christ is to have a House, a Priesthood, a Nation, a Temple, Land, a Kingdom and a Family. Please read Hebrews. **In these rewards there is a special place of honor.** In this light please read what Dr. John Clark said about the exaltation of Jesus Christ and His place in all these wonderful blessings. This House is the Church of the Living God. This Priesthood is all those who are redeemed by blood and washed in pure water. The New Nation is the Nation bringing forth the fruits thereof unto God's glory. This New Land is in the entire world. This Family is the Family of God. This Kingdom, or the sum total of baptized believers, is the Kingdom of Heaven or God. **The sustaining, building and maintenance of the promised and earned inheritance with its place of honor or glorious House of our Great High Priest, is the visible and orderly proof of the exaltation and continuance of Jesus Christ as the Great High Priest and Apostle of the New Covenant.** The ordinances, all visible, are proofs of this exaltation. **The gospel church, with its ordinances and ministry, are proofs of Christ's resurrection and exaltation.** They are the House and Furnishings of the great High Priest of God, Christ Jesus.

Why there is so much discrediting of Jesus Christ's true and proper House of His Eternal Priesthood

To attack and destroy the House of God, with its spiritual furniture, *is a discrediting of the death, burial and resurrection of Jesus Christ and His continuance as the glorified High Priest of the New and Everlasting Covenant.* It is an attack upon the Father's part in the Covenant, as He promised to His Son, in His humanity, that He would raise Him up and generate Him into His eternal Priesthood and give Him a Priestly House. It is an attack upon the Holy Spirit's part as the Witness to both the Father's and the Son's part in the Everlasting Covenant. Christ did finish His saving work on the cross. The Father received His active and passive obedience as complete and well pleasing and did raise Him up and does now and will continue to maintain Him in His glorified humanity and Melchisedec Priesthood as the great High Priest over His House as the proof of this reception.

The universal, (Papal) visible church concept destroys all this. The universal (Reformed)

invisible church concept also destroys all this. Papalism and Protestantism are the tools of antichrist to discredit the House of our Great High Priest. This discredits the exaltation of Christ as a Priest with a House. It also discredits the saving work of Christ on the cross and the Father's reception of that work. ***This also discredits the Holy Spirit's ability to maintain that work and that House as a continued witness of the exaltation of Christ and His eternal Priesthood in His glorified humanity.*** To place Rome and her Protestant Daughters in the place of Christ and His House is to place antichrist and his whore and her offspring in the place of Christ and His Spouse. Dare any of Christ's dear sheep do such a thing?

Let me re-ask, **Ought not Christ to have suffered and then enter into His glory? What is His Glory?** *Unto Him be Glory in the Church, and by Christ Jesus, unto all generations, world with end,* my paraphrase. And, He prayed to return to the Glory He had with the Father before the world was.

What is the church here spoken of? In my opinion, it is the **general church**, that is, the one Mt. Sion, the great City of God, the sum total of all the visible gospel churches considered as one, from all the different generations of this great church age.

To Dear and Kind Readers

Please allow me to summarize what I consider the three main concepts found among Baptists reflecting their usage of the term church during the past nearly 2,000 years:

1. A simple governing assembly or local congregation of believers walking in all the commandments and teachings of Jesus Christ as contained in the Sacred Scriptures;
2. The General Church, universal, that is, including the elect of all nations and all ages; this is visible and made up only of those elect who are walking in the known visible doctrines and commandments of Jesus Christ;
3. The Redemptive Church, that is, the elect of all ages as they shall appear with Christ, before God the Father in a state of glory. This concept refers to the future church in glory as all the elect then will walk in the total and complete commandments of Jesus Christ blameless.

I am only concerned with the first point and will examine it because of the pressure exerted against it by the Papal concept of the Universal, Visible Church and the Protestant concept of the Universal, Invisible Church.

Dear and kind readers and friends, it has been nearly 50 years since I preached my first sermon. In the course of those years, I have seen many, many different conflicts. I have been involved in a few of them. In my early years, I felt like most of these conflicts were over new issues. Now, I realize that most of the conflicts which trouble Baptists are not new at all, at least in our understanding and usage of that term, but really old conflicts which have been considered and then buried only to arise later in another generation or two. Such is the case of the nature and work of the House of Jesus Christ, the Gospel Church. In these past years, I have witnessed an abundance of studies and attitudes about the gospel church.

The Three Main and Key Issues Addressed in this Work

I am addressing three major issues in this work. The first is, The **Nature** of the Gospel Church, is it universal and invisible, or is it local and visible? Next is, the **Meaning and Usage** of I Corinthians 12:13, is this **water baptism** performed by a Spiritual Gift, a gospel minister, or some invisible baptism performed directly by the Holy Spirit into some mystical and invisible body, the universal, invisible church? Lastly, the **authority** of Jesus Christ, is it exercised by means of a gospel church through its commissioned minister, or can and do individual Christians either with or without a proper and orderly gospel commission exercise Christ's authority?

How The Universal Church Concept is Supported and Maintained

One of the greatest problems I have faced in dealing with this subject is ignorance. Those who hold to the universal, invisible church concept are greatly ignorant of the following facts:

1. In Historical theology, the first mention and usage of the concept of the universal and

invisible church is *during the Protestant Reformation. From the time of Christ until the 1500s, the universal, invisible church concept did not exist.* The prevailing position was the visible church. The issue was, which visible church was the true church of Christ, the Papal church or the Dissenting church? Now, most people are so ignorant that when the historical argument is presented, no one knows what we are talking about. Most people who are loyal to the universal, invisible church concept are so unlearned in church history and historical theology, that they cannot understand the force of this fact, the universal, invisible church concept is about 1,500 years too young to be New Testament teaching.

2. Next, is the Language factor. The New Covenant is a Greek Document. There are **four** Greek terms which each mean assembly. When Christ Jesus walked on this earth, He could have employed any one of these four Greek words that mean assembly. He used only **Ekklesia**. Now, most Bible students are so ignorant that they don't know these four Greek terms, much less, how the ekklesia is different from the three other terms. Christ came to build His ekklesia. The Holy Spirit used the term ekklesia to describe the people of Christ when they are considered in their organized state. The other three Greek terms meaning assembly are not used. The main burden of Bible scholars should be to find out what an ekklesia was during Christ's time and how it differed from the other assemblies then. Ekklesia is an assembly, but it is more than just a common assembly. It is more than a religious assembly, it is more than a universal assembly, it is a governmental assembly. The Greeks had a word to describe these four different kinds of assemblies. Once this is realized, then the issue will be close to a conclusion.

3. Next is almost a total lack of understanding about the very nature of the Everlasting Covenant. One of the main purposes of the everlasting covenant is to make visible what has been invisible and hidden. The entire program for the New Testament Church is to make visible Christ's people and their walk in His ways. The New Testament sets forth a model for visible order. This visible order begins in baptism. Following baptism comes the visible assembly with its duties and responsibilities associated. This visible order, with its duties and responsibilities, are founded upon a visible walk in the oneness of Christ.

4. The Gospel church is to walk as Christ walked, to believe as Christ believed, and to worship as Christ worshipped. This is a positive and active obedience. In addition, the gospel church is to discipline those who do not walk as Christ walked, who do not believe as Christ believed, and who do not worship as Christ worshipped. Of course, we realize that we are imperfect and can never do these acts perfectly, as did Christ, but still, nevertheless, we are to be found trying to do as Christ did. So strongly is this set forth in the New Covenant that those who are not walking as Christ walked are to be marked and avoided. Those who do not believe as Christ believed are to be rejected. Those not worshipping as Christ worshipped are to be withdrawn from. All of this is meaningless and impossible under the concept of a universal, invisible church that cuts across all denominational lines and is the basis for all true Christian fellowship.

Now, about my definitions of the church. You will note that I did not list baptism as a standing requirement. In this, I have agreed with the older Particular Baptists. Beyond doubt, they believed baptism was a necessary requirement, but unlike the Pedobaptists, did not believe that baptism made the church into a church. Rather faith in Christ and then the keeping of all the revealed commandments, baptism being one, is that which

made a church into a gospel church.

Foundational Key Words

In viewing the entire structure and program of New Testament Christianity, we find several key words that are foundational terms in New Covenant Christianity. Two of these are baptism and church. Note the following parallel points:

1. **Baptism** has a clear and well-established meaning, to dip or overwhelm. There are other Greek terms meaning to sprinkle or pour. These other terms are never used for the Christian ordinance we call baptism. In addition, historical theology and church history shows us that the primitive mode for baptism was dipping. Sprinkling and pouring came into the visible church centuries following the life and times of Christ. The only way anti-dippers can be successful is to keep their followers in ignorance about these facts.
2. **Ekklesia** or church also has a clear and well-established meaning, a governing assembly. There are other Greek terms that mean assembly, but not a governing assembly. These other terms are never used for the Christian organization called the church. In addition, church history and historical theology shows us that the primitive concept for the church has been only a visible church. Both the universal, visible and the universal invisible church concepts came into being centuries following the life and times of Christ. The only way Universalists can be successful is to keep their followers in ignorance about these facts.

A Terrible Pitfall to Avoid

However, there are extreme pitfalls which local church only people should avoid. I will now list this main one. High church exclusive legalism should be avoided. I mean by this that persons are looked upon as suspect or downgraded if they are not a member of a certain type of church. This concept seems to ignore totally the union and standing of a believer in Christ as the first principle in our Christian experience. They place first, most of the time, membership in their type of Church over membership in Christ. This is none Biblical.

The Different Places and Stages of God's People

We must always remember that Christ has many children and they are in many places. They are all walking according to the light Christ gives them. This involves different stages of growth. Because one is not as advanced in certain areas as we may feel he or she should be, this does not mean that they are a second rate or second class Christian. We can, and should have Christian and family fellowship with all true Christians. However, church fellowship and fellowship in Christ's ordinances is different. This leads to the last point I desire to note, the family of God.

The Family of God

We do not hold to church salvation. We believe there are persons in other churches who are the blessed children of God or the elect. However, we **do not** use the term church to describe this relationship. We feel the terms **family of God** describe this

relationship. The church is a visible, governing assembly of baptized believers in the doctrine and order of Jesus Christ. The family of God is the total of all God's children. His Children enter into the gospel church to manifest who they are and unto whom they belong, not to become something they are not already. What many are urging under the concept of the universal, invisible church, we recognize and maintain under the terms, family of God.

The Kingdom, the Church and the Family.

In the New Testament, there are some important differences between the Kingdom, the Church and the Family. I will now point out some of these differences.

The **Family of God**, I feel, includes all the children of our heavenly Father, in all ages. Therefore, it is first in order of time.

Next, is **the Kingdom**. Daniel spoke of God's setting up a Kingdom in the days of the Roman Empire. John the Baptist introduced and began this Kingdom. It is made up of all those under heaven's baptism. It covers the entire earth and is considered in its individual subjects, *baptized believers*. After the establishment of the Kingdom, Christ gathered His **church** out of the Kingdom material. Later He gave the kingdom to His church. The Kingdom and the church are one in the same in that they are both made up of baptized persons. The Kingdom remains the sum total of baptized believers, either in or out of a gospel church. In the New Testament, persons **were not** baptized into a gospel church. The gospel church and the kingdom are made up of the same type of persons, baptized believers. The church is an out gathering of the kingdom, that is, of the baptized believers. The church possesses and takes care of the Kingdom. The Kingdom Authority of Jesus Christ is only exercised in and through a gospel church. The gospel church does this by means of their commissioned officers.

In conclusion of To the Reader, let me note these points:

Fullerism and New Schoolism

First in the late 1700s and early 1800s Particular Baptists in England and America were engaged in what is called the New School or Fuller controversy. Theology, then and still today, was and is the foundation for Fullerism and its fruits, New Schoolism. The older Particular Baptists were high grace men. The wonderful theology of Dr. John Gill reigned among the Particular Baptists, see David Benedict's **Fifty Years Among The Baptists**. As Andrew Fuller's concepts developed from an improper view of the atonement of Christ, also his mission methods developed. This led to an improper conclusion that since Christ did die to save each human being, not only the elect of God, then it follows it is the duty of each human being to repent and believe. From this came the concept that the gospel must be preached to each human being. Since the church is not doing this, there must be other agencies to do this. Hence human inventions, mission boards, committees, executive associations and conventions, all developed to help preach the gospel to each human being because it is their duty to repent and believe the gospel. This Incorrect concept is called *duty faith*.

Please note, we most certainly do believe in preaching the gospel to every human being, and we most certainly do believe that God commands all men every to repent and to acknowledge Him as their creator and preserver and to walk in the ways He has

presented for mankind, yet we do not believe that Christ died for any but His sheep. We believe that Christ left us all that is necessary for us to do. This is contained in His New Covenant. By His power and His ordained and revealed means, in His own time the Holy Spirit, flowing from the benefits of Christ's death, burial and resurrection, quickens whom He wills, and then bring whom He will into the manifested visible order of the Lord Jesus Christ. This is a guaranteed result of the death, burial and resurrection of Jesus Christ.

The Trinitarian Engagements

The Blessed and Perfect Holy Spirit engaged to be a witness to the work of God the Father and God the Son in the Everlasting Covenant. The conversion of the elect, including their quickening and their preservation and perservice, is a proof of the death, burial and resurrection of Jesus Christ. The Holy Spirit works in this way for Christ's honor and glory. Christ's Way, is the Way the Father revealed to Him in the everlasting Covenant in eternity past. All else produces false converts, false baptisms and false churches. The end is Ishmael and Isaac in the same house. This is the pitiful and sad condition of the majority of Baptists in the world today.

In conclusion, please note this, New Schoolism (Fullerism in its human inventions), gave way to associations (executive types, not Corresponding types), conventions, seminaries, colleges, societies, and a host of other human inventions in the place of Christ's House and His manifested order and ways. Then from these came the terrible downgrading of the last century, then German higher criticism or Jewish rationalism and Old Testament interpretation, then Whitsittism, and then full-grown Arminianism among the New School Baptists. Why all this? It starts and finishes with or without a true and proper Christology

Introduction:

To begin this study I shall demonstrate briefly **what *Sacred Interpretation* is** and why scholars have rejected it. For a very detailed and exhaustive treatment of this subject, please study Dr. A. T. Robertson's **A Greek Grammar in the Light of Historical Researches**.

- 1) The Old Methods;
- 2) The Era of Discovery;
- 3) The New Methods;
- 4) The Reasons Why:
 - a. Judo-Greek New Testament?
 - b. The Origin of the Universal Visible Church;
 - c. Christianity and Phariseism in Union Together.

In this study also I will present the various ways any word should be defined, and show the differences between the basic and the secondary definitions as well as which type of definition must govern our understanding of a word and why:

- 1) Rules Concerning Definitions;
- 2) Basic definitions;
- 3) Secondary definitions;
- 4) Rule governing which definition suggests the true meaning and established the Uses Loquendi.

Then, I shall present an extended study of the meaning and usage of Ekklesia among the Greeks during the life and times of Jesus Christ and the Apostles:

- 1) Ekklesia, more than an assembly or congregation;
- 2) Ekklesia, the governing assembly of a Free Greek City - State;
- 3) Explanations about the functions of the Greek Ekklesia;

In addition, I shall present the four Greek words meaning assembly or congregation:

- 1) Paneegureus;
- 2) Synagogue
- 3) Ekklesia;

4) Sullogos.

Following this, I shall present the Biblical Usages of Ekklesia under the New Covenant of Jesus Christ;

- 1) Total number of usages of Ekklesia in the T R.
- 2) The Primary Ekklesia;
- 3) The Secondary Ekklesia.

I shall conclude the Ekklesia studies with a presentation of the Baptist Usages of Church or Ekklesia considered under two divisions:

- 1) The Primary Meaning of Ekklesia, or the Visible and Local Usage;
- 2) The Secondary Usage of the Term Church:
 - a. The Universal, Visible Concept, 300-1700;
 - b. The universal, Invisible Church, 1700-modern times;
 - c. The Redeemed in the Collective Sense;
 - d. The Ideal Church;
 - e. The Glory Church.

Then I shall present some figurative meanings of the Gospel Church such as:

- a. The Body of Christ;
- b. The Bride of Christ;
- c. The Temple of God;
- d. The City of God;
- e. The Candlestick
- f. The Garden Enclosed;
- g. The Heavens,
- h. The Flock.

Then I shall conclude the whole with documentations about the Baptist usage of **I Corinthians 12:13**. After all this, I will place this section into the work, *The Authority of Jesus Christ Exercised in and through a true and orderly Gospel Church*.

In conclusion to this introduction, let me note the following:

The Family of God

We do not believe that we are the only ones going to heaven. We do not equate the **Church**, in any sense, to be equal to the **family of God**. What most Invisible church theorists call the universal, invisible Church, we call the **family of God**.

Paul and the Atonement and the Church and the Atonement

We **do not** believe that the church is as broad as the atonement and the atonement is as broad as the church. However, we do believe that the blood of Christ has purchased the gospel church, considered from its spiritual nature under the New Covenant, in the same way that Boaz purchased Ruth in the Old Testament.

We **do not** believe that the atonement is as broad as Paul, nor Paul as broad as the atonement, though Paul did say, **Christ loved me, and gave Himself for me**, and did say, **Christ loved the Church and gave Himself for the Church**.

PART I

Concerning the Grammatical Nature of Ekklesia
or
THE LAWS OF DEFINITIONS AND USAGES OF WORDS
Disproving
The Pedobaptist Theory of Sacred Interpretation

Sacred Interpretation

The close connection between Universal Invisible Church Baptists and their Protestant counterparts rises and falls on what is called **Sacred Interpretation**. That is, the Greek words of the New Testament have come from mostly Hebrewisms, therefore, they are mostly found **ONLY** in the New Testament and we should only define them as they have Hebrew counterparts. New Testament Greek terms are not those same words used in common Greek. Because of this, a sacred method of definitions and interpretation must govern our understanding of the New Testament Greek words. However, this supposed **Sacred Interpretation** method has been clearly disproved. See again Dr. A. T. Robertson op. cit.

Behind Sacred Interpretation

The main force behind the theory of Sacred Interpretation has been the anti-Hellenistic Jewish religious leaders, or the Pharisees. Phariseeism is still at war with Hellenistic Christianity and Hellenistic Hebrew concepts. Because of this, Sacred Interpretationists have tried to take the Greek New Testament away from the common language of the common people during the life and times of Jesus Christ and unite it with the historic Hebrew. They have done this in an effort to make a sure and solid connection between the Law and Institutions of Moses and the Hebrew nation with the New Covenant System of Jesus Christ and His gospel church. The results are clearly seen in such alterations as Pedobaptism, the Union of Church and State, the universal visible church, and the universal, invisible church theories.

Universal Invisible Church Perversions

The following quotation will give an example of this type of perversion:

Even more important is the definition of ekklesia given in lexicons and other critical aids on the New Testament Greek. Biblical Baptists, who deny the universal church, place great stock in the definitions of Greek words by lexicographers. For example, in the book *Theodosia Earnest*, a religious novel in which Biblical views were first expounded, Mr. Courtney, in his debates with Presbyterian, relies heavily on the fact that Greek lexicons uniformly give dip or immerse as the primary meaning of baptizo, Mr. Courtney regard this as conclusive proof of the Baptist position and succeeded in the story in covering a number of Pedobaptists to his views. We applaud the author's regard for the authority of Greek scholars. However, the same class of men, with similar concurrence, witness to the universal usage of ekklesia.

John Thornbury, *The Doctrine of the Church*, page 20.

There are several points in the above which are both deceptive and incorrect. Note:

1. Dr. A. C. Dayton, the author of *Theodosia Earnest*, himself a converted Presbyterian, **listed the first and primary meaning of the lexicons. No Greek**

Lexicon will ever give a universal meaning to ekklesia as its primary definition. John Thronbury should have known better than this.

2. The author of the **Doctrine of the Church** gives the sacred usage of the term ekklesia, a ***meaning not built by definition but by interpretation***, Dr. A. C. Dayton did not do this.
3. While it is true that **Theodosia Earnest** was the **FIRST RELIGIOUS NOVEL WHICH SET FORTH BIBLICAL BAPTIST VIEWS ON THE NATURE AND MEANING OF THE TERM CHURCH**, it is not true that it was the first Baptist work to set forth Biblical Baptist views on the nature of the term church or other points. See my **Vindication of the Old Paths** for proofs of this.

All serious students of logic argumentation, debating, the scientific method of Semitics and the principles of Biblical interpretation, know that the secondary or figurative meaning has no place in the proper and orderly definition of any word. Professor Irvin M. Copi, then of the University of Hawaii, stated in his **Introduction to Logic**: “A definition must not be expressed in ambiguous, obscure or figurative language,” Page 130. He then proceeds to explain:

A definition which uses figurative or metaphorical language may give some feeling for the use of the term being defined, but it cannot succeed in giving a clear explanation of what the definendum means. Thus to define “bread” as the staff of life gives very little explanation of the meaning of that word. Page 139.

Papists, Protestants and Universal Church advocates, either universal visible or universal invisible, define the term ekklesia in violation of all the principles of logic, debates and semantics and the primary meaning of the Greek Lexicons.

In this part, I shall make a careful distinction between the definition of any word and the interpretation of the meaning of that word. Here is an example of what I mean, it is one thing to **define** ekklesia **as a governing assembly**, and then another thing to say that it is **used** in the New Testament to mean **the universal, invisible group of all true believers in Jesus Christ. This method of treatment is just what those who believe in the Universal, Invisible Church concept must do. They feel they are justified in leaving the plain, clear and established meaning of ekklesia and giving it a new and different meaning. If this can be done with ekklesia, then why not with baptizo, or Theos, ect.?**

Definitions and Interpretative Meanings

We must note the difference between the **definition** of the word and the **interpretative meaning given to the word**. In addition, many Greek Lexicons, following the old and disproved methods which Herman Crenner used in his **A Biblical-Theological Lexicon** of the New Testament. This is called **Sacred Interpretation**. Some have simply given a brief definition to a word like ekklesia or baptizo and then moved rapidly away from it into what they considered “Sacred Meaning or Sacred Interpretation.” They have done this almost with such tact and ease that unskilled readers fail to note the differences most of the time. This is why theological Lexicons, such as those like Creamer’s have been so misleading and openly disproved and rejected by the light of new discoveries in linguistic

history and development. See, for example, Dr. A. T. Robertson dealings of this in his **A Greek Grammar in the Light of Historical Researches**.

The Primary Definition

The primary definition of any word is that which governs its usage in the Sacred Scriptures. It may be used in a secondary way, but this does not destroy its primary definition or understanding of the word. For example, when we say that the Lion is the King of Animals, we don't mean that this is a real or primary definition of a lion. A person who is ignorant of a lion is will still be just as ignorant following this type of definition. We define Christ's ekklesia as a governing assembly of believers, and then say it is used to denote all believers in all ages, and is therefore universal and invisible, what have we done but assigned to this term a meaning given, not by definition, but only and clearly by interpretation. That is how we believe ekklesia is used in the New Testament, therefore that is how we have defined the meaning of ekklesia. It should be obvious that this is a very unsound method of Biblical Interpretation.

Dr. Thomas H. Horne stated:

The literal sense of any place of Scripture is that which the words signified, or require, in their natural and proper acceptance, without any trope, metaphor or figure, and abstracted from any mystical meaning. . . . The literal sense has also been termed the grammatical sense; the grammatical having the same reference to the Greek language as the term literal to the Latin, both referring to the elements of a word. . . . When, however, words are then metaphorically and figuratively, that is, are diverted to a meaning which they do not naturally denote, but which they never less intend under some figure or form of speech, as when the properties of one person or thing are attributed to another, that is termed the tropical or figurative sense.

Introduction to the Study of the Sacred Scriptures, Vol. 1, page 322; 1851.

Note the difference between the real and figurative meaning of any word. To fail in this distinction is what has caused much confusion about the meaning of ekklesia. Note this consequence about the definition of baptizo:

The first and primary meaning in all standard Greek lexicons of baptizo is to dip or to immerse, or other synonyms, and then most of the time the secondary meaning is either to wash or dye. Leaving the primary meaning, Catholics and Protestants have adopted the secondary meaning and developed their views or interpretations of the word, that is, to make baptizo mean to wash. This washing can be done either by dipping, sprinkling or pouring. Since it means to wash, it also can be used when speaking of washing away sins as the Catholic Encyclopedia states. Alternatively, it may mean to wash by sprinkling or pouring as the Protestants and Papists both teach. The point is, the meaning of the term has shifted from to dip, unto to wash. Since washing is the primary meaning of baptizo, it matters not HOW it is done, just so it is done, so they say.

Governing Rules for Definitions of Words

Dr. Horne again stated:

The literal sense of any place of Scripture is that which the words signify, or require, in their natural

and proper acceptation, without any trope, metaphor, or figure and Abstracted from any mystical meaning. Volume 1, page 327.

The literal sense has also been termed the grammatical sense; the term grammatical having the same reference to the Greek language as the word literal to the Latin, both referring to the elements of a word. Ibid. page 327.

Interpreters now speak of the true sense of a passage, by calling it the Grammatical-historic sense; and exegesis, found on the nature of language, is called grammatical-historical. The object in using this compound name is, to show that both grammatical and historical considerations are employed in making out the sense of a word of passage. Ibid., p. 323.

POINT OF ORDER NO 1.

Biblical Baptists simply ask for the Grammatical-Historical meaning of ekklesia to be used to determine the meaning of ekklesia. If the basic rules for defining words are followed then no person will ever define ekklesia in any universal visible or universal invisible sense.

Concerning the Figurative Usage of a Word

Dr. Horne states:

Where, besides the direct or immediate signification of a passage, whether literally or figuratively expressed, there is attached to it a more remote or recondite meaning, this is termed the mediate, spiritual or mystical sense, and this sense is founded, not on a transfer of words from one signification to another, but of the entire application of the matter itself to a different subject. Ibid.

Since words compose sentences, and from these, rightly understood, the meaning of an author is to be collected, it is necessary that we ascertain the individual meaning of words before we proceed further to investigate the sense of Scripture. In the prosecution of this important work, we may observe, generally, that as the same method and the same principles of interpretation are common both to the sacred volume, and to the productions of uninspired man, consequently the signification of words in the Holy Scriptures must be sought precisely in the same way, in which the meaning of words in other works usually is or ought to be sought. Hence also it follows, that the method of investigation the signification of words in the Bible is no more arbitrary than it is in other books, but it is in like manner regulated by certain laws, drawn from the nature of languages. And since no text of Scripture has more than one meaning, we must endeavor to find out that one true sense precisely in the same manner as we should investigate the sense of Homer or any other ancient writer; and in that sense, when so ascertained, we ought to assent, unless by applying the just rules of interpretation, it can be shown that the meaning of the passage had been mistaken, and that another is the only just, true, and critical sense of the place. Ibid. page 324.

The Uses Loquendi Or The Law of Usage

Words being the arbitrary signs of things, the meaning of them depends upon the usus loquendi, or the custom of expressing certain things by certain words. It is surprising that any attempts should have been made to find the sense of words in a dead language, by means different in their nature from those which we employ in order to find the sense of words in a living language. The meaning of a word must always be a simple matter of fact; and of course, it is always to be established by appropriate and adequate testimony. The original languages of Scripture being to us dead

languages, the *usus loquendi* in them is to be ascertained by the testimony of those who lived at the time when these languages were flourishing and in common use, and who well understood them. Ibid. page 329.

Point of Order No. 2

Those living and speaking the universal, common Greek before and during the life and times of Jesus Christ, and His apostles and prophets, clearly establish the *Usus Loquendi* of Ekklesia.

When these governing rules of philology are observed the Bible student will believe that ekklesia speaks only of a local and visible governing assembly. When this ekklesia is transferred from a secular meaning such as the ekklesia of Athens, to the ekklesia of Jesus Christ, it takes ***on a different relationship but not a different meaning***. Still the definition of ekklesia means the same. On the one hand, it means a secular; governing body made of natural citizens for the purpose of the business of the natural free city state. On the other hand, it means the spiritual citizens of the Kingdom of Heaven for the purpose of the business of the spiritually free heavenly City and Kingdom of Jesus Christ under the New and Everlasting Covenant. The **meaning** is the same but the **relationship** and **setting** of the ekklesia are different.

The Analogy of the Faith

Dr. Horne again states:

Wherever any doctrine is manifested, either from the whole tenor of divine revelation or from its scope it must not be weakened or set aside by a few obscure passages. No doctrine can belong to the analogy of faith, which is founded on a single text. The whole system of revelation must be explained, so as to be consistent with itself—when two passages appear to be contradictory, if the sense of one can be clearly ascertained, in such case that must regulate our interpretation of the other. Ibid.

Point of Order No. 3

The term ekklesia, in its Christian setting, appears in the New Testament in about 115 usages. Only from about 10 of these usages, at the most, do the universal invisible church theorists maintain their concepts. This means that from about one out of fifteen questionable usages governs the other clear and constant usages. This is impossible.

Remember, Dr. Horne stated: **An obscure, doubtful, ambiguous, or figurative text must never be interpreted in such a sense as to make it contradict a plain one.** Ibid.

To make texts like **Ephesians 3:21** and **5:25-28**, speak of anything other than a local and visible governing body of Christ's disciples is against all laws of Semitics and Biblical interpretation.

Figures of Words and Figures of Thought

Rhetoricians commonly divide them into two great classes, figures of words and figures of thought.

Figures of Words are usually termed tropes, and consist in the advantageous alteration of a word or

sentence, from its original and proper signification to another meaning; as in 2 Sam. xxiii.3. The Rock of Israel spoke to me. Here the trope lies in the word rock which is changed from its original sense, and intending one of the strongest works and most certain shelters in nature. . . .

The other class, called Figures of thought, supposes the words to be used in their literal and proper meaning, and the figure to consist in the tern of the thought; as is the case in exclamations, apostrophes, and comparisons where, though we vary the words that are used, or may translate them from one languages into another, we may nevertheless still preserve the same figurative in the thought. This distinction, however, Dr. Blair remarks, is of no great use, as nothing can be built upon it in practice, neither is it always very clear. Ibid. p. 352.

Point of Order No. 4

The doctrine of the local and visible gospel church is established by the clear testimony of nearly 115 Scriptures, while the idea or concept of the universal, invisible church is only, at best, a figurative meaning, or a figure of thought, and is no great use and nothing can be built upon it in practice.

Point Of Order No. 5

The meaning of ekklesia can be determined by its Greek usage in none inspired common usage among the common people, before it was used in the Greek New Testament or it has no clear meaning in the Scriptures.

In conclusion, to this section note these points:

1. The literal meaning of words must be retained, more in the historical books of Scripture than in those that are poetical.
2. The sense of a figurative expression is often known from the sacred writer's own explanation of it.
3. The sense of a figurative expression may also be ascertained by consulting parallel passages; in which the same thing is expressed properly and literally, or in which the same word occurs, so that the sense may be readily apprehended. Horne, *ibid.* pps. 356, 357.

Point of Order No. 6.

The Universal Invisible Church Baptists maintain their concepts in the very same way that the Papists and Protestants maintain their concepts of Pedobaptism. They use a figurative or secondary meaning as the primary definition, and even worse, there is no historical precedence in all the known Greek writings in human history which will support a universal invisible assembly of any type, much less a universal, invisible ekklesia.

Notes to the above point:

1. In all Classical Greek, there is never found a UNIVERSAL assembly, visible or invisible, the closest to it is the *paneegerus*.
2. In the Hellenistic Old Testament, the B. C. **LXX**, there is no Universal

- INVISIBLE** assembly, the closest is Israel, which was very **VISIBLE**.
3. In none of the early Christian writings is there any mention of any Universal **INVISIBLE** Church or Assembly.
 4. In None of the post-apostolic writings among all the different professed Christian groups, Catholic, Anabaptists and the others, there is no universal **INVISIBLE** assembly, but the Papal concept of the Universal **VISIBLE** church did began.

PART II

I shall present an expanded study of the meaning and usage of Ekklesia among the Greeks before and during the life and times of Jesus Christ and the Apostles. **I shall not, in this section, give a secondary meaning, nor meanings assigned by interpretation, but only the primary and original definition.**

- 1) Ekklesia, more than an assembly or congregation;
- 2) Ekklesia as the governing assembly of the Free Greek City State;
- 3) Explanations about the functions of the Greek Ekklesia;

In addition, I will present the classical usage and definition of ekklesia from uninspired writers to establish its common **usus loquendi**. Then I will use Greek Lexicons to define ekklesia in its primary meaning. In addition, then, I will define the three Greek words that mean assembly.

Classical Usage of Ekklesia

I would like to look for these three main points in this study:

1. ekklesia was a local and visible assembly;
2. ekklesia was a governing assembly;
3. ekklesia was a special assembly for not all assemblies were ekklesias.

Dr. H. E. Dana gives this definition of ekklesia in his **A Manual of Ecclesiology**:

Classical Use. In classical use, ekklesia meant “an assembly.” It was derived from a combination of Greek root and prefixed preposition, the resultant meaning of which was to “call out.” **It was commonly used in reference to bodies of qualified representatives called out for legislative functions. . . The ancient Greek people were organized into a number of city-states; that is, each large city and one smaller one, had its own separate government and governed also the territory lying around it. The power of government was vested in certain qualified citizens resident in the city, who were called out for the legislative assemblies.** This matter of qualification for citizenship was quite important, for many residents of such a city had no place in the ekklesia. In its bearing upon the New Testament idea of the church the important significance of the classical usage is that the term referred to a body of persons having definite qualifications, assembled to carry out certain organized aims on democratic principles. To be more specific, there were in the classical usage of this term four elements pertinent to its New Testament meaning:

- i. the assembly was local;
- ii. it was autonomous;
- iii. it presupposed definite qualifications;
- iv. It was conducted on democratic principles. Pages 25, 26.

Dr. B. H. Carroll said in his **Ecclesia**:

It is a fiction of Pedo-baptists that they used baptizo in a new and sacred sense. Equally it is a fiction that ekklesia was used in any new, special sense. The object of Christ’s ecclesia, and terms of membership in it, were indeed different from those of the classic or Septuagint ecclesia. But the word retains its ordinary meaning. In determining this meaning we look to the common, literal usage. It occasionally we find it used in a general or figurative way, these few instances must be construed in harmony with the common, literal signification. Page 27.

Dr. Carroll then lists several usages of ekklesia:

Thucydides 2,22: Paricles, seeing them angry at the present state of things. . .did not call them an assembly (ecclesia) or any other meeting.”

Demosthenes 378,24: ”When after this the assembly (ekklesia) adjourned, they came together and planned. . .For the future still being uncertain, meetings and speeches of all sorts took place in the market-place. They were afraid that an assembly (ecclesia) would be summoned suddenly, ect.” Compare the distinction here between a lawfully assembled business body and a mere gathering together of the people in unofficial capacity, with the town-clerk’s statement in Acts 19:35-40.

Here follows some instances of the particular ekklesias of the several Greek city states:

Thucydides 1,07: ”having said such things, he himself, since he was ephor, put the question to vote in the assembly (ecclesia) of the Spartans.

Thuchdides 1,139:” And the Athenians having made a house (or called an assembly, ecclesia) freely exchanged their sentiments.”

Aristophanes Act. 169: ”But I forbid you calling an assembly (ecclesia) for the Tracians about pay.”

Thucydides 6,8: "And the Syracusans having buried their dead, summoned an assembly (ecclesia).

Dr. Carroll then remarks:

This historical reading concerning the business assemblies of the several petty but independent, self-governing Greek states, with their lawful conference, their free speech, their decision by vote, whether of Spartans, Tracians, Syracusans or Athenians, sounds much like the proceedings of particular and independent Baptist churches today.

B. H. Carroll, **ECCLESIA, The Church**, pages 27-30; 1903.

Dr. A. C. Dayton, converted Presbyterian and co-worker with Dr. J. R. Graves said this:

The Greek ekklesia consisted of certain individuals, who, when assembled and organized constituted an official body for the transaction of such business as might come before them. It was not merely an assembly, but an official assembly, consisting of persons specifically qualified, and who had each his specific rights and duties as a member of the ekklesia.

Theodosia Ernest, 1856, pp.

71, 72.

Dr. Jesse B. Thomas, in his **The Church and the Kingdom**, said:

Every city, accordingly, became an independent state. Aristotle, in his last work, made an analysis of 158 differing constitutions of such independent municipalities; for they were so jealous of their separate self-government that not one of them would accept the precedent set by another city, lest they should somehow jeopardize their liberty. They were as vigorously set upon individual independence as upon local self-government. They became, in the strictest sense, democratic-governments "of the people, for the people, by the people." Their courts as well as their legislative bodies were popular assemblies. Now, the summary form in which this prevailing temper found most unique expression was the ekklesia. It was the authorized voters of the local community met to transact business of common concern. It corresponded to the town meeting of New England of later days. Pages 210-211.

Dr. H. G. Weston, in his **Ecclesiology**, gives this definition of ekklesia:

An investigation of its classical usage, shows that Ecclesia- a Greek Ecclesia-is an assembly of free person, called out by legitimate authority from a larger mass of people; summoned for the transaction of public business; equal in membership, privileges, and rights; sovereign and supreme in its own domain. Page 14.

Dr. Weston then proceeds to cite two classical sources:

The Grecian States, with few exceptions, were cities with their districts, and their constitutions therefore the constitutions of cities; the Greeks designate the idea of State and city by the same word. Great as the variety in the constitutions may have been, they have all conceded in one grand point: they were all free institutions, that is, they allowed of no rulers whom the people as a body, or certain classes of the people, could not call to account; he who usurped such authority was in the language of the Greeks a tyrant. In this the idea is contained that the State shall govern itself, and not be governed by an individual, and of course a very different idea of the State was taken from the modern European notion.

Weston citing **Researches on Ancient Greece**, pages 156,157.

Again, Weston said:

The will of the sovereign people was expressed in the ecclesia. Here were brought before them all matters, which, as the supreme power of the State, they had to order or dispose of. Indeed, there was no question which could not ultimately be dealt with by the assembled people, if they chose to exert their plenary authority. Weston citing Kennedy's **Demosthenes**; pps. 349, 350.

Point of Order No. 7:

Universal Church theorists often maintain that the historic Greek ekklesia was simply an assembly. This is not true, it was a certain kind of an assembly. Ekklesia denotes a governing assembly.

Dr. Weston stated:

The inhabitants of a city and the members of the ecclesia were not the same. Membership was founded sometimes on birth, sometimes on property, sometimes on residence, but the rights of citizenship were always defined and guarded with great exactness, and the regulations regarding citizenship were very strict. The ekklesia, though under different regulations in different places, was an essential institution in Greek polity, and probably existed in every city.

Page 15.

Dr. John L. Dagg, stated in his **Church Order**:

The word ekklesia, as used by classical Greek authors, signified an assembly. It was used to denote the assembly of the citizens in the democratic towns of Greece, met to decide on matters appertaining to the State. Page 75.

Point of Order No. 8.

Ekklesia does not mean the called out ones, such as many Universal Church theorists are urging. It means a called out governing assembly.

Dr. F. J. A. Hort, in his **The Christian Ecclesia**, stated:

There is no foundation for the widely spread notion that ekklesia means a people or a number of individual men called out of the world of mankind. Page 5.

Point of Order No. 9

The foundation of the Universal Invisible Church concept is the supposed Sacred Interpretation of Scriptures. This false supposition is used to support the idea that ekklesia has a special meaning in the New Testament, that it is an isolated usage. The Holy Spirit is supposed to have given believers a new and special language that is only understood by its own laws and definitions. These words such as ekklesia are not used elsewhere as they are in the New Testament. This has been disproved.

Dr. Jesse B. Thomas stated:

This Judaic or Biblical Greek was supposed to be found in the sacred writings alone, and never profaned by common use; it was reckoned, to use Cremner's phrase, as the isolated language of the Holy Ghost. But the researches of Dismal in 1895, and others since, have brought to light a great mass of Egyptian papyri and inscriptions which conclusively show that hundreds of words hitherto assumed to be Biblical-technical words, as it were, called into existence or minted afresh by the language of Jewish religion- were in reality normal, first century, spoken Greek. The Holy Ghost spoke absolutely in the language of the common people, as we might surely have expected that He would. . . the very grammar and dictionary cry out against men who would allow the Scriptures to appear in any other form than that understood of the people. Ibid. pps .202, 203.

Dr. A. T. Robertson, in his **Greek Grammar in the Light of Historical Researches**, shows Dr. Cremner's and other's **incorrectness, and their supposed sacred interpretation of the New Testament terms**. New Testament Greek was the universal language of the common people during the life and times of Jesus Christ and His Apostles and prophets. Therefore, Ekklesia had a well-defined and common meaning. It is used in this manner in the New Testament.

Dr. A. T. Robertson stated:

Originally ek-kleesia was a calling out of the people from their homes, but that usage soon passed away. It became the constitutional assembly of Athens. **A Grammar of the Greek New Testament in the Light of Historical Research**, 1934; page 174.

Greek Lexicons

Not even Dr. Cremner differed as to the primary definition of ekklesia. Here is what he said:

The common term for a congregation of the ekkatoi assembled in the public affairs of a free state; the body of free citizens summoned together by a herald. **Biblical-Theological Lexicon**, page 332.

Dr. Thayer stated:

A gathering of citizens called out from their homes into some public place; an assembly; so used (l) among the Greeks from Thuc. Down, an assembly of the people convened at the public place of council for the purpose of deliberating; Acts 19:39. **Greek-English Lexicon**.

Arndt & Gingrich's **Lexicon** states: **Assembly, as a regularly summoned political body.**

Dr. J. A. Seiss stated:

The heathen Greeks used it to denote the select assemblies of free citizens convened for the transaction of public affairs, in which the common populace, strangers, and such as had forfeited civic rights, had no place. . . It means an assembly, conveyed by authority, and constituted of a specific class, out of, but withdrawn from the general mass of the population. **The Apocalypse**, page 55.

Dr. Trench stated:

Ekklesia, as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship for the transaction of public affairs. That they were summoned is expressed in the latter part of the word. That they were summoned out of the whole population, at large but at the same time a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civil rights, this is expressed in the first. Both the calling and the calling out are moments to be remembered. **Synonyms of the New Testament**, page 1.

Moulton and Milligan in their **Vocabulary of N. T. Greek** state:

Ekklesia, which meant originally any public assembly of citizens, summoned by a herald . . . page 195.

Liddell and Scott in their unequalled **Greek-English Lexicon** stated:

Called out or forth, summoned. . . . selected to judge or arbitrate on a point. . . .an assembly of the citizens summoned by the crier, the legislative assembly, opposed to a mere sullogos. Page 381.

Dr. A. T. Robertson again:

Originally ek-kleesia was a calling out of the people from their homes, but that usage soon passed away. It became the constitutional assembly of Athens. **A Grammar of the Greek New Testament in the Light of Historical Research**, 1934; page 174.

Point of Order No. 10.

An Ekklesia is not just an assembly, it is a certain type of assembly, a governing assembly.

Point of Order No. 11

Each of the different definitions also contained interpretative meanings and usages in the New Testament. I care not for these. I have given only the primary and natural definition of Ekklesia.

In conclusion to this point, note the following points:

1. ekklesia was not made up of all the people of the kingdom nor the community;
2. no stranger had a part in the ekklesia, nor did the general public, nor were those who had forfeited their civil rights;
3. the ekklesia only existed among the free Greek city-states;
4. an ekklesia was an assembly of elected citizens assembled for the public government or affairs of a free city-state;
5. This was the legal assembly which met to deal with problems of government within the city-state, it had jurisdictional boundaries;
6. the ekklesia represented the governmental power of the people;
7. the ekklesia had its membership determined by election or designation;
8. the ekklesia had duly elected officers and leaders;
9. the official herald summoned the ekklesia
10. the ekklesia was the only governing body in the free city-state;
11. the ekklesia also was governed by law and order;
12. the ekklesia was the highest body of government of the kingdom in each free city-state, there was no higher authority in the city-state other than the ruler

himself.

Part III

Ekklesia in a Symposium of Four Greek Words

I shall present the four Greek words that mean assembly or congregation.

- 1) Paneegureus
- 2) Sullogos;
- 3) Ekklesia;
- 4) Sunagogue.

These are the four different Greek words meaning **assembly**. Three are used in the Greek New Testament. Sullogos *is not found* in the Greek New or Greek Old Testaments.

Paneeguris.

This term denoted a general or universal assembly, **having no governing power**.

Liddell and Scott stated:

An assembly of a whole nation, for a public festival such as the Olympic games, . . . a high festival, a solemn assembly, . . . any assembly. Ibid., p. 1059.

Trench stated:

The Paneeguris differs from the ekklesia in this, that in the ekklesia, as has been noted already, there lay ever the sense of an assembly coming together for the transaction of business. Ibid. page 5.

According to Trench, the paneeguris *was not a governing assembly*, it was *merely a*

general assembly. Liddell and Scott show that the Greeks spoke of their Olympic gatherings as a Paneeguris and not an ekklesia.

George R. Berry, lists ekklesia, synagogue and paneeguris in his **A Dictionary of New Testament Greek Synonyms** and defines them this way:

According to their derivation, synagogue is simply an assembly, a mass of people gathered together; ekklesia is a narrower word, also an assembly, but including only those especially called together out of a larger multitude, for the transaction of business. Ekklesia usually denotes a somewhat more select company than synagogue. Synagogue had been, before N. T. times appropriated to designate a synagogue, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N. T.. They were summoned out of the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" Trench. Synagogue had been, before N. T. times appropriated to designate a synagogue, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N. T. Probably for that reason, and also for its greater inherent etymological fitness, ekklesia is the word taken to designate a Christian church, a company of believers who meet for worship. Both these words, however, are sometimes used in the N. T. in a non-technical sense. Paneeguris, occurring only in Hebrews 12:23, differs from both, denoting a solemn assembly for festal rejoicing. Page 21.

Ekklesia

Ekklesia usually denotes a somewhat more select company than synagogue. A significant use of ekklesia in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. Berry.

SUNAGOOGEE

Synagogue had been, before N. T. times appropriated to designate a synagogue, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N. T. Berry.

Sullogos

This speaks of any common congregation or assembly. Since this is not a Biblical term, its definition is merely classical.

Liddell and Scott define it this way:

A gathering, esp. an assembly, concourse, meeting of persons. . . . of any special public meeting or assembly, opp. To the common ekklesia. II metaph. Collectedness, presence of mind. . . page 1386.

Point of Order No. 12

There are four Greek words which men assembly, different types of an assembly. Only ekklesia is a governing assembly. None of them ever is defined as an invisible assembly.

PART V

I shall present the Biblical Usages of Ekklesia under the New Covenant of Jesus Christ;

- 1) Total number of usages of Ekklesia from the T. R.
- 2) The Singular Ekklesia;
- 3) The Plural Ekklesia.

After studying the meaning of a Greek ekklesia in common Greek, that is, the universal language of the common people before and during the life and times of Jesus Christ, we can come to the following characteristics in the New Testament usage of ekklesia:

- 1) the ekklesia in the New Testament is a **local assembly**;
- 2) the ekklesia in the New Testament is a **special type** of local assembly;
- 3) the ekklesia in the New Testament is a **governing ekklesia**, second in authority only to the Supreme Emperor Himself;
- 4) the ekklesia in the New Testament is a **restrictive assembly**, made up only of a selected few of the free citizens;
- 5) the ekklesia in the New Testament is not only under the Emperor Himself, but must be a **lawful assembly**, that is, governed by constitutional laws.

After setting down the above conclusions, will not the following results be found also in the nature of ekklesia?

- 1) **Church authority**, the ekklesia was the governing body in the free city-state;
- 2) **Closed church business and membership**, the ekklesia was a closed ekklesia, not made up of all the citizens in the free city-state;
- 3) **Elected membership** and that fitly framed together according to due order.

Remember, Christ had four (4) Greek terms in hand as He spoke in Matthew 16:18. ***Was it an accident that He used ekklesia?***

The Usage of Ekklesia in the New Testament Scriptures

Having determined the meaning of ekklesia from common Greek, a governing assembly in a free city-state, we will now investigate its usage in New Testament Greek.

Point of Order No. 13

In New Testament Greek, the definition of Ekklesia does not change. Its nature is the same, a visible, local governing assembly. Its relationship and usage does

change. It is now a Christian ekklesia, belong to Jesus Christ. It is now speaks of the governing assembly of lawful believers in the Kingdom of God.

The three different ways ekklesia is used in New Testament Greek:

1) **Natural Israel in the wilderness Acts 7:38.** Here it is used and limited in its meaning to the assembly of national Israel. Israel was very visible, and was indeed a perpetual assembly. That is, it retained its governing powers even when it was not assembled by means of its orderly and lawful leaders. A perpetual assembly does not go out of existence when it is between meetings. Nevertheless, it must meet to in an orderly and proper fashion in due time. It is interesting here to note that the ekklesia in the wilderness was not invisible, nor was it universal. It was territorial. It became universal and ceased to exist as a lawful assembly after it rejected Jesus Christ and was dispersed into all the nations.

2) **The Governing body in a free Greek-city state such as at Ephesus; Acts 19:32.** Notice carefully in this setting that Luke used three Greek terms to denote the different types of people gathered:

- a. First, in v. 32 is ekklesia, the governing assembly;
- b. Second is the oklou, the crowd;
- c. Third is the sustrophus, the concourse of the people.

In this case, the ekklesia referred only to the select few in the larger crowd. It was not the mob, the Christian disciples nor the town's people proper. There was a danger here in the disorderly ekklesia. Under these conditions, the true ekklesia at Ephesus could not function properly.

3) **The Gospel Church of Jesus Christ such as at Antioch.** In this relationship, ekklesia appears at least 112 times in the New Testament. In this manner it can be classified in three groupings:

a. Concretely in the SINGULAR, as "the church of God at Corinth," here is a reference to one ekklesia, **I COR. 1:2.**

b. Concretely in the PLURAL such as "the churches of Asia salute you," **I Corinthians 16:19.** Here we note that when there are more than one church in a territory, they become many churches, not one church in a large district. There are no instances of a large territorial church in separate districts or perishes. One church grows into many different churches, but they are all independent, free, self-governing ekklesias.

c. Generically or in the Abstract Sense, such as **Matthew 16:18.** Often times this is called the institutional sense. In these cases Universal church theorists, both visible and invisible theorists, **try to change the nature of ekklesia** and cause it to cease being a governing local and visible assembly and become a universal visible or universal invisible assembly. This is denied on two grounds:

1. It denies the common generic or abstract usage of nouns, which is common both to Greek and English.

2. It changes or alters the nature of the ekklesia according to religious beliefs. For the Papist, it becomes a universal visible church, for the Reformer it becomes a universal invisible church. **Both are incorrect, it is still an ekklesia.** Ekklesia has a plain and absolute meaning. It is a governing assembly. A governing assembly is and always will be local and visible.

3. Examples of the generic usage of a common noun:

a) The car is the most common means of transportation in America; is there a **universal visible** car or a **universal invisible car**? No.

b. Marriage is a divine institution. Does this mean a large **universal invisible or universal visible** marriage? No.

c. The family is the foundation of society. Is there a **universal invisible** society or family or a **universal visible society** or family? No.

d. The husband is the head of the wife; does this mean there is a universal visible or universal invisible husband or wife? No.

Point of Order No. 14

In these three ways, ekklesia is used in the New Testament. Its basic natural meaning is retained and remains in each case. Its nature has not changed. It is still a local and visible governing assembly. In the next section we will show the 112 passages in which ekklesia is used in the New Testament.

The following table contains every New Testament passage where *ecclesia* is used with a *Christian* meaning, and indicates my interpretation of the three conceptions: The church as an institution, the church or churches in particular, and the church in prospective, or church in glory (which will be local).

1. Upon this rock I will build my church; (Matt. 16:18) Institution
2. Tell it unto the church: (Matt. 18:17) Institution
3. If he neglect to hear the church (Matt. 18:17) Institution
4. And the Lord added to the church daily (Acts 2:47) Local
5. And great fear came upon all the church (Acts 5:11) Local
6. A great persecution against the church which was at Jerusalem; (Acts 8:1) Local
7. As for Saul, he made havoc of the church (Acts 8:3) Local
8. Then had the churches rest (Acts 9:31) Local
9. These things came unto the ears of the church (Acts 11:22) Local
10. They assembled themselves with the church, (Acts 11:26) Local
11. Stretched forth his hands to vex certain of the church. (Acts 12:1) Local
12. Prayer was made without ceasing of the church (Acts 12:5) Local
13. Now there were in the church (Acts 13:1) Local
14. And when they had ordained them elders in every church (Acts 14:23) Local
15. And had gathered the church together, (Acts 14:27) Local
16. And being brought on their way by the church (Acts 15:3) Local
17. they were received of the church, (Acts 15:4) Local

18. with the whole church, (Acts 15:22) Local
19. Confirming the churches. (Acts 15:41) Local
20. And so were the churches established in the faith, (Acts 16:5) Local
21. And gone up, and saluted the church, (Acts 18:22) Local
22. And called the elders of the church (Acts 20:17) Local
23. Feed the church of God, (Acts 20:28) Local
24. Which is a servant of the church which is at Cenchrea: (Rom. 16:1) Local
25. But also all the churches of the Gentiles. (Rom. 16:4) Local
26. Likewise greet the church that is in their house. (Rom. 16:5) Local
27. The churches of Christ salute you. (Rom. 16:16) Local
28. Gaius mine host, and of the whole church (Rom. 16:23) Local
29. Unto the church of God which is at Corinth, (I Cor. 1:2) Local
30. As I teach every where in every church. (I Cor. 4:17) Local
31. Who are least esteemed in the church. (I Cor. 6:4) Local
32. And so ordain I in all churches (I Cor. 7:17) Local
33. nor to the church of God (I Cor.10:32) Local
34. We have no such custom, neither the churches of God. (I Cor. 11:16) Local
35. When ye come together in the church (I Cor. 11:18) Local
36. or despise ye the church of God, (I Cor. 11: 22) Local
37. And God hath set some in the church (I Cor. 12:28) Local
38. But he that prophesieth edifieth the church. (I Cor. 14:4) Local
39. That the church may receive edifying. (I Cor. 14:5) Local
40. That ye may excel to the edifying of the church. (I Cor. 14:12) Local
41. Yet in the church I had rather speak five words (I Cor. 14:19) Local
42. If therefore the whole church be come together into one place, (I Cor. 14:23) Local
43. let him keep silence in the church; (I Cor. 14:28) Local
44. As in all churches of the saints. (I Cor. 14:33). Local
45. Let your women keep silence in the churches (I Cor. 14:34) Local
46. For it is a shame for women to speak in the church (I Cor. 14:35) Local
47. Because I persecuted the church of God. (I Cor. 15:9) Local
48. As I have given order to the churches of Galatia, (I Cor. 16:1) Local
49. The churches of Asia salute you. (I Cor. 16:19) Local
50. With the church that is in their house. (I Cor. 16:19) Local
51. Unto the church of God which is at Corinth, (II Cor. 1:1) Local
52. Bestowed on the churches of Macedonia; (II Cor. 8:1) Local
53. Throughout all the churches (II Cor. 8:18) Local
54. Who was also chosen of the churches (II Cor. 8:19) Local
55. The messengers of the churches (II Cor. 8:23) Local
56. Wherefore shew ye to them, and before the churches (II Cor. 8:24) Local
57. I robbed other churches, taking wages of them, (II Cor. 11:8) Local
58. The care of all the churches. (II Cor. 11:28) Local
59. Wherein ye were inferior to other churches (II Cor. 12:13) Local
60. Unto the churches of Galatia: (Gal. 1:2) Local
61. I persecuted the church of God, (Gal. 1:13) Local
62. unto the churches of Judaea (Gal. 1:22) Local
63. Head over all things to the church (Eph. 1:22). Institution
64. Might be known by the church (Eph. 3:10) Institution
65. Unto him be glory in the church (Eph. 3:21) Institution
66. Christ is the head of the church: (Eph. 5:23) Institution
67. As the church is subject unto Christ, (Eph. 5:24) Institution

68. Even as Christ also loved the church (Eph. 5:25)	Institution
69. That he might present it to himself a glorious church (Eph. 5:7)	In Glory
70. Even as the Lord the church: (Eph. 5:29)	Institution
71. But I speak concerning Christ and the church. (Eph. 5:32)	Institution
72. Persecuting the church; (Phil. 3:6)	Local
73. No church communicated with me as concerning giving (Phil. 4:15)	Local
74. And he is the head of the body, the church: (Col. 1:18)	Institution
75. Which is the church: (Col. 1:24)	Institution
76. The church which is in his house. (Col. 4:15)	Local
77. Also in the church of the Laodiceans; (Col. 4:16)	Local
78. Unto the church of the Thessalonians (I Thess. 1:1)	Local
79. Became followers of the churches of God (I Thess. 2:14)	Local
80. Unto the church of the Thessalonians (II Thess. 1:1)	Local
81. Glory in you in the churches of God (II Thess. 1:4)	Local
82. Take care of the church of God? (I Tim. 3:5)	Local
83. Which is the church of the living God, (I Tim. 3:15)	Institution
84. And let not the church be charged; (I Tim. 5:16)	Local
85. To the church in thy house: (Phil. 2)	Local
86. In the midst of the church will I sing praise unto thee (Heb. 2:12)	Local
87. To the general assembly and church of the firstborn, (Heb. 12:23)	In Glory
88. Let him call for the elders of the church; (Jas. 5:14)	Local
89. The church that is at Babylon, (I Pet. 5:13)	Local
90. Thy charity before the church (III John 6)	Local
91. I wrote unto the church: (III John 9)	Local
92. And casteth them out of the church. (III John 10)	Local
93. John to the seven churches which are in Asia: (Rev. 1:4)	Local
94. Send it unto the seven churches (Rev. 1:11)	Local
95. Angels of the seven churches: (Rev. 1:20)	Local
96. The seven candlesticks which thou sawest are the seven churches (Rev. 1:20)	Local
97. Unto the angel of the church of Ephesus write; (Rev. 2:1)	Local
98. Hear what the Spirit saith unto the churches; (Rev. 2:7)	Local
99. And unto the angel of the church in Smyrna write; (Rev. 2:8)	Local
100. Let him hear what the Spirit saith unto the churches; (Rev. 2:11)	Local
101. And to the angel of the church in Pergamos write; (Rev. 2:12)	Local
102. Let him hear what the Spirit saith unto the churches; (Rev. 2:17)	Local
103. And unto the angel of the church in Thyatira write; (Rev. 2:18)	Local
104. And all the churches shall know that I am he (Rev. 2:23)	Local
105. Let him hear what the Spirit saith unto the churches; (Rev. 2:29)	Local
106. And unto the angel of the church in Sardis write; (Rev. 3:1)	Local
107. Let him hear what the Spirit saith unto the churches; (Rev. 3:6)	Local
108. And to the angel of the church in Philadelphia write; (Rev. 3:7)	Local
109. Let him hear what the Spirit saith unto the churches; (Rev. 3:13)	Local
110. And unto the angel of the church of the Laodiceans write; (Rev. 3:14)	Local
111. Let him hear what the Spirit saith unto the churches; (Rev. 3:22)	Local
112. To testify unto you these things in the churches. (Rev. 22:16)	Local

Elder Bill Brown furnished this listing and I have used it with his permission. Thank you dear Brother Brown for your taking the time to help us all with this. Here is his email address: Bill Brown e-mail address: wlbrown@tns.net Pastor, Carmichael Baptist Church Home Page: <http://www.tns.net/cbc>

PART VI

The Primary Meaning of Ekklesia

I shall present the Baptist Usages of Ekklesia or Church considered under

The Primary Ekklesia; the Visible and Local usage;

In this section, I shall present the Visible and Local concepts from leading Baptists, all before the 1800s. I shall do this to prove that the historical arguments made by the universal; invisible arguments against the local, visible church concepts are totally and completely invalid. Before proceeding further, let me remind you of a previous statement:

Even more important is the definition of ekklesia given in lexicons and other critical aids on the New Testament Greek. Biblical Baptists, who deny the universal church, place great stock in the definitions of Greek words by lexicographers. For example, in the book Theodosia Earnest, a religious novel in which Biblical views were first expounded, Mr. Courtney, in his debates with Presbyterian, relies heavily on the fact that Greek lexicons uniformly give dip or immerse as the primary meaning of baptizo, Mr. Courtney regard this as conclusive proof of the Baptist position and succeeded in the story in covering a number of Pedobaptists to his views. We applaud the author's regard for the authority of Greek scholars. However, the same class of men, with similar concurrence, witness to the universal usage of ekklesia.

John Thornbury, **The Doctrine of the Church**, page 20.

Benjamin Keach, the most noteworthy and volumous writer among the Particular Baptists in the late 1600s stated these weighty words:

Before there can be any Orderly Discipline among a Christian assembly, they must be orderly and regularly constituted into a Church-state, according to the Institution of Christ in the Gospel.

1 A Church of Christ, according to the Gospel-Institution, is a Congregation of Godly Christians, who as a stated-Assembly (being first baptized upon the Profession of Faith) do by mutual agreement and consent give themselves up to the Lord and one to another, according to the Will of God; and do ordinarily meet together in one Place, for the Public Service and Worship of God; among whom the Word of God and Sacraments are duly administered, according to Christ's Institution.

2. The Beauty and Glory of which Congregation does consist in their being all converted Persons, or lively Stones; being by the Holy Spirit, united to Jesus Christ the Precious Corner Stone and only foundation of every Christian, as well as of every particular Congregation, and of the whole Catholic Church.

3. That every Person before they are admitted Members, in such a Church so constituted, must declare to the Church (or to such with the Pastor, that they shall appoint) what God has done for their Souls, or their Experiences of a Saving Work of Grace upon their hearts; and also the Church should esquire after, and take full satisfaction concerning their Holy Lives, or good conversations.

Acts 2:41-44; Acts 8:14; 19:4-6; Ephesians 1:1, 2; and 2:1, 13, 19; Col. 1:2,4,12; I Peter 2:5; Acts 5:13,14; Rom. 6:17; Heb. 6:1,2; Rom. 6:3, 4, 5; I Peter 2:4, 5,6; Eph. 2:20,21; Col. 2:19; Psa. 66:16; Acts 11:4, 5, 6; and 23, 24; I Peter 3:15; 2 Cor. 8:5; Jer. 50:5. **The Glory of a True Church**, London, 1697, pages 5,6.

Early Baptist Confessions of Faith

First London Baptist Confession of Faith, edition of **1652**:

.33.

Jesus Christ hath here on earth a spiritual Kingdom, which is His Church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which Church is a company of visible Saints, called and separated from the world, by the Word and Spirit of God, to the visible profession of the faith of the Gospel, being baptized into that faith, and joined to the Lord, and each other, by mutual consent in the practical enjoyment of the Ordinances, commanded by Christ their Head and King. Matt. 11:11; 2 Thess. 1:15; & I Cor. 1:2; Eph. 1:1; Rom. 1:7; Acts 19:8, 9; & 26:18; 2 Cor. 6:17; Rev. 18:4; Acts 2:37; with 10:37; Rom. 10:10; Matt. 18:19, 20; Acts 2:42; Acts 9:26; I Pet. 2:5.

.34.

To this Church He hath made His promises, and given the signs of His covenant, presence, acceptation, love, blessing, and protection. Here are the Fountains and springs of His heavenly graces flowing forth, to refresh and strengthen them. Matt. 28:18, 19, 20; I Cor. 11:24 & 3:21; 2 Cor. 6:18; Rom. 9:4, 5; Psa. 133:3; Rom. 3:7, 10; Ezek. 47:2.

.35.

And all His servants, of all estates (are to acknowledge Him to be their Prophet, Priest, and King;) and called thither to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered Garden, to have communion here with His Saints, that they may be assured that they are made meet to be partakers of their inheritance in the Kingdom of God; and to supply each others wants, inward and outward; and (although each person hath a propriety in his own estate, yet they are to supply each others wants, according as their necessity shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by Himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectual working of every part, to the edifying of itself in love. Acts 2:41, 47; Isa. 4:3; I Cor. 12:6,7, 12:18; Ezek. 20:40, 37; Can. 4:12; Eph. 2:19; Rom. 12:4, 5, 6. Col. 1: 12; & 2:5, 6, 29; Acts 20: 32, Acts 5:4; Acts 2:44, 45; & 4:34, 35; Luke 14: 26; I Tim. 6:1; Eph. 4:16.

.36.

Being thus joined, every Church hath power given them from Christ, for their well being, to choose among themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in His Testament, for the feeding, governing, serving, and building up of His Church, and that none have any power to impose on them either these or any other. Acts 1:13, 26, & 6:3; with 15:22, 25; Rom. 12:7, 8; I Tim. 3:2, 6, 7, 8; I Cor. 12:8, 28; Heb. 13:7, 17; I Pet. 5:1, 2, 3; I Pet. 4:15.

.37.

That the Ministers lawfully called as aforesaid, ought to continue in their calling and place, according to God's Ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind. Heb. 5:4; John 10:3,4; Acts 20:28, 29; Rom. 12:7, 8; Heb. 13: 7, 17; I Pet. 5: 1, 2, 3.

The **Abingdon Association, 1652** stated:

". . .there is the same relation between the particular churches each towards the other as there is betwixt particular members of one church, FOR THE CHURCHES OF CHRIST DO ALL MAKE UP ONE BODY OR CHURCH IN GENERAL UNDER CHRIST THEIR HEAD AS EPH. 1:22; COL. 1:24; EPH. 5:23; I COR. 12:13. AS PARTICULAR MEMBERS MAKE UP ONE PARTICULAR CHURCH UNDER THE SAME HEAD, CHRIST, AND ALL THE PARTICULAR ASSEMBLIES ARE BUT ONE MOUNT SION, Isa. 4:5; Song 6:9. **Records of the Particular Baptists 1650 to 1660, Oct. 8, 1652, p. 126.**

The **Somerset Association**: (This also is kindly supplied by scanning from Brother Bill Brown.)

XXIV.

THAT it is the duty of every man and woman, that have repented from dead works, and have faith towards God, to be baptized (Acts 2:38; 8:12, 37, 38.), that is, dipped or buried under the water (Rom. 6:3, 4; Col. 2:12.), in the name of our Lord Jesus (Acts 8:16.), or in the name of the Father, Son, and Holy Spirit (Matt. 28:19.), therein to signify and represent a washing away of sin (Acts 22:16.), and their death, burial, and resurrection with Christ (Rom. 6:5; Col. 2:12.), and being thus planted in the visible church or body of Christ (I Cor. 12:13.), who are a company of men and women separated out of the world by the preaching of the gospel (Acts 2:41; 2 Cor. 6:17.), do walk together in communion in all the commandments of Jesus (Acts 2:42.), wherein God is glorified and their souls comforted (2 Thes. 1:11, 12; 2 Cor. 1:4.).

XXV.

THAT we believe some of those commandments further to be as followeth.

1. CONSTANCY in prayer (Col. 2:23, 24.).
2. BREAKING of bread (I Cor. 11:23, 24.).
3. GIVING of thanks (Eph. 5:20.).
4. WATCHING over one another (Heb. 12:15.).
5. CARING one for another (I Cor. 12:25) by visiting one another, especially in sickness and temptations (Matt. 25:36.).
6. EXHORTING one another (Heb. 3:13.).
7. DISCOVERING to each other, and bearing one another's burdens (Gal. 6:2.).
8. LOVING one another (Heb. 13:1.).
9. REPROVING when need is one another (Matt. 18:15.).
10. SUBMITTING one to another in the Lord (I Pet. 5:5.).
- II. ADMINISTERING one to another according to the gift received, whether it be in spirituals, or temporals (I Pet. 4:10.).
12. THE offender to seek reconciliation, as well as the offended (Matt. 5:23, 24.).
13. LOVE our enemies and persecutors, and pray for them (Matt. 5:23, 24.).
14. EVERY one to work if he be able, and none to be idle (2 Thes. 3:10, 11, 12.).
15. THE women in the church to learn in silence, and in all subjection (I Tim. 2:11; I Cor. 14:37.).
16. PRIVATE admonition to a brother offending another; and if not prevailing, to take one or two more; if he hear not them, then to tell it to the church; and if he hear not them, to be accounted as an heathen and publican (Matt. 18:15.).
17. PUBLIC rebuke to public offenders (I Tim. 5:20.).
18. THE brethren in ministering forth their gifts, ought to do it decently and in order, one by one, that all may learn and all may be comforted (I Cor. 14:31, 40.).
19. A SPECIAL care to assemble together, that their duty to God, and the church may not be neglected (Heb. 10:24, 25.).
20. AND all things in the church, done in the name and power of the head, the Lord Christ Jesus (Col. 3:7.).
21. THAT in admitting of members into the church of Christ, it is the duty of the church, and ministers whom it concerns, in faithfulness to God, that they be careful they receive none but such as do make forth evident demonstration of the new birth, and the work of faith with power (John 3:3; Matt. 3:8, 9; Acts 8:37; Ezek. 44:6, 7, Acts 2:38; 2 Cor. 9:14; Ps. 26:4, 5; 101:7.).

XXVI

THAT those that truly repent, and believe, and are baptized in the name of the Lord Jesus, are in a fit capacity to exercise faith, in full assurance to receive a greater measure of the gifts and graces of the Holy Spirit (Acts 2:38, 39; Eph. 1:13.).

XXVIII.

THAT it is the duty of the members of Christ in the order of the gospel, tho' in several congregations and assemblies (being one in the head) if occasion be, to communicate each to other, in things spiritual, and things temporal (Rom. 15:26; Acts 11:29; 15:22; 11:22.).

XXIX.

THAT the Lord Christ Jesus being the foundation and Corner stone of the gospel church whereon his apostles built (Eph. 2:20; Heb. 2:3), He gave them power and abilities to propagate, to plant, to rule and order (Matt. 28:19, 20; Luke 10:16), for the benefit of that his body, by which ministry he did shew forth the exceeding riches of his grace, by his kindness towards it in the ages to come (Eph. 2:7), which is according to his promise (Matt. 28:20.)

XXX.

THAT this foundation and ministration aforesaid, is a sure guide, rule and direction, in the darkest time of the anti-christian apostasy, or spiritual Babylonish captivity, to direct, inform, and restore us in our just freedom and liberty, to the right worship and order belonging to the church of Jesus Christ (I Tim. 3:14, 15; 2 Tim. 3:15, 16, 17; John 17:20; Isa. 59:21; Rev.2:24; Isa.40:21; Rev. 2:5; I Cor. 14:37; Rev. 1:3; 2 Thes. 3:14; Rev. 2: 11; I Pet. 1:25; I John 4:6; 2 Pet. 1:15, 16; Isa. 58: 11, 12; 2 Pet. 3:2; Isa. 8:20.).

XXXI.

THAT the church of Jesus Christ with its ministry may from among themselves, make choice of such members, as are fitly gifted and qualified by Christ, and approve and ordain such by fasting, prayer, and laying on of hands (Acts 13: 3; 14:23.), for the performance of the several duties, whereunto they are called (Acts 20:28; Rom, 12:6,7, 8; 2 Tim. 4:2; Acts 6:3.).

XXXII

THAT such a ministry laboring in the word and doctrine, have a power to receive a livelihood of their brethren, whose duty it is to provide a comfortable subsistence for them, if they be able, to whom for Christ's sake they are servants (I Cor. 9:4,7; I Tim. 5:17, 18.). Yet it is commendable in cases of necessity, for them, for example sake, and that they may be able to support the weak, to labour and work with their hands (Acts 20: 24, 25.).

XXXIII.

THAT the authority of Christ in an orderly ministry in his church, is to be submitted unto (Heb. 13: 17; 2 Thes. 3: 14.).

XXXIV.

THAT as it is an ordinance of Christ, so it is the duty of his church in his authority, to send forth such brethren as are fitly gifted and qualified through the Spirit of Christ to preach the gospel to the world (Acts 13:1, 2, 3; 11:22; 8:14.).

XLIII.

THAT it is both the duty and privilege of the church of Christ (till his coming again) in their fellowship together in the ordinances of Christ, to enjoy, prize, and press after, fellowship through and in the Spirit with the Lord, and each with other (Acts 2:42; I Cor. 11:26; Eph. 2:21,22; Eph. 4:3,4, 5, 6; I Cor. 12:13; Eph. 3: 9; Col. 2:2), which we believe to be attained through the exercise of faith in the death, resurrection, and life of Christ (2 Cor. 5:14, 15, 16; Col. 2:12; Phil. 3:9, 10, 11; I Pet. 2:5.).

XLVI.

AND that a church so believing, and so walking, though despised, and of low esteem, is no less

in the account of her Lord and King, than though

BLACK, yet comely, Cant. 1:5.

FAIREST, without spot, Cant. 4:7.

PRECIOUS, Isa. 43:4.

BEAUTIFUL, Cant. 7:1.

HOLY, without blemish, Eph. 5:27.

PLEASANT, Cant. 1:15.

WHOSE soul loveth Christ, Cant. 1:7.

RUNNERS after Christ, Cant. 1:4.

HONOURABLE, Isa. 43:4.

THE desire of Christ, Cant. 7:10.

COM PLEAT in Christ, Col. 2:10.

LOVERS of the Father, John 16:27.

THE blessed of the Father, Matt. 25:34.

KEPT by the Lord, I Pet. 1:5; Isa. 27:3.

GRAVEN on the palms of his hands, Isa. 49:16.

TENDER to the Lord as the apple of his eye, Zech. 2:8.

TAUGHT of the Lord, Isa. 54:13.

ONE that hath obtained mercy, I Pet. 2:10.

ONE that hath a redemption, Eph. 1:7.

THE gates of hell shall not prevail against it, Matt. 16:18.

IN that church be glory unto God by Jesus Christ, throughout all ages world without end. Amen.
Eph. 2:21.

The **Midlands Baptist Association** stated in 1665:

15th. That persons so baptized ought, by free consent, to walk together, as God shall give opportunity in distinct churches, or assemblies of Zion, continuing in the Apostles' doctrine and fellowship, breaking of bread and prayers, as fellow-men caring for one another, according to the will of God. All these ordinances of Christ are enjoined in His Church, being to be observed till his Second Coming, which we all ought diligently to wait for.

Baptist Debates in the 1640s

Many times these old Baptists defended their confessions in debates with different Pedobaptists. John Spilsbury said this in his debate with Thomas Bakewell, Presbyterian, (Bakewell reported and published the entire debate):

The three and thirtieth article you believe that Christ hath a spiritual Kingdom here on earth, which is His Church that He hath purchased and redeemed: but this I grant; then you believe that this purchased redeemed Church of Christ is visible, and a company of Saints called and separated from the world by the Word and Spirit of God to the visible profession of faith, and the Gospel, and baptized in the faith, and joined to the Lord, and to each other by a mutual agreement in practical enjoyment of the Ordinances commanded by Christ their Head and King; but I much doubt of these things, then you answer saying you believe that the Church of Christ is a purchased people called to their visible profession of Him; and for invisible things you leave to God till He make them visible. But here all man may see the falseness of your faith; for when you should bring it into the presence of God, then you leave it: but How dare you publish to the world that those whom Christ hath purchased and redeemed, are visible, making profession of faith and the Gospel and baptized and joined to the Lord, and to each other in the practical enjoyment of the Ordinances?

The four and thirtieth article, you believe that to this visible Church all are bound to come, and

acknowledge Christ to be their King, Priest and Prophet, and to be enrolled among His household servants: now this I grant, if you mean the universal invisible Church: but I much doubt whether it to be so in yours, or in any visible Church, but **YOU ANSWER THAT YOU KNOW NOT HOW ANY CAN BE EITHER SONS OR SERVANTS OF GOD THAT ARE NOT OF HIS HOUSEHOLD;** This I grant to be true in the invisible Church; but as I proved before, all are not visible; so then their names ought to be written in heaven, Luke 10:20, but not written among your company, then you say that ***YOU ARE IGNORANT OF ANY INVISIBLE CHURCH OR HOUSE OF GOD.***

AN ANSWER or CONFUTATION of Divers Errors Broached and Maintained By the Seven Churches of ANABAPTISTS contained in those Articles of their Confession of Faith Presented to the PARLIAMENT, and other gross Opinions held by them against the clear light of the GOSPEL. By *Thomas Bakewell*; 2 Tim. 3:8, 9: Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of Corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was Imprinter John Downham LONDON Printed for Henry Shephard and William Ley, and are to be sold at the sign of the Bible in Tower-Street, and at Pauls-Chain near Doctors Commons. 1646.

The Old Baptist Writers

Thomas Collier, co-worker with Hansard Knollys and one of the founders of the Somerset Baptist Association stated:

A True visible Church of Christ consists both of Matter and Form, or of subjects and order, for it is Christ's Kingdom; and those Subjects must be such visibly as Christ owns, and that Form and Order according to Christ's rule, or else it cannot be His Church. Now the Matter or Subjects of Christ's kingdom, His Church, they are believers gathered out of the World by the preaching of the Gospel, by the powerful Ministry of the Spirit, Mark 1:15; 16:15,16; Acts 2:44. Hence it is the Churches are frequently called saints, and holy Brethren, partakers of the heavenly calling, the house of God, His Temple, the household of Faith, born from above of the Spirit, that they might worship in Spirit and Truth, all which discovers the spiritualness of the Church of Christ, that they are or should be spiritual believers, I Cor. 1:2; Col. 1:2; Heb. 3:1; Heb. 3:6; I Peter 2:5; Ephesians 2:19; 2 Cor 6:16; John 3:3; John 4:23,24. All which discovers and confirms the truth asserted, That the Churches of Christ are a spiritual building made up of living stones. I Peter 2:5. **The Right Constitution and True Subjects of the Visible Church of Christ, London; 1654, pages 1 and 2.**

Again, Collier stated:

Therefore, you shall often find in Scripture the Church called heaven: heaven consists of none but holy ones, neither should there be any other in the Church here, which is a heaven upon earth, Revelation 18:20; chapter 19:1; therefore those that think that very people, making an outward profession of religion, wanting the power of it, will make up a Church for Christ, much deceive themselves, and eray abundance of ignorance in the Scriptures. **Certain Queries, or Points Now in Controversy, London; page 1646; page 2.**

Hansard Knollys, in his **An Exposition of the whole BOOK of the REVELATION**, London; 1688:

Those Seven Church were planted by the Apostles in the Seven principal Cities in the Lesser Asia, here named, and hence each particular Church denominated, as appears in the Second and Third Chapters of this Book, in the exposition whereof, more will be spoken of this matter: All that I shall say in general touching these, (and other Churches of God mentioned in the Holy Scripture) in this

place is,

First, that each Church contained and comprehended, the whole number of them that believed in Jesus Christ, confessed the Faith of the Gospel, and walked in the Order and Ordinances of the Lord in one City and Suburbs thereof; and had the Denomination of that City, and was called the Church of God in that City. Search these Scriptures, Acts 8:1; and 11:22, also, I COR. 1:2; and 14:34; likewise, Phil. 1:1,5; and I Thess. 1:1, Rev. 2:1,8, 12, 18; and Chapter 3:1, 7, 14.

Secondly, Although the Church in any City, at the beginning and first Planting of it, was but one Congregation, and assembled themselves together in one place, Acts 2:1, and 4:31, and I COR. 14:23, yet the number of the Disciples was multiplied, Acts 4:32, and 6:1,2; and Multitudes both Men and Women were added to the Lord, and by the Lord to the Church, Acts 2:41, 47, and 4:4 and 5:14, then the Church was necessitated, for the Edification of the Multitudes, and great number of the Members thereof, to assemble themselves together in particular Congregations, and become distinct Companies, of whom we read, Acts 4:19, 23, Peter and John had their own Company or Congregation, and so had Paul and Barnabas; and each Company or Congregation had their Elders and Deacons, Phil. 1:1, and the denomination of the Church, I Con. 16:1, and are called Churches, I COR. 16:16. The Apostle's writings to the Saints in the Church of Corinth, said, Let your Women keep silence in the Churches, I COR. 14:34, and 2 COR. 8:24, Shew ye to them, and before the Churches, the proof of your love.

Thirdly, Church is an Homogenial, Word, as Water in the Sea, in a River, in a Well, and in a Spoon, is called Water; so the Assembly or Congregation of Sanctified Believers in the general Assembly, is called the Church, Heb. 12:23, and the particular Assemblies or Congregations in any City is called the Church, I Cor. 1:1,2 so in any Village or Town, Rom. 16:1; yea, in any House, Col. 4:15. Pages 8,9.

Note well that what Hansard Knollys called a **Homogenial** word in 1688, we call a **generic** word. In this sense, homogenial means "of the same character; essentially like; of the same nature. . ." Webster's New Twentieth Century Unabridged Dictionary.

Edward Drapes in his **The Visible Worship of God**, stated: **The Definition of the Gospel Church:**

It is a company of people called out and separated from the world by the word of the Gospel to believe in Christ, being baptized in the name of the Lord Jesus, walking together in mutual agreement in the visible profession of the Gospel of the Lord Jesus Christ their Head and King.

Shows that believers being baptized, ought to be added to the Church, and what the true Gospel-Church is.

All Believers are to be Baptized

The first thing being made manifest, that all believers are to be baptized,

I come to the second thing I promised to discover to you which was the command of Christ, *for those that were baptized to be added to the Church.*

Adding the Baptized Unto the Church

By Church I here understand some particular visible Church, which every believer ought to be a member of, and add himself to it. Tis not enough to be baptized, which visibly enrichts him into any

Church, but he must be taught to observe all things commanded, whereof this is one, to join himself to some particular *Church* or *Congregation*. Therefore it is said, Acts 2:42, *They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and prayers*. Mark it, they were not only baptized, but walked in the visible fellowship of the Gospel. And again it is said, verse 47, *And the Lord added to the Church daily such as should be saved*. And again, Acts 17:4, it is said, *Those that believed consorted to Paul and Silas: they embodied themselves together, and cleaved to the Apostles*, verse 34.

The Duty of the Saints to Walk In A Gospel Church

That it is the duty of Saints thus to do, I shall manifest by two Reasons.

The Oneness of the Saints in Christ Jesus

1. From the nature of the Saints they are all one in Christ Jesus. They are *Christ's* sheep, the nature of whom is to flock together. *They are members one of another*. Now it behooves the members to be fixed in their own body, they are the soldiers of the Lord, who ought to be in continual order.

The Oneness of the Doctrine of Christ

2. It appears from the nature of the doctrine of Christ, which points at unity: one Lord, one Faith, one Baptism, one Body, whereof Christ is the Head. God is one, they are one, the Gospel is one, all which proclaim it to be their duty to walk together as one in the Church, which is Christ's body. But to make things appear more plainly, I shall show you what the true Church of Christ is, to which every believer being baptized, ought to be added.

The Definition of the Gospel Church

It is a company of people called out and separated from the world by the word of the Gospel to believe in Christ, being baptized in the name of the Lord Jesus, walking together in mutual agreement in the visible profession of the Gospel of the Lord Jesus Christ their Head and King.

The Visible Worship of God, pps. 45-46.

POINT OF ORDER NO 15

No Baptist Confession set forth the invisible church which cuts across all denominational lines and is a basis for fellowship until the Free-will Baptist confession of the early 1800's.

The **Free-Will Baptist Confession** of 1834 states:

The Church of God, or members of the body of Christ, is the whole body of Christians throughout all the whole world, and none but the regenerate are its members. Chapter XV.

The 1677, 1689 and **Philadelphia Baptist Confessions** say this:

The catholic or universal church, which (WITH RESPECT TO THE INTERNAL WORK OF THE SPIRIT, AND TRUTH OF GRACE) may be called invisible, consists of the whole number of the elect, that have been, are or shall be gathered together into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that fills all in all. Chapter 26, Art. 1

THIS IS THE IDEAL CONCEPT OF THE CHURCH. It has no real being, but is simply an expression of an idea. (See Hiscox's **Baptist Church Directory** for this explanation.)

- 1) No earlier Baptist Confessions spoke in this manner.
- 2) This was the Baptist adoption of the Westminster Confession of Faith, Presbyterian. The Baptists adopted this confession in an attempt to show to the world, and state, that they were not the wild trouble-makers they were charged with being.
- 3) The Baptists, themselves, didn't hold to a Catholic Church or a Universal Church, except the General church made up of all the Particular Churches.
- 4) In the Baptist writings you can find that they believed the following:
 - a. The church was universal, not limited to one nation as the Old Testament system was.
 - b. The church was visible, not invisible, except in respect to the work of the Holy Spirit and the grace of God within, which all admit.
- 5) In this Confession, the second generation of Particular Baptists distinguished between the O. T. church was of only one nation and the gospel church which was of all the nations or universal. They also made it plain **that the church was not invisible**, but only, it is "**THE INTERNAL WORK OF THE SPIRIT, AND TRUTH OF GRACE**" within the saints that is **invisible**.
- 6) **No Baptist Confession, Sermon, Tract or Book can be produced among the Regular old Baptists of the 1600's which maintained a universal, invisible church made up of all believers by Holy Spirit baptism which cuts across all denominational lines and is the true basis for fellowship.**

POINT OF ORDER NO 16

All the anti-Quaker material of the 1600's; All the anti-Seeker material of the 1600's; All the anti-Bunyan material of the 1600's proves this to be an old Biblical Landmark in the House of God.

Henry D'Anvers stated:

Sixthly, Concerning the Church at Corinth, it is said, Acts 18:18, And Crispus the chief Ruler of the Synagogue believed on the Lord with all his House, and that many of the Corinthians, hearing, believed, and were baptized; and in I Cor. 1:13, Paul tells the Church at Corinth, That they were not baptized in his name. And in I Cor. 12:13, that by one Spirit they were all baptized into one BODY VIZ. THAT THEY WERE JOINED TO THE CHURCH BY BAPTISM; of whom it is said, I Cor. 11:2, THAT THEY KEPT THE ORDINANCES AS THEY WERE DELIVERED TO THEM. A Treatise of Baptism; London, 1674, page 31.

D'Anvers' works so enraged the Anti-Baptists that a trial was held in which they claimed that he **misquoted his authorities**. Baptists all over the Kingdom came to his aid. D'Anvers was forced to publish **Innocency and Truth Vindicated** and **A Rejoinder to Mr. Wills** in 1675. He wrote and published other works in the next two years. Several

Baptists met and considered the charges against D'Anvers. They vindicated him. To show why, they published **A Baptist Answer to Obediah Wills** in 1675. The Pedobaptists **banished** D'Anvers to Holland. D'Anvers died there as a grand and noble pioneer Baptist historian, a former Governor of Stafford, ***because he vindicated the divine origin and unbroken succession of the Baptists.***

When the Particular Baptists issued the **First London Confession of Faith** (there were about 54 churches in England then according to Neal in his **The History of Puritans**) many Pedobaptists attacked it and just as many Baptists defended it.

1. **John Spillsbury** answered Thomas Bakewell's work against the Baptists. Bakewell rebuked the Baptists for not providing for the invisible church in the 1644 confession. Spillsbury replied that they had good reason, **THERE WAS NO INVISIBLE CHURCH!**

2. **Hansard Knollys** answered John Saltmarsh with his "**The Shining of a Flaming Fire in Zion,**" 1646, in which the passages used to try and prove the invisible church are used in reference to the gospel church and water baptism.

3. **Daniel King** answered many Anti-Baptists with his **Stumbling Blocks Removed Out of the Way**, London. He wrote against both the Quakers and the Seekers. The Quakers stated the church was universal and invisible. The Seekers claimed there were no true churches, no true baptism in water, only in the Holy Spirit, and no true Administrators. On page 132, King shows that I Cor. 12:13 refers to water baptism. (Note: this reference is to the 1650 edition. It can be found near page 140 in the 1656 edition.)

4. **Daniel King** published **Some Beams of Light**, London, 1650, Edinburgh 1656. On page 217 he showed that the Seekers argued for one true church, **INVISIBLE, BY HOLY SPIRIT BAPTISM**, while the Baptists held to the visible church constituted by water baptism. (This reference would be near page 225 in the 1656 edition).

PART VII

The Enlarged Ekklesia, the General Usage or *How the One is Many*

POINT OF ORDER NO. 17

Many old Baptists believed in a General church, but it was only made up of all the particular churches. They held that the particular church is the body of Christ.

To introduce this concept, note Daniel's King, John Spilsbury, William Kiffen and Joseph Sanson's words about Sion:

What Sion Is

It is said, He shall come to SION. Now Sion is not only the city of David, the place where the Temple was built, and where the people of the Jews assembled to do Sacrifice: but the Gentile-Churches of Christ, to be called and gathered after Christ's revealing in the flesh, are called SION, Heb. 12:22. BUT YE ARE COME UNTO MOUNT-SION, WHICH IS THE CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM, etc. And so the Saints are called Jews, Rom. 2: ult., HE IS A JEW THAT IS ONE INWARDLY, AND THAT IS CIRCUMCISION THAT IS IN THE HEART, etc. So that the Gentile-Churches, being called SION, as well as the Jews; and Christ being come to SION, it must needs mean His coming in the flesh, when Redemption and Life was made out to the Gentiles.

3. He is said to come to Sion (if you take Sion for the Jewish Church) in respect of His first manifestation to them, John 1:31 BUT THAT HE SHOULD BE MADE MANIFEST TO ISRAEL (John Baptist says) THEREFORE AM I COME BAPTIZING WITH WATER, AND THE GOSPEL WAS FIRST TO BE PREACHED TO THEM.

As appears,

1. By Christ's sending forth His Disciples to them first, Matt. 10:5, 6 GO NOT INTO THE WAY OF THE GENTILES, AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT; BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL.

2. By the Apostles' speech and acknowledgments, Acts 13:46 THEN PAUL AND BARNABAS WAXED BOLD, AND SAID, IT WAS NECESSARY THE WORD OF GOD SHOULD FIRST HAVE BEEN SPOKEN TO YOU (speaking to the Jews:) BUT SEEING YOU PUT IT FROM YOU, AND JUDGE YOUR SELVES UNWORTHY OF ETERNAL LIFE, LO, WE TURN TO THE GENTILES.

Again, It is yet more manifest, that it is meant of Christ's coming in the flesh.

The Apostle says, Rom. 11 THERE SHALL COME OUT OF SION THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB. This has reference to the Jews calling, but it is not limited to that time, but speaks of Christ's incarnation also, for then He came out of *Sion*.

1. Because He was born of the Jews or Israelites, Rom. 9:5 of Whom concerning the flesh Christ came.

2. Because from Jerusalem, or Sion, was the Gospel spread abroad into all the world, Acts 8:4 THEN THEY THAT WERE SCATTERED ABROAD, WENT EVERYWHERE PREACHING THE WORD; for the Word was not preached to the Gentiles till that persecution, Rom. 15:26, 27. The Apostle says, IT

HATH PLEASED THEM OF MACEDONIA AND ACHAIA, TO MAKE A CERTAIN CONTRIBUTION FOR THE POOR SAINTS THAT ARE AT JERUSALEM. Now mark; It hath pleased them (He says) and their debtors they are: And He proves it by this argument; for if the Gentiles have been made partakers of THEIR Spiritual things, their duty is also, etc. Mark, He calls them THEIR Spiritual things (that is the Jews;) So that then He came out of Sion to the Gentiles.

3. Because this is a covenant of grace, and so took its beginning principally and clearly from Christ's time, Rom. 10 THE WORD IS NIGH THEE, EVEN IN YOUR HEART, AND IN YOUR MOUTH, etc. SAY NOT, WHO SHALL ASCEND TO HEAVEN? that is, to fetch Christ from thence, etc. FOR THE WORD IS NIGH THEE, intimating thus much, That from Christ's revealing in the flesh, the new covenant of grace, the word of the Gospel, is nigh to every one that believes, or will believe. *The Way to Sion, 1656.*

Anti-Baptist concepts:

1) The **invisible church**, made up of individuals was held by the Protestants, Seekers, Quakers and Open Membership Brethren;

2) These groups all held that **I Cor. 12:13** referred to Holy Spirit baptism into the **invisible church**, the mystical body of Christ. The old Particular and General Baptists opposed this concept and would not even go to hear those who held to the invisible church except to debate or answer them. Many of the old Baptists then didn't even consider John Bunyan **a true believer**. The Particular or General Baptist Churches did not fellowship with John Bunyan, the Seekers, Quakers or Protestants.

Baptist Concepts

THESE OLD BAPTISTS HELD TO A GENERAL CHURCH OR KINGDOM, MADE UP, NOT OF INDIVIDUALS OF ALL DENOMINATIONS, but ALL THE PARTICULAR GOSPEL CHURCHES. Daniel King, John Spillsbury, William Kiffen and many others often called this Sion.

POINT OF ORDER NO. 18

The Invisible Church theory holds that the Invisible Church is made up of *all the Children of God*. The Old Baptist General Church taught that the one Church or Body of Christ is made up of *all the Particular Gospel Churches*, not individuals, but churches.

In the introduction to the **First London Confession of Faith**, edition of 1644, note the following:

And because it may be conceived, that what is here published may be but the judgment of some one particular congregation, more refined than the rest, we do therefore here subscribe it, some of each body in the name, and by the appointment of seven congregations; who, though we be distinct in respect of our particular bodies, for convenience sake, being as many as can well meet together in one place, yet are all in communion holding Jesus Christ to be our Head and Lord; under whose government we desire alone to walk, in the following the Lamb wheresoever He goes. And we believe the Lord will daily cause truth more to appear in the hearts of His saints, and make them ashamed of their folly in the land of their nativity, that so they may, with one shoulder, more study to lift up the name of the Lord Jesus, and stand for His appointments and laws; which is the desire and

prayers of the contemned Churches of Christ in London for all saints.

The First London Confession of 1646 Stated:

And lest this should be thought to be the judgment of some particular persons, this is done by the consent and appointment of seven congregations or churches in London, with the names of some of each of them subscribed in the behalf of the whole. And although we be distinct in our meetings, for convenience; yet are we one in faith, fellowship, and communion, holding Jesus Christ for our head and lawgiver, under whose rule and government we desire to walk, and to follow the Lamb where so ever he goeth, that when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Master's joy. Until which time we desire to spend these few days we have here to remain, to the glory of God, the honor of the gospel, the saints' comfort, and our country's good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. i. 8. (Introduction)

Daniel King, in his **A Way to Zion**, stated:

"I would inform thee, that by Sion I mean not only the Church in general, but particular congregations, branches of this Church, constituted according to Apostolic order, Heb. 12:22,23. And by the way to it, I mean not the way, Christ, who is the way to the Father, Jn. 14:6, But the way of obedience in water, with and unto Christ. The way of constitution of Churches & carrying on outward worship...." page 2, "To the Reader"

Hansard Knollys, in 1689, published his **Exposition of the Whole Book of Revelation**, London. It contains the greatest remarks on the church found anywhere.

Remember:

"Church is an **HOMOGENIAL** word, as water in the sea, water in a river, in a well and in a spoon is called water; so the assembly or congregation of sanctified believers in the general assembly is called the church, Heb. 12:23; and the particular assemblies or congregations in any city is called the church. I Cor. 1:12,2 so in any Village or Town, Rom. 16:1, yea in any house, Col. 4:15.

From the **Records of the Particular Baptists to 1660** we glean this statement:

". . .there is the same relation between the particular churches each towards the other as there is betwixt particular members of one church, **FOR THE CHURCHES OF CHRIST DO ALL MAKE UP ONE BODY OR CHURCH IN GENERAL UNDER CHRIST THEIR HEAD AS EPH. 1:22; COL. 1:24; EPH. 5:23; I COR. 12:13. AS PARTICULAR MEMBERS MAKE UP ONE PARTICULAR CHURCH UNDER THE SAME HEAD, CHRIST, AND ALL THE PARTICULAR ASSEMBLIES ARE BUT ONE MOUNT SION, Isa. 4:5; Song 6:9.**

Oct. 8, 1652, p. 126.

Thomas Grantham, General Baptist leader in the late 1600s, stated:

"We are now come to Corinth, Acts 18:8, where we find the Word preached. Crispus believing is baptized, his Household also received the Word by Faith, and many of the Corinthians hearing the word, believed and were baptized; and here Paul continues a year and six months preaching the Word of God among them, but not a word of any infant added to this church; neither yet by this Epistle which Paul writ to the Church can any such thing be made to appear, but rather the contrary,

for they are said to be such persons as called upon the name of the Lord, being first called to be Saints, and called into the fellowship of the Lord Jesus, who are all required to speak the same thing, and were all **BY ONE SPIRIT BAPTIZED INTO ONE BODY** and made to **DRINK INTO ONE SPIRIT, WERE ALL ONE BODY AND ONE BREAD AS THEY WERE PARTAKERS OF THAT ONE BREAD OF THE LORD'S TABLE...**",

Book 2, Chapter 1, page 11, **Prim. Christian.**, London, 1678

These old Baptists regarded the **MYSTICAL CHURCH AS THE VISIBLE GOSPEL CHURCH and BODY OF CHRIST.**

Grantham stated again:

"Hence all Baptized believers must be deemed as persons in Christ; born of water and of the Spirit, and called by (or baptized into the Name of) the Father, Son and holy Spirit, and must therefore be received as Brethren and as Members of the visible Church **CONSIDERED AS UNIVERSAL.**" *Ibid.*, book VI, p. 177.

Grantham devoted several pages on his sixth Treatise answering John Bunyan and his errors. On Pages 177 and 178 he argues that all members of the **UNIVERSAL CHURCH ARE MADE SUCH BY WATER BAPTISM, SO ALL THE MEMBERS OF THE PARTICULAR CHURCHES MUST HAVE WATER BAPTISM.**

Grantham again:

"And the same God which hath ordained marriage for the uniting persons in the state of Husband and Wife hath ordained baptism to unite us to the mystical body of Christ, **HIS VISIBLE CHURCH.**" *Ibid.*, page 181.

Note Daniel King's Answer to the Quakers and Seekers about the **Invisible Church**:

ONE Body, yet this hindered not but in visible order of walking, there was at that time, many Bodies, 1 Cor. 12:27. Paul tells the Corinthians, they were the Body of Christ, Rom. 12:7 he says, **WE BEING MANY ARE ONE BODY IN CHRIST**, speaking of the Romans that were Saints. The Ephesians were a Body, Eph. 4:16 for the body was to be edified in love, by the members. Now, no one member could edify the universal Body (except an Apostle by his writings) but this Exhortation concerns every particular member. Therefore he means such a body, where the members had communion so as they might edify one another. The Scripture speaks of such Bodies which had administrations among them, which have in them, some to see, called, an Eye, some to hear, called, the Ear. Some to administer, called, the Hand. Some to support, called, the Foot. Which cannot be done in the general, but in a particular body walking together, and yet all these are but one body in Christ, in the unity of the Spirit. So there were several Bodies in Asia, Rev. 2 and 3, and Gal. 1:1 and he himself confesses particular Bodies, or Churches, page 306. Yea and visible Churches, pages 145 and 175. Yet all but one, in unity of the Spirit. So Paul calls Christ, **THE APOSTLE OF OUR PROFESSION**, Heb. 3:1. Yet this hindered not the being of twelve Apostles in those times. And they are to be acknowledged Apostles of our Profession too. So that this arguing is but a sound without substance. **Some Beams of Light**, Edinburgh, 1656, page 162.

The same is true in **Knollys** and **D'Anvers**. These remarks give us a fair representation of the faith of these old Baptist fathers.

HOW DID THESE OLD BAPTISTS VIEW JOHN BUNYAN AND HIS OPEN

COMMUNION, NO WATER BAPTISM AND UNIVERSAL INVISIBLE CHURCH DOCTRINES?

1)He was never recognized nor received by the Baptists.

2)Many of them considered him as a **Reprobate!**

John Denne, General Baptist, said about John Bunyan:

Wherefore John Bunyan and HIS DOCTRINE OUGHT TO BE EXPLODED, AS A DETECTED GANGRENE INCREASING UNTO MORE UNGODLINESS, 2 Tim. 2:18. Page 124.

Touching his faith [Bunyan's] let the God of Heaven answer, I John 2:3--He that says he knows me, and keeps not my commandments is a liar. Page 72

And then, if one baptism, what other, but that one (viz., Baptism of Water) so generally practiced by all Disciples? He [Bunyan] will tell us the Baptism of the Spirit, for by one Spirit are we all baptized into one body. To which I answer, The Baptism of the Spirit was not general, and could not be intended by ONE BAPTISM. John Denne: **Truth Outweighing Error**; London, 1673, p. 86.

POINT OF ORDER NO. 19

There are many Scriptures which use the terms Body and Church in a secondary or enlarged sense, they do not destroy the basic meaning of these terms. The universal invisible church concepts didn't come among the old Particular Baptists until the 1700s.

In Summation on this point, note:

- 1) These old Baptists believed in **water baptism** unto the visible church, not Holy Spirit baptism into the invisible church;
- 2) The visible churches, not individuals, all made up the one General or Universal church, I call this the Kingdom;
- 3) The Baptists opposed the Protestants, Seekers and Quakers and all believed in the Holy Spirit baptism into the invisible church including John Bunyan and the Reformed Baptists, as they were then called (in Davis' **History of the Welsh Baptists**, p. 20)
- 4) The Church is one body, **Eph. 2:13-21**, for both the Jews and Gentiles, that is, there is not a separate body of Jews and then a different body of Gentiles, as in the Old Testament system.

POINT OF ORDER NO. 20

Some Brethren spoke of the Church in the Redemptive Sense, that is, the redeemed of all the ages. This is what Dr. Hiscox called the Ideal sense of the term church, and Dr. J. M. Pendleton, co-worker with Dr. J. R. Graves, defined also as the church.

Dr. J. M. Pendleton stated:

The term Church occurs in the New Testament more than a hundred times. The word thus translated means congregation or assembly; but it does not indicate the purpose for the congregation or assembly meets. Hence it is used, Acts 19:32, 39, 41, and rendered assembly. In every other place in the New Testament it is translated church. In its application to the followers of Christ, it refers either to a particular congregation of saints, or to the redeemed in the aggregate. It is employed in the latter sense in Ephesians 1:22; 3:21; 5:25, 27. Church Manual, page 5.

If this definition will be studied carefully, the absence of the invisible church becomes evident.

Edward Drapes, ministering brother from the old Glasshouse church, stated:

I am not now treating of the Church of Christ, as it is invisible consisting of all Saints in all ages, making up one body, but of a particular, visible society or congregation of people. Who are that Church I have before described, in which description there are these things observable. (Editor's note, *Drapes, and the others did not hold to the Pedobaptist notion of the universal, invisible church made up of all believers by Holy Spirit baptism, which cuts across all denominational lines and is the only true basis for fellowship. Their concept of this enlarged meaning was the General church of all ages, that is, those of the true Baptized saints. See John Bunyan's Remarks which I shall give later. In addition, Drapes listed I COR. 12:13 as water baptism, not Holy Spirit baptism.*) *The Visible Worship of God*, London; 1647, pages 46, 47.

Edward Drapes defined the Church in this manner:

Shows that believers being baptized, ought to be added to the Church, and what the true Gospel-Church is.

The first thing being made manifest, that all believers are to be baptized, I come to the second thing I promised to discover to you which was the command of Christ, *for those that were baptized to be added to the Church*. By Church I here understand some particular visible Church, which every believer ought to be a member of, and add himself to it. 'Tis not enough to be baptized, which visibly enrightens him into any Church, but he must be taught to observe all things commanded, whereof this is one, to join himself to some particular *Church or Congregation*. Therefore it is said, Acts 2:42, *They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and prayers*. Mark it, they were not only baptized, but walked in the visible fellowship of the Gospel. And again it is said, verse 47, *And the Lord added to the Church daily such as should be saved*. And again, Acts 17:4, it is said, *Those that believed consorted to Paul and Silas: they embodied themselves together, and cleaved to the Apostles*, verse 34. *Ibid.*, p.46.

About I Corinthians 12:13, Edward Drapes stated:

Sixthly, by this they visibly demonstrate themselves to have put on Christ, Gal. 3:27. *As many of you as have been baptized into Christ, have put on Christ*. This putting on Christ is by faith, by which we are the children of God; but the visible demonstration of it is in Baptism of water. And by faith in this outward ordinance, have we communication and fellowship with Christ, having put him on as a garment, to cover our nakedness; as an ornament, to adorn our persons; as a shield and buckle, to secure us. We are in this ordinance baptized into Christ under a two-fold consideration:

1. In that we are baptized into the love, life, joy, peace, mystery and righteousness of Christ. We, by faith in that ordinance, may see our selves encompassed about with a love, and united to Christ. *For by one spirit are we all baptized into one body, 1 Cor. 12:13.* We visibly demonstrate our selves, by Baptism, to be of Christ's sheep. As invisibly by the spirit, we are dipped, plunged or interested into that spiritual body whereof Christ is the head.

2. In that by baptism, we visibly give up our names to Christ, acknowledging him to be our Lord; his will to be our law; his law our life; by this we acknowledge his sovereignty; his excellency. By this we resign up our selves to him, wearing his livery, Whereby he distinguishes his people in a special manner from the world. Therefore says Christ, *Go teach all Nations, baptizing them in or into the name or the Father, Son and Holy Ghost.* That is to say, by Baptism we are consecrated or set apart, unto the Father, Son, and Spirit, and are visibly baptized into the profession of Jesus, of the mystery and spirit of Jesus. This Paul explains, where he says, *He thanks God he baptized no more of the Corinthians,* lest they should say, he baptized them into his name, that is, lest they should have idolized him, attributed that to him, which is *proper* to God, lest they should say, they were his Disciples or his members, or call themselves by his name.

Lastly, the end of this, as all other Ordinances, is to glorify God. God will be glorified by your hands in ministering to your own, or the Saints necessities. By your foot in carrying you forth to preach: *For how beautiful are the feet of him that bringeth glad tidings.* By your spirit in believing, by your soul and body in being baptized, for we are not our own, but are bought with a price, that we should *glorify God in soul, body and spirit.* Visible Worship, p. 21.

In 1645 Immanuel Knutton, Pedobpaitst, wrote against the Separatists and Anabaptists. John Mabbatt, a ministering brethren from one of the Seven Particular Baptist Churches in London, answered Knutton with **A Brief of General Reply unto Mr. Knutton's Questions**, London, 1645. Mr. Knutton argued that Faith made a person a member of the true, universal, invisible Church of Christ. John Mabbatt answered:

It denies the visibility of Christ's Church, because the Argument cannot hold, but with reference only unto the Church of Christ mystical: for Believers in all ages, places, and peoples, by reason of their union and Faith in Christ, are called His body, Ephesians 1:23, and thus they are of His body, yet visibly not His church. Pages 6 and 7.

In what ways we may differ with John Mabbatt about the differences or sameness between the church and the body of Christ, it still remains that John Mabbatt and the others did not hold to a universal, invisible church made up by Holy Spirit Baptism.

What is the Church Of Christ mystical? Is that a real church? No, the mystical church is only an idea of the mind. Later the Baptists spoke of this as the ideal Church and stopped using the term "mystical."

Point of Order No. 21

The Old Baptist Writers of the 1,600s often spoke of the Mystical Body of Christ as the sum total of the true Saints or baptized believers. This includes all under the true gospel baptism, beginning from John the Baptist until now.

John Spillsbury stated about the General Church:

Adding To the Church After Baptism Is In Respect to Particular Churches And Not

the General Or Universal, Visible Church Which Is Before Baptism

To which I answer and say, If it should be so, that they were after baptism added to the Church, then they should neither put on Christ by baptism, nor yet be baptized into one body, nor to the true profession of the Father, Son and Holy Ghost, directly against these Scriptures, Gal. 3:27; I Cor. 12:13; Matt. 28:19, 20. And for Acts 2:41, the words are these; *Then they that gladly received His Word were baptized, and the same day there were added unto them about three thousand souls;* which is nothing else but to show how many they were that received the truth, and so by the same were added to them, holding forth the power and goodness of God, in making His word so fruitful, in bringing in so many by one Sermon to the truth, As Acts 2:47, which is only a repeating over the number of Persons God at that time added to the rest. Again, adding to Churches after baptism is in respect of particular Churches, unto which persons may be recommended, but not of the Universal Church and Body of Christ, into which they are baptized, I Cor. 12:12, 13; Rom. 6:2-4. Now that into which any are baptized, must be before baptism: But persons are baptized into that one body the Church; Therefore the Church is before baptism. Treatise of Baptism, 1652, page 69.

John Bunyan understood this doctrine very well and rejected it by saying:

So then by “universal, orderly, visible church, this brother must mean those of the saints only that have been, or are baptized as we; this is clear, because baptism, saith he, makes a believer a member of this church; his meaning then is, that there is an universal, orderly, visible church, and they alone are the Baptists; and that every one that is baptized, is by that made a member of the universal, orderly, visible church of baptisms, and that the whole number of the rest of saints are utterly excluded. The Works of John Bunyan, Vol. 1, (of 3), page 467.

Leaving no doubt about the place of the true gospel church and the true gospel baptism, John Spillsbury stated:

It does not appear to me that in Israel's captivity there was a cessation of Ordinances, no nor yet in that of Babylon, but the contrary. But if were so, yet Israel in all her captivities was still a true constituted Church under that instituted Ordinance of Circumcision, *by which God separated them from all Nations in the world, as a people to Himself for His great Name,* as He does now by baptism. Which Israel had still her ministry and ministerial power and order, and at her return out of Babylon, she came forth with the same, Ezra 2:36, 70 and 3:1-6; Neh. 3:1. The prohibition, Ezra 2:62, was only of the house of Hahajah, Koz, and Barzillai, whose Register could not be found, and therefore, they were as polluted and put from the Priesthood, Ezra 2:61, 62, 63. And so these only the words are spoken, and not of the whole Congregation, who had an high Priest, and a Priestly power and order, Neh. 3:1; Ezra 2:36; and 3:1-6. God's Ordinances, The Saint's Privilege, 1646, page 24.

Again, John Spillsbury stated:

The Holy Spirit in the Ordinances issues forth the sap and fatness of Christ as the Branch

Therefore, it is Christ in his mystical order, and government among His Saints that is here the root and Olive Tree, *with His Spirit in His Ordinances, issuing forth sap and fatness of life and comfort into every believing heart, as a branch of the same.*

This will yet more clearly appear, and consider what was the Jews own natural root and Olive tree, whereof they were natural branches, only by faith, as the Apostle so declares them, ver. 20-24, *which was union and communion only with God in all His divine ordinances of worship*, the manner and form of which was that mosaic and typical order of the Old Testament, in which respect the Jews were the first that ever God took in communion with Himself in such a holy way of worship, and therefore called the first fruits of His love in that respect, and natural branches.

Jesus Christ and His Gospel Order is The New Covenant which The Jews Will Be Converted Into

Which order and manner of worship (but not the matter) being changed at the coming of Christ in the flesh; and a new form and order set up by Him, called the Gospel or New Testament, which order they opposed and were rejected. Thus was Christ the precious tried Corner stone, and sure foundation laid in Sion, as Isa. 28:16; I Cor. 3:11; I Pet. 2:6. And was to the Jew a stumbling stone, and a rock of offense, as I Peter 2:7, 8; Acts 4:11. For which the Kingdom was taken from them, as Matt. 21:41, 42, 43. That is, they were *cast out of fellowship and communion with God, in respect of His worship and service for this their unbelief, and the Gentiles that did submit to the gospel were taken in for the worshipers of God under the New Testament, and so stand in a relation to God, as heirs of the Kingdom both of grace and glory by faith in Christ.* And when God pleases to call them by the gospel to believe in His Son, and submit unto him, as He is the Mediator of the New Testament, then shall they be received again into their old fellowship and communion with God, as of old, to serve and worship Him again, *according to the orders and rules of Christ in the Gospel, as of old they did according to the order and rules of Moses in the Law.*

And thus the Apostle proves their first estate to be holy, as first fruits of that holy and blessed relation they stood in to God by faith. Even which for their unbelief they were cut off, and the Gentiles according to God's election in their line by faith admitted in, o mere grace, and not to boast. And yet there is a remnant of them to be called as the lump, and a second fruit, which are also holy in reference to the first fruit of the same holy root, as afore said. And as the root itself is holy, so shall these branches be when they come to be grafted in again to their own root or olive tree, as at the first, *which is union and communion with God in His holy way of worship, under the Gospel as of old under the Law.* And so much for the root or olive tree, which must be understood of Christ mystically considered, and not of believing parents, as aforesaid.

Concerning The Branches

Now a word of the branches, which cannot be meant of Infants, but believers only in the Apostles sense, being holy.

First, they are branches only in the same consideration as they submit and grow in the root or Vine, and so appear as the true nature of the same, by which they appear to be holy, by the fruits thereof. Christ, as aforesaid, being the root or vine, the branches can no way be said to subsist and to grow in Him as their root, but only by faith, and He in them by His Spirit, without which there is no holiness in the Apostle's sense, who speaks of such a holiness, as is produced in the branch, by the holy root, in which it grows, and so partakes of the nature of the root, by virtue of the union, and communion it has with the same, all which is by faith, as the Word of God reveals.

Secondly, there is no branch that is alive in the Vine, *but partakes of the life and sap of the same*, by virtue of which the branch though ever so young and small, is discovered to be alive, and enabled to bring forth, in its season, such fruit as by which the same may be discerned. So it is here by these spiritual branches, they cannot properly be called branches in the Apostle's sense *but as they*

partake of the life and grace of Christ, their true vine and olive-tree, by which they appear at the least to be alive in Him by faith, and enabled by the same, to bring forth such fruits, as man discover them to be in the Covenant of grace, and so to be admitted unto the privileges thereof, as John 15:1, 7. Nature itself teaches as much, for no man will admit of dead plants to be set in his vineyard, or grafted into a stock, but only such as are capable to comply with the same, in the sap, and nourishment thereof, to the end it may grow and bring forth fruit. And so it is with Christ, Who comes not short of nature, and therefore He admits not of any dead plants to be set in His spiritual vine-yard, or dead members to be joined to His mystical body, but only such as by faith are capable to comply with the head. Neither took He for Himself a compounded body, consisting of both living and dead members, which all are that have not a living principle of grace and faith in Him, which all believer's infants have not, nor any at all, until they are born again of the Spirit, as John 3:5, 6.

The Church or Mystical Body of Christ Defined

The Church of God, which is the *mystical body of Christ*, is not a mixed company, but *only one substantial and royal substance, suitable to her head and matter, by which she was produced, being the immortal seed of the Word*, and thereof one holy spiritual uniform composed body, both for nature and form, Can. 6:9; Mal. 2:15; Eph. 2:14-22; John 4:2, 3. All which considered, proves the body of Christ, or Church of God under the New Testament, not to consist of infants, neither in whole nor in part; and so the branches afore said, not to be understood of Infants, but of believers.

Treatise of Baptism, pages 42-44.

POINT OF ORDER NO. 22

By carefully studying Spillsbury's remarks, you can see these old Brethren used the term, The Church, to refer to the elect of God in a visible and orderly manner. The Church is not invisible.

Spillsbury equated **confessing Christ as being baptized**, without which Jesus Christ would receive no person into glory. All modern Baptists should ponder well John Spillsbury's following remarks:

**The Gospel System of Jesus Christ Includes not Only Faith
but the Orderly and Proper Professed Confession and Subjection of the Same.**

The Gospel that declares the authority and government of Christ is sent into all the world, and holds up Him to be Lord of Lords and King of Kings before all Nations and commands and requires obedience and subjection of all without exception, and makes neither age, time, person, gift nor qualification the condition of man's obedience to the Gospel and subjection to His Crown.

If all in general are to obey the Gospel, then all that come at the outward call are to be admitted to fellowship and communion.

All that may be judged to come in obedience and faith, are to be admitted to fellowship and communion. All ought to come and submit and tender themselves and their service, that their Lord and King might receive them Who does not receive any but such as come in faith. Neither did He otherwise intend in the call but to sever between the good and the bad, Matt. 25:6, 7; 10:11, 12; Matt. 13:48. For though many are called, yet few are chosen, Matt. 20:16. And it is one thing to command subjection and another thing to bid a man immediately and directly to believe He shall be saved. By

refusing subjection unto Christ, men pull upon themselves heavy judgments and dreadful destruction and this their destruction shall be from the power and just sentence of Christ, Matt. 11:23; Matt. 23:34-38; I Cor. 10:5-11; Heb. 3:17, 18; Isa. 60:12; 2 Thess. 1:8, 9. The Lord Christ has a Lordly right and power in and over all creatures and though the same does not yet fully appear in the effects of it, yet in due time it shall, Heb. 2:8 with Rev. 11:15, 17. In the mean time, Christ the Lord demands His right of all men and will judge the disobedient for their disloyalty to Him, Jude 15; Luke 19:27. Yea, He requires all, both persons, states, powers, to be under subjection; who also shall acknowledge Him to be Lord to the glory of God the Father, Who subdued all things under Him, Psa. 72:8-11; I Cor. 15:24, 25; Phil. 2:9-11.

Thus, the Holy Scriptures hold forth Christ's power and dominion and call for subjection to the same, of all persons without exception, Psa. 2:12. When Kings and Nations shall acknowledge this, and submit themselves thereunto, then shall they sit down in peace one with another and learn war no more, Isa. 2:4; Zech. 9:10. So shall they then be delivered from these many heavy miseries and destruction which they suffer one from another for their rejecting and opposing the Scepter of Christ their Lord and King, as the Jews of old did.

Christ's Kingly Power

Whereas some conceive that Christ's kingly office is to *rule*, and *command* and *save* from sin and wrath, *I do believe that Christ by His kingly power commands and rules over both Angels and Devils, and all His enemies, for whom He was never Priest to redeem them, and save them from sin.* As David (a type of Christ) was in some respect King only of Israel and yet in the exercise of His kingly power for Israel's good, commanded and ruled over many heathen Nations and Kingdoms. So Christ is indeed, in some sense and in some respect King of His own peculiar people only who are they that obey Him willingly and sincerely, and over whom He reigns for their eternal good to make them Kings reigning with Him. Yet in the exercise of His kingly power for their good He rules with might over all the world and justly punishes all the disobedience of the whole world. Now I will come to consider of the last inquiry, this:

Question 6

Baptism, the true and orderly public Confession of Jesus Christ as our King, Priest and Prophet

Whether Christ requires a public confession of Him by *all such as believe in Him*, is so clear in the Scriptures that I suppose none that believe the Scriptures will deny it, Matt. 10:32, 33; John 12:42, 43; Rom. 10:9, 10; I John 4:2, 3.

But for the more full clearing of this truth, two things must be minded:

1. What do we mean by Believing in Christ;
2. What do we mean by Confession of Christ?

Touching the first; by believing in Christ, I mean that believing that Jesus is the Christ which John speaks of in I John 5:1. That believing with all the heart, which Philip spoke of in Acts 8:37. That believing with the heart unto righteousness which Paul speaks of in Romans 10:9, 10.

Touching the second; The confession that Christ requires of men so believing, is to confess Him in His Name and Titles that *His Father has honored Him with and sets Him out by*, Viz., To be a *sufficient* and *only* Savior; and the Mediator of the New Testament as *King, Priest and Prophet*.

A Priest to redeem and purchase His people; A Prophet to teach and instruct that people; and

A King to protect and defend the people in their obedience to the truth, revealed by Him as a Prophet, and by Him as a King commanded to be obeyed.

As this is to be known and believed of such as expect *life by Him*, even so *it is to be confessed by a professed subjection to Him in the same*. The rule of which professed subjection and confession is the instituted order and administration of Christ's Testament.

No other confession does He approve of but that which holds Him forth to be Jesus Christ, the Son of God *come in the flesh, dead and risen again, ascended and exalted at God's right hand to the throne of His Father David*. So, He is *Lord of Lords and King of Kings*. Submission to the *instituted order and administration* of Christ's Testament is an ordained confession of this *believing in Him in a professed subjection to Him*. This confession does Christ therefore *require of such as believe in Him*.

He owes no believing unto salvation in His New Testament, once confirmed by His death where this is refused.

The benefits of Christ as Mediator and His administration, with the state, order, and rules of that Testament whereof He is Mediator, with the subjects partaking of these benefits, all go together in the record of Scripture; so that if there be no baptizing into Christ, *then*, there is no confession of Christ according to His appointment, Matt. 28:19; I Cor. 12:13; Gal. 3:27; Rom. 6:3; Eph. 4:5; and Luke 7:30.

And

if not confession of Christ according to His appointment, then there is no faith to salvation by Christ expressly owned, Matt. 10:32, 33; with I John 4:2, 3; John 12:42, 43.

This I speak about the express Word of God, which ought to be every man's *rule to try his way and walk by* because by the Word he shall be tried and judged, justified or condemned, according as he appears by the same, John 12:48; Rom. 2:16. God's Ordinances, pages 32-34.

Remember, in the **Spillsbury-Bakewell Debate**, Bakewell the Presbyterian was outraged by Spillsbury and his brethren's maintaining that all God's elect would come to the true baptism and the true gospel church. Here are his words:

The three and thirtieth article you believe that Christ hath a spiritual Kingdom here on earth, which is His Church that He hath purchased and redeemed: but this I grant; then you believe that this purchased redeemed Church of Christ is visible, and a company of Saints called and separated from the world by the Word and Spirit of God to the visible profession of faith, and the Gospel, and baptized in the faith, and joined to the Lord, and to each other by a mutual agreement in practical enjoyment of the Ordinances commanded by Christ their Head and King; but I much doubt of these things, then you answer saying you believe that the Church of Christ is a purchased people called to their visible profession of Him; and for invisible things you leave to God till He make them visible. But here all man may see the falseness of your faith; for when you should bring it into the presence of God, then you leave it: but How dare you publish to the world that those whom Christ hath purchased and redeemed, are visible, making profession of faith and the Gospel, and baptized and joined to the Lord, and to each other in the practical enjoyment of the Ordinances? When as know I put you to it, you dare not stand to it, but you will leave it to God, and so you cast away this article also: and I think if I should go to all whose hands are at them, they would shuffle in the same manner, and I would wish you to take them to help you; and so if you can prove all the redeemed of Christ to be such: I am sure He said Himself other sheep I have which are not of this fold, them I must bring in, John 10:16. Then are all visible and called, and already make profession? &c. Nay,

those that are in the state of grace are not so visible; for that white stone and that new name written, no man knows but he that hath it, Rev. 2:17. They are called hidden ones Psalms 83:3. And the Lord had seven thousand which the Prophet knew not of, I Kings 19:18. And sometimes the Saints themselves in the visible Church may disagree: Witness Abraham and Lot, and Paul and Barnabas, Gen. 15:7, Acts 15:39. And then the cruelty of this article shows from whence it came, which condemns all that are not in your Church, to be reprobates: then I cannot blame you for leaving it to God, when you are questioned for it; but if your heart condemn you, take heed of hypCORisy, God is greater then your heart and knoweth all things, I John 3:21.

The four and thirtieth article, you believe that to this visible Church all are bound to come, and acknowledge Christ to be their King, Priest and Prophet, and to be enrolled among His household servants: now this I grant, if you mean the universal invisible Church: but I much doubt whether it to be so in yours, or in any visible Church, but YOU ANSWER THAT YOU KNOW NOT HOW ANY CAN BE EITHER SONS OR SERVANTS OF GOD THAT ARE NOT OF HIS HOUSEHOLD; This I grant to be true in the invisible Church; but as I proved before, all are not visible; so then their names ought to be written in heaven, Luke 10:20, but not written among your company, then you say that YOU ARE IGNORANT OF ANY INVISIBLE CHURCH OR HOUSE OF GOD; I answer, ignorance will not excuse your sin, for Christ is the Head of the body or Church, both of things visible and invisible, Rev. 1:16, 17. Then although you know not the Church of the firstborn in which the souls of just men are made perfect, you may know that there is such a one, Heb. 12. And although the Saints departed know not what is done in the visible part of the Church here, as the Prophet saith, Isa. 63:16, will this prove that there is no such thing? Again, if you know nothing in the Church, but what is visible to all, you plainly show yourself to be an hypCORite. For spiritual things are spiritual discerned, I Cor. 2:14. There is food which you know not of, you have not tasted of that hidden Manna, Rev. 2:7, John 6:32. And while your name is of those articles, you want that inward grace of faith to believe them, and so cannot see like Moses Him that is invisible, Heb. 12:27.

In Conclusion to this part note these final statements from **Hansard Knollys** and then **John Mabbatt**.

Knollys first:

Before I proceed unto the Exposition of the Fourth Chapter, I think it meet for me, and not unprofitable for the conscienceous and diligent Reader, to say a few words touching the Churches of God in these latter days.

First, the fit subject of a true visible Church of God under the Gospel, is a company of sanctified, baptized believers; such was the Church at Jerusalem, the churches in Judea, the Church at Rome, in Corinth, and all the Churches of Christ at their first constitution, in the days of the Apostles, Acts 4:23-32, and Acts 8:12; and Acts 18:8; I COR. 1:2, and I COR. 14:23-33. Churches of saints.

Secondly, the essential form of a true visible Church of God, is, the right joining and orderly compacting of those sanctified believers together into one mystical body, by the ministers of Christ, according to the constitution of the Gospel, Ephesians 2:19,20,21,22; and Ephesians 4:15, 16, and I COR. 3:5, 6-9.

Thirdly, The end why the Church is so planted, builded, and formed, is that they may meet together in ONE to worship God publicly in Spirit and in Truth in all His sacred gospel ordinances, to the glory of God, and for the mutual Edification of that mystical body of Christ, whose head He is, I COR. 14:23, and Hebrews 10:25, John 4:22-24; I Cor. 11:1,2-11; 2 Thess. 1:12; and I Peter 4:10, 11, I COR. 14:12-26, let all things be done to edifying.

Fourthly, It is not lawful for any Member of a true Church to separate himself from it, nor forsake the assembling of himself with it, Hebrews 10:25, I John 2:19. Our blessed Lord Jesus did not blame, nor reprove any of the Ministers of Members of any of those Churches in Asia, although Christ reproved the churches and their Elders for suffering errors in doctrine, in worship and in manners, among them) but commended them that held their Communion with the Church, and kept themselves free from those Errors, Rev. 2:24 and Rev. 3:4. Separation from a true Church is Schism, and Schism is a sin, I COR. 12:25, which causes Division, I COR. 1:10, and 11:18, although the Apostles did command the Saints in Corinth to separate themselves from Idolatrous Gentiles, 2 Cor. 6:14-17; and He Himself did separate the disciples from the unbelieving Jews, Acts 19:9, yet, neither Paul, nor any of the Apostles, nor our Savior, commanded any of the Saints to separate themselves from any true Church of Christ.

Fifthly, The Ministers and Members of a Church may keep themselves from being partakers of other Men's sins, and from being defiled with them, by bearing their Testimony and Witness orderly in the Church, against them that hold any unsound Doctrine, or any Corrupt manners, or any false Worship, 2 Tim. 4:2,3, and Ephesians 5:11, and Matthew 18:15-17. We ought to be followers of Christ, Who bare His Witness against the unsound Doctrine and Corrupt Manners, and neglect of Discipline in some of the Seven Churches in Asia, and waited patiently for their Repentance; yet HE did not forsake them, nor reject them, but owned them to be His Churches, Rev. 1:11, and 2:12-14, 15, 16-18-20-22-23, and 3:14-19-22, until they added final impenitency unto their Iniquity and Tresgressions.

Sixthly, The Churches of Christ, and the Ministers and Members thereof shall be broken dispersed, scattered, and mystically slain and killed, Revelation. 11:7, and Rev. 13:15, 16, 17.

Seventhly, God will gather His Churches of Saints again; and will glorify the house of His glory, and give them Pastors after His own heart, pure Worship and Ordinances, and they shall serve Him with One consent, Zeph. 3:9-13-17, 18,19,20. Psa. 50:5, Isaiah 49:18; 60:4; John 11:52; and Ephesians 1:11.

Eighthly, When the Churches of Saints are scattered by Persecution, as Acts`8:1,2,3, and 9:12, then the Ministers and Members may assemble themselves together in several Companies, as Acts 4:1,2,3-18;23. John 20:19-23-26; Acts 1:2,3,4-14; 14,15; I Cor. 15:6. The Apostles also did break bread on the second day Morning early, Acts 20:7-8-11, after midnight, before break of day. And the Brethren that have received a Spiritual Gift, may minister the same one to another, I Peter 4:10,11, building up themselves in their most holy Faith, praying in the Holy Spirit, Jude 20,21. Read I Cor. 14:3-12-31; let all things be done to edifying, I Cor. 14:26. Ibid. pages 62, 63.

John Mabbatt stated:

But, concerning Christ's visible church, note these particulars:

1. The foundation of the Church is Christ, I Cor. 3:11;
2. The Layer of this foundation is God, Isa. 18:16;
3. The Place where God lays this foundation, is in Sion, His Church, Romans 9:33, I Peter 2:6;
4. The Builder on this foundation is God, by His Spirit, Ephesians 2:27, I Cor. 3:9;
5. The matter laid upon this foundation, is living Stones, I Peter 2:5;
6. The form of this building, is a Temple or Spiritual House, I Peter 2:5, Ephesians 2:21;
7. The end of this building or house of God, is that it should be a habitation for God, through the Spirit, Eph. 2:22.

Seven Particulars more the Scripture holds out to us, as in one conjunction unto these seven principal heads, pertaining unto Christ's visible Church.

1. In Christ's being the foundation of the Church, so is He the Lord, King, and only head of the Church, Psa. 2:6, Matthew 21:42, Ephesians 1:22.
2. God laying this foundation, He lays it as the stock of all the fullness of the treasury of Righteousness and life; I Cor. 1:30, Colossians 1:9, Col. 2:9.
3. In regard of the place where God lays this foundation, the Church, He makes it the fullness of Him who fills all in all, Ephesians 1:23; 2 Peter 1:3; Matthew 18:19,20.
4. From God's being the builder, the building of Christ's Church shall go on, and the gates of hell shall not prevail against it, Matthew 16:18, I Cor. 3:11; Heb. 3:4.
5. In regard of the matter laid upon this foundation, living stones, this that the believing sheep of Christ shall be gathered into the Sheep-fold of the Lord Jesus, and built up upon Him, John 10:16, Matthew 24:31; Ephesians 4:11; 2:13.
6. In that this building is a Temple and Spiritual House, this, that the Church is a glorious and admirable building, Ephesians 2:19, 20, 21; I Tim. 3:15; Psa. 87:7; Rev. 21:2, 11; Can. 6:10.
7. From the end of this building, to be a habitation for God, through the Spirit, is this, from God's indwelling: here are these two things to be understood; First, God's purging his floor, Matt. 3:12; Rev. 21:3,4,5.

Now, to these former particulars, I shall lay down these four conclusions:

1. That the foundation, and the Saints mutual, according together in the Order and Fellowship of the Gospel, to be the Church of God, is in one Conjunction together, Matthew 18:20; John 15:1,5; Ephesians 4:15, 16; Col. 2:19; Ephesians 2:11.
2. This is so by the Lord's doing alone, and it is marvelous in our eyes, Matthew 21:42; Ephesians 2:22.
3. Thirdly, that in the Church, in Sion, God has only declared, that there is this foundation laid by Him, Isaiah 28:16; Romans 9:33; I Peter 2:6,7,8; Ephesians 3:10.
4. The Church of Christ is such a choice one to Him, as His Spouse, that it is not the Faith of another, or other's can instate any into this relation to Christ to be His Church of Spouse. For she is His Church and Spouse, by her own being One with Jesus Christ; I am my beloved, and my beloved is mine, Can. 6:2. Ibid., pages 10, 11.

In conclusion to this part, let me note the following:

1. The old brethren spoke of the General or Universal church as visible, made up of all the individual churches, not a universal, invisible church made up of all saved persons;
2. The mystical church, is the body of Christ, visible, fitly framed together into one Union of true believers, or baptized saints.
3. The Mystical church is also the Bride of Jesus Christ, sometimes called His Spouse.

Again, there is no invisible church.

Part Nine

The Historic Baptist Usage of I Corinthians 12:13.

In historic Baptist Ecclesiology, Baptist's usage of I Corinthians 12:13 has passed through three different stages. They are:

1. The **Martyr's Stage**, from 1641 to 1689, wherein the Baptist Martyrs engaged in no fellowship with the Pedobaptists. These writers and churches consider I Cor. 12:13 as water baptism.
2. The **Protestantized Stage**, 1690-1850, following the passing of the Baptist Martyrs, the Baptists sought to become more respectable. Therefore, they embraced bits and pieces of Reformed theology and ecclesiology. These writers and churches considered I Cor. 12:13 as an Invisible baptism by the Holy Spirit into a supposed Invisible Universal Church.
3. The **Recovery Stage**, 1850- to the present, wherein some Baptists, seeing the utter ruining nature of Reformed Influences upon Baptists have sought to re-establish I Corinthians 12:13 in its historic perspective.

By Word of Explanation:

I Corinthians 12:13 speaks of the Holy Spirit baptizing **into** or **unto** the body of Christ.

The questions are:

1. **How** does the Holy Spirit baptize into or unto the Body of Christ?
2. **What** is this Body of Christ?
3. **What** is this baptism?

In this Part, I will demonstrate that the:

- a. Body of Christ is either the *particular* church or the *general* church, both visible, the general being first, and made up of the sum total of all the particular *churches*, not of the sum total of all *individuals*;
- b. The Holy Spirit **does not directly baptize anyone** anymore than God the Father or Jesus Christ did, but indirectly as the Father and the Son did, by means of a commissioned Officer; administers this baptism by means of a *Spiritual gift*, that is, one of the able ministers of the New Covenant, a preaching disciple;

c. This is **water** baptism.

The Martyr Period, from 1641-1689

Please note this, I am not saying that there were no Baptist martyrs before 1641, but I am saying that this is the beginning of the English liberty to print and make public their faith and order. Therefore, I am beginning this first period from that date. This time period represents Thomas Kilcop's first work on baptism. This is the first Particular Baptist work that we know about. It was directed toward the Pedobaptist, Praisegod Barebones.. Edward Barber, General Baptist, issued his first work on Baptism, in 1641.

When the Old Baptists dealt with the Pedobaptists, the Open Communionists and the Seekers and Quakers, ***they always interpreted I Cor. 12:13 to refer to water baptism.***

The General Baptist Writers

Edward Barber, stated in 1641:

Fourthly, Hereby the Believer, that was by nature afarre off, a Farrenner, and Stranger, is by the blood of Christ made nigh, Ephesains 2:1, 13, and 14. And is by this Ordinance of Dipping, in union with the whole body of God upon earth, I Cor. 12:13. And may challenge aright in the privileges of the Gospel, in any place wheresoever, he comes into the Communion of the Saints, Acts 9:26, 27, 28.

Fifthly, this is Christ's Libery, by which Christians are known from all others, and the Church from the world, Gal. 3:27.

Sixly, if at any time any should ask us, who requires us to walk in such a holy fellowship, and communion, we are enabled to it by Christ, and so assured of Countenance in it, by the Lord's Supper, for he that said he is in Christ, and has fellowship with Him, ought himself so to walk, even as he has walked, I John 1:2,6.

Seventhly, That the person thus dipped, is first visibly sealed, to the day of Redemption,

Secondly, he has truly a right to communion, as being dipped into that one body, whereof Christ is head, I Con. 12:13. Thirdly, that he is mortified, Romans 6:4, crucified, dead and buried, and risen again with Christ, Gal. 3:2,3,4,5. **A Small Treatise of Baptism or Dipping**, London, 1641; pages 11,12

Later Barber defined the Gospel Church in this matter:

A Company of Saints or Holy People, I Cor. 1:2; I Peter 2:5,9; called out of the world, John 15:19; by the preaching of the Gospel, Matthew 28:19, 20; Mark 16:15,16; Acts 2:41; Rev. 14:6, by a free and voluntary consent, Psalms 118:43, 44; and Psalm 110:3, Acts 2:41 and Acts 13:48; and 17:11; entering into Covenant, Psalm 50:5; Zeph. 2:1; Acts 3:25; Mal. 2:1; Heb. 8:9; to discharge duties to God, and one to another, John 4:24; Phil. 3:3; I Peter 2:5; I Cor. 12:12 to the 28; putting on Christ by dipping, Gal. 3:27. . . . **A True Discovery of the Ministry of the Gospel**, London; 1645, page 15.

Even though these men were General Baptists, their works on the Ministry, the Church and the Ordinances were excellent. There was very little difference between the General

and Particular Baptists on Ecclesiology. They differ on their usage of terms, for example their ministers.

William Allen issued his **Some Baptismal Abuses Briefly Discovered, London; 1653**, in three parts, the first two dealing with Pedobaptism and the last dealing with open membership and open communion. It seems that Mr. John Goodwin began circulating open membership views along with Henry Jessey and John Tombs. These are the same views which John Bunyan would promote later.

Allen stated:

That persons by baptism do make such a profession of Christ, as by which they are characterized to be His, If this, then be the characteristical mark to distinguish the children of God from the world, then it will follow, that no other acknowledgment of Christ without this, or with neglect of this, is to be looked upon as any other than a partial owning of Christ, and not a complete putting Him on, so as to be esteemed thereby visibly the children of God.

Which thing may be yet further confirmed by that of the Apostle, I Cor. 12:13. That it is the Baptism by water that is here spoken of, is the general sense of Interpreters, so far as their judgment herein is come to nay knowledge and observation. The body into which we are said to be baptized, is the mystical body of Christ, made up of Christ as Head and of the Saints as members. In that by one Spirit they are said to be baptized hereunto, we are to understand, I conceive, that is by the work of the Spirit upon the hearts, by which men are inclined to seek membership, or fellowship with Christ and His Saints, in this way of Baptism, as being the way of God to attain hereunto. But that which is principally for our purpose is, that men and women are initiated and brought into this Body by Baptism. They are baptized into one Body. And if their entrance thereinto be made by baptism, then it is evident that they are not to be reckoned to be of this Body till they be baptized, and consequently that Baptism is the visible door by which men enter into this spiritual Corporation, and a wall of partition between the world and the Saints. Pages 22, 23.

That Baptism is the ordinance of visible initiation or admission into the universal Church of Christ, is a thing which generally has been acknowledged, and is by Pedobaptists themselves constantly asserted, and is that which I have already proven in the former part of this Treatise from I Cor.. 12:13; Rom. 6:3, and Gal. 3:27. Page 103.

Allen, stated in dealing with open communion:

Lastly, besides all this, such a supposition that these Churches did consist partly of persons unbaptized, as well as of those that had been baptized, does cross those other Scriptures, by which we have proved that none do duly in a visible way enter into the Universal Church, much less into a particular Church, which is subordinate thereunto, but by the door, or through the water of Baptism: The Apostle does not say, that some are, but that all are baptized into one body, i. e. into one Church body, I Cor. 12:13. Page 113.

In like manner may no man regularly and in due form of Gospel proceeding be admitted into Church-fellowship upon any account of fitness otherwise, if this fitting and preparatory qualification of baptism be lacking; in as much as God has as well instituted Baptism as a means to bring men into visible communion with the body of Christ which is His Church, (I Cor.. 12:13, Gal. 3:27) as He has instituted marriage as a fitting means to bring man and woman into that civil Communion which is proper only to man and wife. Page 115.

Thomas Grantham, the most influential of all the General Baptist ministers, stated:

"We are now come to Corinth, Acts 18:8, where we find the Word preached. Crispus believing is baptized, his Household also received the Word by Faith, and many of the Corinthians hearing the word, believed and were baptized; and here Paul continues a year and six months preaching the Word of God among them, but not a word of any infant added to this church; neither yet by this Epistle which Paul writ to the Church can any such thing be made to appear, but rather the contrary, for they are said to be such persons as called upon the name of the Lord, being first called to be Saints, and called into the fellowship of the Lord Jesus, who are all required to speak the same thing, and were all **BY ONE SPIRIT BAPTIZED INTO ONE BODY** and made to **DRINK INTO ONE SPIRIT, WERE ALL ONE BODY AND ONE BREAD AS THEY WERE PARTAKERS OF THAT ONE BREAD OF THE LORD'S TABLE...**", Book 2, Chapter 1, page 11, **Prim. Christian.**, London, 1678.

Remember, these old Baptists regarded the **MYSTICAL CHURCH AS THE VISIBLE GOSPEL CHURCH and BODY OF CHRIST.**

Grantham stated again:

"Hence all Baptized believers must be deemed as persons in Christ; born of water and of the Spirit, and called by (or baptized into the Name of) the Father, Son and holy Spirit, and must therefore be received as Brethren and as Members of the visible Church **CONSIDERED AS UNIVERSAL.**" Ibid., book VI, p. 177.

Grantham devoted several pages on his sixth Treatise answering John Bunyan and his errors. On Pages 177 and 178 he argues that all members of the **UNIVERSAL CHURCH ARE MADE SUCH BY WATER BAPTISM, SO ALL THE MEMBERS OF THE PARTICULAR CHURCHES MUST HAVE WATER BAPTISM.**

Grantham again:

"And the same God which hath ordained marriage for the uniting persons in the state of Husband and Wife hath ordained baptism to unite us to the mystical body of Christ, **HIS VISIBLE Church.** Ibid., page 181.

What these older Baptists meant by the universal church was that it went into all the nations in distinction from only one nation.

I could quote from several other General Baptist writers, such as Henry Hagger and Samuel Fisher, but these statements will illustrate the truthfulness of our position.

Particular Baptist Writers

Christopher Blackwood issued his **The Storming of Antichrist**, from London in 1644. In it he points out:

In the course of Scripture, those that partook of Baptism did also partake of the supper, I Cor. 12:13. The Apostle speaks of all believers, where we see these three things; 1. That only those, that in the

judgment of charity, have the Spirit, are and ought to be baptized; 2. All such that were so judged of were Baptized; 3. The same all partook of the Lord's Supper, being all made to drink into one Spirit, which divines expound to be no other than drinking in the Lord's Supper, which by a Synecdoche is put for whole communicating. Page 21, 22.

Robert Garner stated in his work on **Baptism**:

A Second privilege which believers have by Christ in their baptism is this, to wit, by baptism they do enter into the fellowship of His Body, which is His Church, with all the privileges and liberties of the same. Baptism is that *only orderly entrance* which God has appointed for believers into the fellowship of the Church of Christ, I Cor. 12:13. *For by one spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.* In which words we have these two things proved, to wit, first that believer's baptism is their entrance into one particular Body, Church, or Congregation of Christ. By one Spirit (speaking of believers) we are all baptized into one Body. *That is, We that are members in particular, diversly gifted and fitted, by that one and the self-same Spirit, are all baptized into one body or fellowship, for the mutual profit and benefit of each member, according to the proportion of grace given, and divided to us by that one Spirit.* **A Treatise of Baptism**, London; 1646; Page 28.

Garner stated again:

Again, this that I have said concerning this privilege which believers have in baptism, through Christ, may serve as a fourth Touchstone for the trial of Infant's baptism, whereby it is discovered not to be of God, but of men only. *For if all baptized persons according to the Scripture, were baptized into one body, to wit, the Church of God, and all the privileges thereof as has been clearly proved, from I Cor. 12:13, and Acts 2:41, 42; (And doubtless, there is but one and the same rule for all the Churches of Christ to walk by), Then surely the unlawfulness of Infant's baptism is hence also proved.* Are they meet subjects to be enjoined or added to the Lord's body, who neither knew the Lord, nor His body, nor the privileges of the same? Are they meet to be added unto the body in baptism, who are no ways meet to partake in the privileges and liberties of the body? Who are no ways meet to walk with the body in *doctrine*, in *fellowship*, in *breaking of bread*, in *prayers*, and in other liberties? And surely, according to the Scripture, those who are added unto the body, are added unto the present partaking and enjoyments of all the *privileges of the body*. Are they meet to be added to the body, who are in no ways *useful*, *helpful*, and *profitable* unto the body? Such who cannot care for the body, nor suffer with it, nor rejoice with it, nor perform any office of love or duty to the body?

The Mystical Body of Christ is Glorious in its Proportion and Usefulness

Surely, **the body of Christ**, according to the Scripture, is **not made up** of such unequal, unusefull, unhelpful, unprofitable Members. Has the most wise God made all the Members of the natural body proportional and useful? And has He not made the **mystical body**, the Church of Christ, glorious, in the *proportion and usefulness* of all the members? *Ibid.*, page 30.

Thomas Kilcop issued his **A Short Treatise of Baptism** in 1642. In this he does not deal with the General Church, and therefore does not mention I Cor. 12:13, but does mention several other passages which Universalists usually assign to be other than water baptism.

In his **The Unlimited Authority of Christ's Disciples Cleared, or The Present Church and Ministry Vindicated**, London; 1651; he does mention the General Church and

assigns I Cor. 12:28 and 29 to the General Church. page 5.

John Spillsbury stated:

Faith and Baptism are Constitutional Ordinances for a Gospel Church

Secondly, the ordinance of baptism instituted by Christ is so *essential to the constitution of the Church under the New Testament that none can be true in her constitution without it*. Neither can that be a false Church where *baptism is truly the Lord's ordinance in the administration thereof, as I Cor. 12:13. with Gal. 3:27*. So that to approve of Antichrist's baptism to be God's ordinance, is to approve of his Church to be also the Church of God. For as the eaters of the sacrifice were of old partakers of the Alter, I Cor. 10. 17,18. and to receive him that is sent is a receiving also of him that sent him, Mat. 13.40, so *it is with this essential ordinance of baptism in the Church of Antichrist, that whosoever approves of the one, by the same he approves of the others also*. For the ground and pillar that bears up the truth, and that truth so born up, stands and falls together, as I Tim. 3:15. So that where there is not a true constituted Church, there is no true constituted Church-ordinance: and where there is a true Church ordinance in its constitution, there is at least presupposed a true Church also. And, therefore, to condemn a Church to be false, and altogether Antichristian, and yet baptism there, and by the same administered, to be the ordinance of God; this I can see no rule for in the Scripture: and therefore I dissent. *A Treatise of The Lawful Subjects of Baptism*, London, 1652; page 57.

Again:

Adding To the Church After Baptism Is In Respect to Particular Churches And Not the General Or Universal, Visible Church Which Is Before Baptism

To which I answer and say, If it should be so, that they were after baptism added to the Church, then they should neither put on Christ by baptism, nor yet be baptized into one body, nor to the true profession of the Father, Son and Holy Ghost, directly against these Scriptures, Gal. 3:27; I Cor. 12:13; Matt. 28:19, 20. And for Acts 2:41, the words are these; *Then they that gladly received His Word were baptized, and the same day there were added unto them about three thousand souls*; which is nothing else but to show how many they were that received the truth, and so by the same were added to them, holding forth the power and goodness of God, in making His word so fruitful, in bringing in so many by one Sermon to the truth, As Acts 2:47, which is only a repeating over the number of Persons God at that time added to the rest. Again, adding to Churches after baptism is in respect of particular Churches, unto which persons may be recommended, but not of the Universal Church and Body of Christ, into which they are baptized, I Cor. 12:12, 13; Rom. 6:2-4. Now that into which any are baptized, must be before baptism: But persons are baptized into that one body the Church; Therefore the Church is before baptism. Ibid. page 70.

In 1648 William Dell published his **The Doctrine of Baptisms**, London, 1648. Dell had received Baptist baptism but never became a Baptist. He helped lay the foundation for the coming Quaker movement. On pages 17 and 18 Dell argues that I Corinthians 12:13 is not water baptism but Spirit baptism. Of course, Pentecost is set forth as the first true administration of the true Baptism.

In 1652 President **Henry Laurance** issued his **A Plea for the Use of Gospel Ordinances. . .A Vindication of the Ordinance of Baptism, against Mr. Del's Book, Entitled the Doctrine of Baptism**. President Lawrence devoted Pages 70-80, the final pages, answering Dell's arguments for Holy Spirit baptism against water baptism.

Thomas Patient, in his **The Doctrine of Baptism and the Distinction of the Covenants**, London, 1656, stated:

The Gospel Way of Jesus Christ Is To Add To The Church By Faith and Baptism. Therefore, the way that Christ has ordained is, that souls should be joined or *added to the Church by Faith and Baptism*, according to that word in 1 Cor. 12:13, "*We are all baptized by one Spirit into one body.*"

1 Cor. 12:13

Now though the Spirit (as the inward thing signified) here be spoken of, yet the outward sign is also included, as might be cleared by other Scriptures. Thus, Cornelius' family were converted, then baptized, *before they were constituted a Church.*

Other Examples In The Book Of Acts

So the Jailer's family and Lydia's family, and the *Church of Samaria* in Acts 8, were *all gathered by faith and dipping.* For a *Minister to gather a Church any other way* is to go, not only in an untrodden path, but cross and point-blank contrary to the doctrine and practice of the Apostles, and thereby slighting the Rules of Christ in the Communion *by which* the Apostles' Doctrine and Practice were guided. This is what all the ministers of the Gospel ought to be guided by. Page 99.

Daniel King, writing against the Seekers and Quakers stated on page 25:

So that by this assertion this Covenant will come at last, to be made with just no body, for it cannot be found out with Whom; but it is certain, Jews and Gentiles shall be brought into one sheep-fold, John 10:16. And one shepherd shall be shepherd to them all, they shall be all under one King. Rev. 11:15. THE KINGDOMS OF THIS WORLD ARE OUR LORD'S, AND HIS CHRIST'S, AND HE SHALL REIGN FOR EVER AND EVER. Zech. 14:9 THE LORD IS KING OVER ALL THE EARTH, IN THAT DAY THERE SHALL BE ONE LORD. There is but one mystical body of Christ, whether Jews or Gentiles. 1 Cor. 12:13 FOR BY ONE SPIRIT ARE WE ALL BAPTIZED INTO ONE BODY, WHETHER WE BE JEWS OR GENTILES, etc. Eph. 4:4 THERE IS ONE BODY, AND THERE IS BUT ONE SPIRIT, BY WHICH THEY ARE INSPIRED: *There is but one hope of our calling: Jews and Gentiles have but one Lord, Jews and Gentiles have but one Faith, Jews and Gentiles have but one Baptism, Jews and Gentiles have but one God and Father of all, Eph. 4:4-6. And how could this be, if there were two several Covenants, one for Jews, and another for Gentiles?* The Way to Sion, part I, Edinburgh, 1656; page 25.

Again, King Stated:

If these baptisms of water, and of the Spirit were always joined, and ought not to be put asunder, how comes it to pass, that these men stand so stiffly for the baptism of the Spirit in these days, and are so violent against the baptism of water? as Mr. Saltmarsh, and He that wrote The Doctrine of Baptisms, (This was by William Dell, and it taught the invisible baptism into the invisible church-REP). saying, there is no other now for the Saints to practice and look after. And saying, that Christ's has eaten up John's, and that of Fire has licked up that of water, etc. These men will be found the pluckers asunder of what God has joined together, in this sense. Yet they cry out upon us, as if we did it by our obedience. For if the work of the Spirit in the Heart be the baptism of the Spirit, as they both plead, from 1 Cor. 12:13 and He that baptizes be a man in Christ, and He that is baptized also, then they are by these men's acknowledgment baptized with the Holy Ghost. And so such men deny them baptism with water, part that asunder, which the Exception says, God has

joined in Institution, Doctrine, and Practice. **Stumbling Blocks Removed out of the Way**, Edinburgh, 1657 page 156.

Again, when dealing with the Seekers, King stated:

The Second EXCEPTION: That Baptizing in Matt. 28:18 cannot properly, nor in the Word and Letter, be understood of Baptizing by Water: because there is no more mention in the Letter, or Scripture, than merely the word Baptizing, and to expound it as they do, by a Baptizing by Water, is to put in a consequence, and interpretation of their own for Scripture, Acts 3:22, John 15:24, Matt. 15:9, Rev. 21:19, which way of consequence they condemn in all others, Presbyterians, etc. as will worship, and traditions of men, and justly too: now there being no water, nor any consequence in the Text to make out the sense of water, as in other places: It is an usurpation upon the Spirit and word, to put such a sense so infallibly, and peremptorily upon the word, which Jesus Christ himself uses in other significations than that of water, as in Matt. 20:22,23; Matt. 3:11; 1 Cor. 12:13, 10:2. All these places are of Baptism, and Baptizing, yet not one of them of Baptizing by water: But of Metaphorical and Figurative Baptism, by His sufferings, by the Holy-Ghost, by the Spirit, by the Cloud and Sea.

Mr. Knollys' Proves This Is Baptism In Water.

Answer: Let me tell you what Mr. Knollys says in Answer to this Exception; That this is a baptism by water, which He proves,

1. Because the Greek verb, which is Englished BAPTIZING, does properly signify to dip in water, and so He says, the LXX uses the word, 2 Kings 5:14, AND HE DIPPED HIMSELF SEVEN TIMES IN JORDAN. And (He says) the testimony of John touching this Greek word is without exception, John 3:23. And John also was dipping in AEon, latter end of the verse, and were dipped. But to those that understand not Greek, this is but the Testimony of man, the rest of His grounds jump with me. Ibid., pages 116, 117.

Please note this from Hansard Knollys:

The Second Exception, Page 15.

2. That baptizing, in Matt. 28:18, cannot properly, not in the word, and letter, be understood of baptizing by water, because there is no more mentioned in the letter, or Scripture, then merely the word Baptizing; and to expound it as they do, by a baptizing by water, is to put in a consequence and interpretation of their own for Scripture; which way of consequences they condemn in all others, Presbyterian, &c. as Will-worship, and traditions of men, and justly too: Now there being no water, nor any circumstances in the Text to make out any sense of water, as in other places, as is an usurpation upon the Spirit and the Word, to put such a sense so infallibly and peremptorily upon the Word which Jesus Christ Himself uses in other significations then that of water, as in Math. 20:22,23. Math. 3:11, I Cor. 12:13, I Cor. 10:2, all these places are of Baptism and baptizing; yet not one of them of baptizing by water, but of Metaphorical and figurative Baptism by His sufferings, by the Holy Ghost, by the Spirit, by the cloud and sea.

Answer:

That Baptizing in Matthew 28:19 cannot properly, nor in the word and letter, be understood of the Baptism of Gifts, nor of afflictions, nor of any other kind of baptizing, but by water I do endeavor to make appear by these reasons.

First, because the Greek Verb baptizo (whence the participle baptizantes here used comes) does properly signify to dip in water. So the 70 Interpreters used the word in 2 Kings 5:14, "kai ebaptisato en to Iordanen septem." . . . And he dipped himself seven times in Jordan." Also Nonnus par in John, page 8, line 12, "Kai su baptizeis, pothen hudati phota kathaireis. Et tu, cur immergas, unde awua hominem mundificas." And the testimony of John touching the use of this Greek word, is without exception, as John 3:23, "en de kai Joannes baptizon en Aenon-kai ebaptizanto. . . And John also was dipping in Aenon. . . and were dipped. "

Secondly, because there is here more mentioned in the letter of this Scripture (as in this Objection is acknowledged) then merely the word "Baptizing", and therefore (if I may without offense use the same expressions) to expound it to be a Baptism of gifts (as it is interpreted in the end of the third objection, page 16 of your book) is to put a deduction and interpretation of man for Scripture, which is Will-worship and an usurpation upon the Spirit and Word as is said page 15, Objection 2.

Thirdly, because if the Baptism of gifts, be included in Matt. 28:18, 19 yet not properly, but metaphorically (as is acknowledged in this second Objection) where after the citing of Matt. 3:11 and I Cor. 12:13, is said: "These places are of Baptism, and Baptizing, yet none of them of baptizing by water, but of metaphorical and figurative Baptism by the Holy Ghost, by the Spirit, &c.

The Third Exception, page 16

4. That Matt. 28:18, Mark 16, &c. are rather and far more probably to be expounded of the Spirit's Baptism, or the Baptism of the Holy Ghost, because it seems to be prophesied on by Joel 2:28, Isa. 44:3, where the Holy Ghost's Baptism is promised to come by Christ; and in Matt. 3:11, Acts 1:5, John 1:33, prophesied on to come by John, and Christ Himself to His Disciples, and was fulfilled in Christ's institution, and power which He gave; in Matt. 28:18, by baptizing with the Holy Ghost, which the Apostles did Accordingly practice, and by their Ministry was given, as in Acts 8:17, and Mark 16:16, 17, compared with Matt. 28:18, does show that the Baptism in Matt. 28:18, is a Baptism of gifts, as Mark 16:15, 16, 17.

5. Answer: Those Scriptures Matt. 28:18, 19, Mark 16:15,16, & c. are rather and far more probably to be expounded of both kinds of Baptism; to wit, of Water, and of the Spirit, then of one of them only excluding the other. I mean of the Baptism of water properly or literally, and of the Baptism of the Spirit Metaphorically, or figuratively. And my reason is:

Because both these Baptisms are joined together in Institution, Doctrine, and Practice; As is confessed Page 18. Except. 10 toward the End, the words are these. So as Baptism by water, and by the Holy Spirit, being both joined together in Institution, Doctrine, and Practice, are not to be separated. And may be proved by these Scriptures, viz. Heb. 6:1,2, Acts 2:38, Acts 10:4, 45, 47, 48. *The Shinning of a Flaming Fire in Sion.* London, 1646.

Samuel Richardson stated: In his **Divine Consolations**, Part III,

Concerning the Ordinances of Christ, many shall slight them, and depart from the faith and the practice of them, and pretend want of Apostles, and of men to work miracles that all that did baptize, did work miracles, cannot be proved, but the contrary appears. John did baptize, yet he did no miracle, (Nor Apollo, Acts 19) Joh. 10. 41. He that is least in the kingdom of God is greater then he; therefore a preaching disciple may baptize, as well as he. The Scripture doth not declare, that he that baptizes must work miracles, %c therefore it may not be restrained to such; consider I Cor. 12.7 to 14. (By gift here he means a true minister who has one of these gifts, R. E. P.) The gifts of the Spirit are in nature one, though diverse in operation: therefore of equal authority, and so to be

esteemed by us, I Cor. 12. 7, 8, 9. 24.

He that is baptized by any of the gifts of the Spirit, is baptized by the same Spirit; we are baptized by one Spirit; I Cor. 12:13. He said not by the gifts of miracles; see verse 28, 29, 30. (A gift is a minister given to the church by Christ, R. E. P.)

If God works in all the operations of the Spirit, the baptism by one gift of it is to be acknowledged the baptism of the same God: the first is true, I Cor. 12.6, therefore the latter is true also.

To tie Baptism to some of the gifts of the Spirit, and not to the rest, is to dishonor the Spirit, as I Cor. 12.23,24. This in effect was the Corinth's sin, I Cor. 12.26. The ceasing of the gifts of tongues and miracles might be, because they might not be idolized above the other.

If the Apostles did baptize, because Apostles, then might they baptize, though they had not the gifts of miracles, &c. for it is one thing to be an Apostle, and another to work miracles, I Cor. 12. 28, 29, 30. Gifts are given to men severally as he will, I Cor. 12.11. The Disciples were not Apostles when they baptized, Joh. 3: 22,23, 24. & 4.2. At that time Christ had no Apostles, Mark. 1.14. After John was cast into prison, vers. 16. Simon and Andrew his brother were converted, and that Simon & Andrew were the first Apostles, appears, Mat. 10. 2. Luk. 13.14,15. Whence it will follow, that one that is not an Apostle nor a worker of miracles may baptize.

Obj. Apollo conferred the gifts of the Spirit, by laying on of hands, because its a principle in Religion, and he baptized not till he had learned the principles of Religion, Heb. 6. 2. Ans. It doth not follow, because it is one thing to understand the principles of Religion, and another to confer the gifts of the Spirit, by laying on of hands: as its one thing to understand, to believe the Resurrection of the dead, &ct. and another thing to raise the dead. Which holds forth most of God's wisdom &t. love: to say the Ordinances of Christ are not necessary, or to say they are useful, and God has appointed a way and means for such as believe to come by them, and enjoy them. Therefore, as in Moses time the children of Israel had miracles, yet obedience was required of the after ages, who saw no miracles: So in the Apostles days there were miracles, yet obedience is required of those who now believe although we see not such miracles. Its foretold that Antichrist shall come with signs and wonders, as Mat. 24. 23, 24. & 2 Thes. 2.9, 10. Christ is not to come in this way, yet many, except they see signs & wonders, they will not believe, Joh. 4. 48.

Preaching and baptism are to continue to the end of the world, as appears, Mat. 28. 19, 20. And breaking of bread until he come, I Cor. 11.26. And gifts to teach until he come, Luke 19.13. I Cor. 14.3. So all things delivered unto the Saints are to be held fast till he come, Rev. 2.25, 16.. Pages 132-136.

Again, **Richardson** in his **The Saint's Desire**, deals with those from whom the Baptists dissent.

First, he deals with the Arminians or Free-willers, the General Baptists, and then the reasons for dissent from all who practice infant baptism. Later he deals with dissent from the Seekers. We shall take up some of his comments on dissent from the Pedobaptists and then from the Seekers. Please also note in this section how the Holy Spirit is seen to baptize by one of His gifts, that is a gospel minister.

1. What if neither of my parents, nor their parents can be proved believers?
2. Nor any members of a true visible Church?
3. If I were baptized with god-fathers & god-mothers, Common-prayer-book, Cross, and Surplice,

and by a Minister made by the Bishops, all which are now found out to be Antichristian, and the manner of Baptism was also by springing water upon my face; concerning which the Scriptures is silent: how may I be assured God will own such a baptizing for his Ordinance, seeing also themselves confess, that no man may lawfully baptize but a true Minister that has a lawful calling? And although we conceive men able to preach the Gospel may baptize, yet we do not believe God sends such to baptize, whom he has not informed of the manner how to do it, which is not by sprinkling water on the face, but by dipping in the River, as, Mat. 3.16. Acts 8.38. . . .

That the gifts of miracles is not essential in him that dispenses Baptism.

That some of those that did baptize, did miracles we grant, and that all that baptized did so, cannot be proved; John baptized, yet he did no miracle, Joh. 10.41. nor Apollo, c. And seeing that the Scriptures do not declare that the gifts of tongues, or miracles, or laying on hands is to be in those that dispenses Baptism, we have no word to warrant such a restriction; men are to administer baptism by virtue of gifts.

1. Then, that gift and ministry which God in his word owns, is to be acknowledged sufficient for his ordinance; but some one or more of those gifts in I Cor. 12. 8,9,10,11,28,29 &c. still continue, as they confess; erga.
2. All the gifts of the Spirit are of the same nature, viz. spiritual, though divers in operation, and are of equal authority, and so to be esteemed by us, I Cor. 12.7, 8, 9, 24.
3. As in the natural body, we honor and put comeliness upon those parts which we think least honored, for our comely parts have no need; so ought we to doe the same in spiritual gifts, as, I Cor. 12.23,24. Do they so who tie the administration to one of the gifts of the Spirit, and not to another; and do not they who seek to honor one gift, to the dishonor of another, dishonor all the gifts of the Spirit? For as it is in the body, I Cor. 12.26. so it is in this case; and this was the Corinth's sin, as appears I Cor. 12.
4. We are all baptized by one Spirit, I Cor. 12.13. He said not by the gift of miracles, &c., and he that is baptized by any gift of the Spirit, is baptized by the same Spirit, vers. 28, 29, 30.
5. If the administration of Baptism be not annexed to the operation of one gift of the Spirit, more than to another of the same Spirit, then we may not so annex them: but to the operation of any one gift of the Spirit, Baptism is not annexed: Ergo: for proof, see I Cor. 12:7 to 14.
6. If God works in all the operations of the Spirit, then to be baptized by any of the operations of the same Spirit, it must be acknowledged to be the Baptism of the same God: but the first is true also. I Cor. 12.6. Ergo, the latter is true also.
7. If the Apostles might baptize, because they were Apostles, then might they baptize in case they had not the gift of miracles and tongues, &c. For it is one thing to be an Apostle, and other to have the gift of tongues or miracles, as appears I Cor. 12.28, 29, 30. They were several gifts, & thought they might have the gift of miracles, it's not because they were Apostles; for they were given according to the good pleasure of his will; he divides to very man severally as he will, I Cor. 12.11.
8. If any affirm Baptism was to be administered by those who had such gifts of miracles, &c. because those gifts were greater in operation, and so the greater gifts: I answer, the gift of faith is greater then the gift of Miracles, for a man may perish with the latter. They confess, some of these gifts still continue, if the rest are not, then these are the greatest now, and so Baptism may be

dispensed by him that has any of them, and if they be ceased might not be, because they were idolized above the rest of the same Spirit?

9. It is said, that Apollo conferred the gifts of the holy Spirit by laying on of hands, because he baptized not until he had learned the principles of Religion, and so understood the ministry of the Spirit. I answer, it follows not, Because it is one thing to understand the ministry of the Spirit, and another to work miracles, and confer the gifts of the holy Spirit, and speak with tongues, &c. As it is one thing to learn the doctrine of Baptism, and laying on of hands, and the resurrection of the dead, as Heb. 6.2. and another thing to have the gifts, and to confer them by laying on of hands; it is one thing to learn and believe the resurrection of the dead, and another to raise the dead.

10. They affirm, that those that believe in truth, are of the body of which Christ is the head, and that they are of the Church, and that many now believe. Whence I also infer, those who are of the Church of Christ, they have the power of Christ, because Christ is theirs, and Christ and his power are never separated, Mat. 28.20, Ergo, they have the power of Christ, as, I Cor. 3:21, 22. Therefore they have the authority to administer the Ordinance of Christ.

They grant, many have right to Baptism by the free gift of God, and the blood of Christ.

Ans. Be it so. I cannot believe that God gives his a right to any thing that would do them no good; and if the enjoying the ordinance be good, how can we think that God so orders it, that they cannot come by it? Psal. 34. Christ purchased no privilege for his, which they may be as well without; it not God's power as great as his love? and as the Communion of Saints, Baptism, and the Supper, are the privileges of the Saints, given them in love, so God has appointed a way for them to enjoy them, and so to affirm, holds forth as much wisdom and love in God to them; as to say, God has given them a right to such privileges, but has not afforded them any way, or means for them to come by them, that they might enjoy them. But, this subject is handled at large in John Spillsberies' Book, entitled, God's Ordinance. It is foretold that Antichrist shall come with signs and wonders, as Mat. 24.23,24. and 2 Thes. 2.9, 10. We are not to look for Christ to come in this way, yet it may be said of some, Except you see signs and wonders (to sense) you will not believe, Joh. 4.48. The Saints Desire; Or A Cordial for a fainting Soul. Declaring that in Christ's righteousness only, (and in nothing else) there is life, happiness, peace, strength, comfort, joy, and all fullness of perfection. London: 1647, pps. 324-330.

John Spillsbury stated in his remarkable work, **God's Ordinances**, London; 1646:

Saving Faith Brings the Heart to a Public Profession of Christ In Baptism

This Testament and Christ the Mediator thereof, and man's salvation, are all so inseparably joined together by the Holy Spirit, that the Gospel holds forth no one of these without the other. There is no faith in Christ approved of *apart from the word of the Testament of which He is the Mediator*. That faith which is truly of Him, and in Him, brings up the heart believing to a *professed subjection to Him*. Both which together (*viz. faith, and the profession of faith*) do give unto a man *both a being and a name in Christ's Testament*, Rom. 10:10; Gal. 3:26, 27; Mark 16:16. Take away from a man either faith, or the profession of faith, and *there is no name found for that man in Christ's New Testament*, Rev. 22:14; Heb. 3:1; Heb. 10:22, 23. None are owned either of God or man to be members of Christ, that are no way under the profession of Him as appears in Matt. 10:32, 33; I John 4:3.

There is now no profession of Christ according to the rule of His Word without Baptism, Matt. 28:19; Mark 16:16; Luke 7:30; Gal. 3:26, 27; Eph. 4:5.

Baptism is a Profession of the Saving Benefits of Christ's Mediatorship

By all which it appears not only in general, that the Scriptures of the New Testament stand now in force and are to be obeyed of all that do believe. But also in particular that the word of the New Testament which holds forth Baptism and requires the use of the same is still in force and to be obeyed; because the clear promise of the saving benefits of Christ's Mediatorship and the administrations of the New Testament, whereof He is Mediator, go together in the Word, Acts 2:38; Acts 22:16; Rom. 6:3, 4, 5; I Cor. 12:13; Col. 2:12; I Peter 3:21. Page 31.

Again:

Touching the first; by believing in Christ, I mean that believing that Jesus is the Christ which John speaks of in I John 5:1. That believing with all the heart, which Philip spoke of in Acts 8:37. That believing with the heart unto righteousness which Paul speaks of in Romans 10:9, 10. Touching the second; The confession that Christ requires of men so believing, is to confess Him in His Name and Titles that *His Father has honored Him with and sets Him out by, Viz., To be a sufficient and only Savior; and the Mediator of the New Testament as King, Priest and Prophet.*

A Priest to redeem and purchase His people;

a Prophet to teach and instruct that people; and

a King to protect and defend the people in their obedience to the truth, revealed by Him as a Prophet, and by Him as a King commanded to be obeyed.

As this is to be known and believed of such as expect *life by Him*, even so *it is to be confessed by a professed subjection to Him in the same. The rule of which professed subjection and confession is the instituted order and administration of Christ's Testament.*

No other confession does He approve of but that which holds Him forth to be Jesus Christ, the Son of God come in the flesh, dead and risen again, ascended and exalted at God's right hand to the throne of His Father David. So, He is Lord of Lords and King of Kings. Submission to the instituted order and administration of Christ's Testament is an ordained confession of this believing in Him in a professed subjection to Him. This confession does Christ therefore require of such as believe in Him.

He owes no believing unto salvation in His New Testament, once confirmed by His death where this is refused.

The benefits of Christ as Mediator and His administration, with the state, order, and rules of that Testament whereof He is Mediator, with the subjects partaking of these benefits, all go together in the record of Scripture; so that if there be no baptizing into Christ, *then*, there is no confession of Christ according to His appointment, Matt. 28:19; I Cor. 12:13; Gal. 3:27; Rom. 6:3; Eph. 4:5; and Luke 7:30. *And* if not confession of Christ according to His appointment, then there is no faith to salvation by Christ expressly owned, Matt. 10:32, 33; with I John 4:2, 3; John 12:42, 43.

This I speak about the express Word of God, which ought to be every man's *rule to try his way and walk by* because by the Word he shall be tried and judged, justified or condemned, according as he appears by the same, John 12:48; Rom. 2:16. Page 34.

Gov. Henry D'Anvers stated:

Sixthly, Concerning the Church at Corinth, it is said, Acts 18:18, And Crispus the chief Ruler of the Synagogue believed on the Lord with all his House, and that many of the Corinthians, hearing, believed, and were baptized; and in I Cor. 1:13, Paul tells the Church at Corinth, That they were not baptized in his name. And in I Cor. 12:13, that by one Spirit they were all baptized into one BODY VIZ. THAT THEY WERE JOINED TO THE CHURCH BY BAPTISM; of whom it is said, I Cor. 11:2, THAT THEY KEPT THE ORDINANCES AS THEY WERE DELIVERED TO THEM.

A Treatise of Baptism; London, 1674, page 31.

Thomas Paul, a friend of D'Anvers and co-worker of William Kiffen, in answering John Bunyan's works on Open Communion affirmed that I Corinthians 12:13 referred to water baptism. See **Some Serious Reflections on John Bunyan's Confession of Faith with Unbaptized Persons**, London; 1673, page 15.

William Kiffen, in his **Brief Remonstrances of the Reasons and Grounds of those People Commonly called Anabaptists, for their Separation**, London, 1645, makes several comments about water baptism on pages 10 and 11. Among these he lists I Corinthians 12:13.

Later in his work on **Church Communion**, Kiffen stated:

If we are (Jews and Gentiles) baptized into one Body, then we are not to delay it till we are stated in the body; But we are all baptized into one body, I Cor. 12:13; therefore for if it be the use of baptism to engraft and enter us into the Body or Church and into Christ as Romans 6:3, then sure it must be used as our engrafting and entrance. Shall a soldier be listed two or three years after he has been in the Army for at the first entrance, whether? Page 92.

Again Kiffen stated:

And that water baptism is here meant is the judgment of the most learned expositors, and the next words do make it appear, We have been all made to drink into one spirit. By being baptized into one body and made to drink into one Spirit. The apostle shows the communion which believers have with the Holy Spirit in the Two Ordinances, baptism and the Lord's Supper. For what else can be intended by Drinking into one Spirit, but the Saints Communion in the Spirit, in, and by the Supper (Drinking) by a Synecdoche being put both for Eating and Drinking? And if so, why must we not as well understand the First Ordinance in it proper sense for Water Baptism in the former part, as the Later Ordinance, the Supper in the first part of the Text.

If the Baptism of the Spirit had been meant, then the being Baptized into one Body, and Drinking into one Spirit, must be one and the same thing, but surely Baptizing and Drinking are not more the same, then the Body and the Spirit are the same, into which they are said respectively to be Baptized, and to drink. But it is clear the Apostle hereby intends to mind those Corinthians, how that by means of the same Spirit working upon all their hearts, they become members of the same Body by Baptism, and that being of the body, they come to have Communion in Spirit, or with the Spirit in the Supper.

It cannot be the Baptism of the Spirit, because the Spirit is here set forth by the Apostle, as the Agent or working Cause, and Baptism is the effect. And it is ridiculous to make both Cause and Effect the same thing. It is true the Scripture speaks elsewhere of a being baptized with the Spirit, but when it does so, it still declares either Jesus Christ, or God the Father as the Agent of Baptizing with the Spirit, but never as making the Spirit both the Subject Matter wherewith, and the Agent whereby, men are Baptized in the same Baptism, see Matthew 3:11, Mark 1:8; Luke 3:16; and 24:49; Acts 11:4,5, and 16. **A Sober Discourse of Right to Church-Communion**, London; 1681. Pages 133-135.

In conclusion to this point, remember Daniel King's statements. Note King's Answer to the Invisible Church Quakers and Seekers:

ONE Body, yet this hindered not but in visible order of walking, there was at that time, many Bodies, 1 Cor. 12:27. Paul tells the Corinthians, they were the Body of Christ, Rom. 12:7 he says, WE BEING MANY ARE ONE BODY IN CHRIST, speaking of the Romans that were Saints. The Ephesians were a Body, Eph. 4:16 for the body was to be edified in love, by the members. Now, no one member could edify the universal Body (except an Apostle by his writings) but this Exhortation concerns every particular member. Therefore he means such a body, where the members had communion so as they might edify one another. The Scripture speaks of such Bodies which had administrations among them, which have in them, some to see, called, an Eye, some to hear, called, the Ear. Some to administer, called, the Hand. Some to support, called, the Foot. Which cannot be done in the general, but in a particular body walking together, and yet all these are but one body in Christ, in the unity of the Spirit. So there were several Bodies in Asia, Rev. 2 and 3, and Gal. 1:1 and he himself confesses particular Bodies, or Churches, page 306. Yea and visible Churches, pages 145 and 175. Yet all but one, in unity of the Spirit. So Paul calls Christ, THE APOSTLE OF OUR PROFESSION, Heb. 3:1. Yet this hindered not the being of twelve Apostles in those times. And they are to be acknowledged Apostles of our Profession too. So that this arguing is but a sound without substance.

Some Beams of Light, Edinburgh, 1656, page 162.

The Protestantized Period

Following the terrible times of persecution after the Stuarts became re-established in England Baptists entered into the Protestant influence. Later Toleration came to the Baptists in spite of the Stuarts and other Anglicans. From about 1689 to the post American Civil War, 1866, Baptists have been undergoing a difficult process of casting off Protestant concepts.

From about 1689 on to the end of the 1700s, the English and Welsh Baptists sunk to a very low condition, only equaled perhaps by the present state of Baptist Churches. Several contributing factors have caused this:

1. Many General Baptists came over into the Particular Baptists with strange ideas; They often met while in Prisons during the sever times of the 1670-1689.
2. The Particular Baptists, following toleration in 1689, began a slow drift into Protestant concepts. They started calling Pedobaptists Brethren and, for the first time, allowed Baptist church members to go and hear Pedobaptist ministers without being marked by their church, that is, if they could do so without missing their own services;
3. They started drifting into serious problems on the Holy Trinity;
4. They changed their concepts about I Corinthians 12:13, and the Universal, Invisible Church.

Later, well up into the 1700s, notwithstanding his greatness and his value, Dr. John Gill represents a clear and open departure from his historic Baptist forefathers on the meaning of I Corinthians 12:13 and the Universal, Invisible Church.

However, not all of them did this. In the late 1600s, there were still men of God who were just as sound and clear about the meaning of I Corinthians 12:13 as the former brethren. These I will now notice.

Hercules Collins, one of the final pastors in the 1600s, of the church John Spillsbury gathered at Wapping in 1633, devotes pages 72-75 on *Plain Scriptures for Believers' Baptism*. The first

Scripture he lists in Matthew 3:13. The last one he gives is I Corinthians 12:13, on page 75. In addition, I will quote some of his remarks about Ephesians 3:21, which Universalists usually apply to the Universal, Invisible church.

He said:

Moreover, Paul asserts, Ephesians 3:21, that Christ will have a Church, and glory in the Churches though out all Ages, World without end. From whence It a true, if God have a Church in all Ages, He must have Ordinances there, because no Church of Christ can be constituted without them. If there be Ordinances in the Church in all Ages, there must be some to administer them, or else they would be insignificant.

But that He has sit Administrators in the Church, and will have, Paul asserts in Ephesians 4:12,13, He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, (For what end?) for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, (how long?) till we all come to the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ.

Let men take heed how they put a slight upon the Ordinances of God in crying up the Spirit, with a secret Design to decry the Holy Scriptures; crying up the Power of godliness in Word, to undermine the form of Godliness; cry up faith, then justification by Faith, to lessen Repentance and a holy life, crying out against the Error of all Churches, and under that pretense, leave the true Church, and the Communion of Saints, until at last they have lost the Church in the Wilderness, the ready way to lose themselves too, if Grace prevent not, which I desire many. **Believer's Baptism from Heaven and of Divine Institution; Infant's Baptism from Earth and Human Invention;** London; 1693 pages 61-63.

Again, he said:

Water Baptism is to continue unto the End of the World, and the Sacrament of the Supper unto the Second Coming of Christ, I Cor. 11:26; Matthew 28:19,20. If Christ will have glory in the Churches though out all the Ages, World without end, then He must have a Church and Ordinances administered, which is the Essence of a Church-Constitution, and so cannot lack Administrators, because Christ has given Apostles, Prophets, Evangelists, Pastors, Teachers, for the perfecting of the Saints, for the Work of the Ministry, edifying of the Body of Christ, how long? Till we all come to the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the Statue of the Fullness of God, Ephesians 3:21, chapters 4:11,12. **Ibid. pages 93,94.**

Here are some important points:

1. John Spillsbury was still alive at this time, dying I believe about 1696.
2. The Church at Wapping, by means of its first minister, John Spillsbury, and then Hercules Collins maintained the same position about church succession, true administrators and I Corinthians 12:13 from 1633 to 1693. I am not saying their history ended there. I have a history of that church, published in the early 1900s.
3. Note also that in these works, the body of Christ is the visible church, such as is being ministered unto by the able ministers of the New Covenant.

Benjamin Keach in **Gold Refined, or Baptism in its Primitive Purity**, London; 1689, stated:

Fourthly, Because those who were baptized were said to be baptized into Christ, Know ye not that as many of us as were baptized into Christ, ect. Rom. 6:3; That is, into His Church or Mystical body, as our late Annotators intimate, incorporated, or grafted or planted into Christ, and so to be made members of his mystical body by baptism. (Pool's Anent. On Rom. 6:3) By one Spirit we (are said) all to be baptized into one Body, I Cor. 12:13, By one Spirit, that is, by the Authority and Appointment of the Spirit, and by the Guidance,

Conduct and Leanings of the Spirit; not that all that are true Members of the Church are baptized with the Holy Spirit, such the Baptism of the Spirit destroys (as we have elsewhere proved) the extraordinary Gifts or Effusion of the Holy Ghost, which was received in the Apostle's days, and which continued not in the Church. And have been all made to drink into one Spirit. In these words he alludes to the Ordinance of the Supper, which you may well say, is a spiritual eating and drinking only, as so to speak of Baptism; because it is said by one Spirit, we are all baptized; it is not said with one Sprit. Besides, should any assert that the Apostle means the Baptism of the Spirit, and that the ordinary Gifts and Graces of the Spirit is the Baptism of the Spirit, and that the Ordinary Gifts and Graces of the Spirit is the Baptism of the Holy Spirit; then it would follow that there are two baptism lest in the Church, which seems to be contrary to what Paul said, Ephesians 4:5. Pages 170, 171.

In his **Tropes and Figures or a Treatise of the Metaphors, Allegories and Similitudes**, London; 1682, he deals with the different figures of the Gospel Church. Here are his comments about the Gospel Church compared to a natural body:

THE CHURCH COMPARED TO A NATURAL BODY

All baptized into one Body." 1 Cor. xii. 18

Both unto God in one Body." Eph. ii. 16

For the edifying of the Body of Christ, Eph. iv. 12

He is the head of the Body, the Church," &C " For his Body sake, which is the Church." Col. i. id, 24

The Body, Soma, is frequently put for the Church or people of God, the explication of which trope is concisely opened in the following parallel.

METAPHOR

I. Every natural Body hath a Head.

II. The natural Body bath many members, and though many members, yet all make but one and the same Body, 1 Cor. xii. 14, 20.

III. In the natural Body are members different in strength, usefulness, and honor, as arms, legs, eyes, feet, bands, fingers, &C~ But the weakest, and those that seem least honorable, are very use-fill, and the body cannot be with-out them.

IV. In the natural Body, if one member suffer, all suffer with it.

V. All the members of the Body natural, take care of; and seek the good of the whole Body, and of each member in particular.

VI. All the members of the natural Body have their nourishment from the head.

VII. In the natural Body, betwixt the members and the Body there is a marvelous nearness, or blessed union.

VIII. The Body naturally increases in strength, bigness, and beauty; according to the age of the Body, is the perfection and excellency of it.

PARALLEL

I. So the Church of God hath a Head, viz., the Lord Jesus Christ: " He," "God the Father, Hath put all things under his feet, and gave Head over all things to the Church, which is his Body, the fullness of him that fills all in all," Eph. i. 22. "And he is before all things, and by Him all things consist. And he is the Head of the Body the Church, Co! i. 17, 18.

II. The Church of Christ consists of divers saints, called the members of his Body: "Now ye are the Body of Christ, and members in particular," 1 Cor. xii. 21, and though many, yet all make but one and the same mystical Body.

III. So in the Church, the mystical Body. of Christ, are different members, both with respect to honor and usefulness; as apostles, prophets, and teachers; and, as the apostle John 'Lath it, fathers, young men, and children. " All are not apostles, all are not prophets, all are not teachers," &c. Eph.

iv. 11, 1 John 2:13, 14. Yet, the weakest and most feeble saints or members are useful to the Church. As in the Body natural, though the eye be of greater use than some other members, yet the eyes, or ministers, who are as useful as the eyes to the Body, cannot say to the hand, or such to whom God hath given the riches of this world to distribute unto others, "We have no need of thee; nor can the head say to the feet, I have no need of you. Nay, and those members of the Body, which seem to be more feeble, are necessary," 1 Cor. xii. 2~23.

IV. So in Christ's mystical Body, when saint suffereth, all do sympathize and suffer with him. "If one suffer, all suffer; and if one member be honored, all the members of the Body rejoice with him," 1 Cor. xii. 26.

V. So in the Church of God, every particular saint doth, and ought always to seek the welfare of the whole mystical Body of Christ: "That there should be no schism in the Body, but that the members should have the same care one of another," 1 Cor. xii. 25.

VI. So all the members of the mystical Body receive nourishment from Christ, who is the only Head thereof; and from hence the apostle condemneth those false professors, and counterfeit Christians, who pretended to much piety and religion, but did not receive their doctrine and principles from Christ, nor were they united unto him by evangelical faith, "Not holding the head, from which all the Body by joints and bonds have nourishment ministered, and knit together, increaseth with the increase of God," Col. 2:18, 19.

VII. So there is a wonderful nearness, and blessed union between Jesus Christ, and every member of his mystical Body: "For we are members of his body, of his flesh, and of his bones," Eph. v. 30.

VIII. So the Church increases in spiritual strength, bigness and glory. The Church is but small and weak now, in comparison of what she shall be, when she is come to her full growth, and perfect state. There will be a great addition to the Church in the latter day. "The Lord shall rise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come unto thee.; thy sons shall come from afar, and thy daughters shall be nursed at thy side," &c., Isa. lx. 2-9, to the end of the chapter, compared with chap. lxvi. 8, 9, 10, where you may read of the multitude that shall be added to her, and of the abundance of her glory. And as she shall grow in bigness, so likewise she shall increase in spiritual knowledge, faith, and godliness. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14. All the officers, and glorious gifts appertaining to them, that are given to the Church, are "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. iv. 11, 12, 13.

INFERENCES

I. This clearly shows what infinite benefit the godly receive from Jesus Christ, and what dependency they have upon him. What can the Body do without the head?

II. How happy are all true believers. How near and dear are they to the Lord Jesus. What greater union is there, than that between the members and the Head "No man ever hated his own flesh, but nourisheth and cherisheth it, as the Lord the Church," Eph. v: 29. 29.

III. What will become of those evil and wicked men that seek to destroy the Church and saints of God. Do they not herein strive to break Christ's bones, and tear his flesh in pieces? What will they do in [the day of vengeance, when he comes forth to plead the controversy of Zion, Isa. lxiii. 4.

IV. This reproves that Church that pretends itself to be Christ's Body, and yet slights and grievously neglects his members, nay, his most useful members. The Church should be as careful and tender of her ministers, as the natural Body is of its eyes. Shall the eye suffer, or be in danger of being put out or spoiled, and the hand refuse to relieve and defend it, when it is in its power?

Please note, that I have gathered and published Ben. Keach's entire remarks about the Gospel Church as it appears in Types and Metaphors with a short account of his life in a stand alone volume entitled: "**The Church of Jesus Christ as seen in Types and Metaphors.**"

Now, in conclusion to this part, let me quote from Edward Drapes and his **The Visible Worship** of God:

The Nature of the Church

The nature of this church, I shall first handle, which I shall demonstrate to you from the several names that God has given it in the Scriptures:

The House of God

As first, it is called the *House of Christ, or of the living God*, 1 Tim. 3:15. Paul gave many instructions to Timothy, how to behave himself, in *the house of God*. *God dwelleth in the midst of the church*, the church is *God's household*, Matt. 24:25. Herein may we see the nature of the church to be a compact and united body, *a house of living stones*, 1 Pet. 2:4. It is not a company of unpolished stones, lying scattered up and down, but a house built up, *whose foundation is Christ*, yea, *Christ is the corner stone thereof*, 'tis a *household*, whose master is Christ, who is the Lord of that family, which is called by his name. The children of this household are Saints those that appear in their *wedding garment*. The servants are the *Ministers of the Gospel*, who are placed there to serve the family. Their food is the word of God; the body and blood of Christ Jesus; from whence all unprofitable and wicked servants are to be cast forth, 'tis a household, wherein every son and servant is enrolled by the bond of unity.

The City of God

Secondly, 'tis the *City of God*, Psalm 46:4, in which city every member is a *fellow citizen*, Eph. 2:19. 'Tis a spiritual city, that descends from heaven; 'tis a *flourishing city, whose inhabitants are made glad through that river, whose streams flow from the fountain of life*. 'Tis a *City, walled with the almighty power of the Lord Jesus*. 'Tis a *City defended* with an innumerable company of Angels, whose merchandise is not of gold and silver, but of bread and water of life, of glorious garments of needle work, the *clothing* of whose inhabitants is *wrought gold*. 'Tis the *city of Zion*, of which 'tis said, *Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it, to the generation following*, Psal. 48:12,13. 'Tis a *city incorporated*, whose citizens have one and the same *Charter* from heaven, whose *head* is the Lord Jesus, whose *foundation and gate* of entrance is *Christ*, in which *mercy and truth meet together, righteousness and peace kiss each other*.

The Body of Christ

Thirdly, *The church of Christ, is Christ's body*, *Christ* is the church's head. Yea, he is the very *life and soul* of the church, 'tis his Spirit which quickens all. 'Tis *Christ's body* consisting of several members, every one is placed in the body, for the service of the whole. Therefore says Paul, *We being many are one body in Christ, and every one, members one of another*, Rom. 12:5. 'Tis a *body fitly joined together, compacted by that which every joint supplyeth, according to the effectual working in the measure of every part making increase thereof, edifying itself in love*, Eph. 4:16. Hence it is that Saints are said to live in Christ, and Christ in them.

The Mountain of the Lord

Fourthly, *Christ's church is the mountain of the Lord*, Psal. 2:6; a *mountain* looking towards heaven, ascending from the earth; a *mountain* visible, a *city on a hill, which cannot be hid*, Matt. 5:14.

The Vineyard of the Lord

Fifthly, It is *God's vineyard*. *I am the vine, and ye are the branches*, says Christ, as the branches are all upon one tree, so Christ and his are members all of one body, branches of that stock, which is Christ Jesus, who lops off all withered branches, John 15:1,2.

The Garden of Christ

Sixthly, *It is Christ's garden*, that Christ takes delights in, to walk in, *I am come into my garden* (says Christ) *my sister, my spouse, he feedeth among the lilies, he delights even in his church, to gather his pleasant fruits*. 'Tis a *walled garden*, in which is an everlasting fountain to water and refresh it. 'Tis a garden well trimmed, continually weeded, wherein are all manner of fruits, both new and old. 'Tis an orchard of precious plants, set by the waterside. I might further show you 'tis *God's tabernacle* in this world, moving from place to place, till it attains to its own country. 'Tis *God's temple*, wherein his holiness dwells, 1 Cor. 3:11. His presence is there, the *Ark of the Covenant*, the *mercy-seat*, the *incense* of a sweet smelling savor unto God, are there. God is prayed to, praised and admired there. *In the midst of my brethren*, says Christ, *I will sing praise unto thee*. 'Tis Christ's *friend, sister, and spouse*, she is the King's *daughter, all glorious within*, her beauty is excellent, her relation is noble. She is a *Queen*, Psalm. 45:10, united to Christ, the king of kings married unto him, in everlasting bonds of loving kindness. 'Tis a *royal priesthood, a holy nation, a chosen generation*, born of God, united under one king, subject to one and the same laws, being a pure and undefiled people. She is Christ's *love, dove, and undefiled one, she is all fair, she is but one*, Cant. 6. 'Tis a *flock of sheep* feeding together having one chief shepherd, who separates them from the goats, and keeps them from wolves, who knows them by name. 'Tis his sheepfold wherein all his sheep are folded together, not straggling up and down, but in flocks together, that follow the Lord Jesus, knowing his voice, chapter 10.

The Candlestick of Pure Gold

'Tis a *candlestick of pure gold*, to hold forth the true light of the Lord. 'Tis a *dove*, innocent and gentle, feeding on the choicest food. 'Tis the *communion of Saints*, wherein Christ and Saints mutually communicate each to other, Christ to them, light, life, joy, freedom, and glory. They to Christ, praise, honor, reverence, and songs of deliverance. 'Tis a *Communion*, wherein they communicate each to other of all those treasures the Father of Spirits has communicated to them. 'Tis a *ship*, in this world tossed up and down, yet safely arrives at the haven of everlasting glory, through the guidance of their skillful Pilot the Lord Jesus.

The Lord's Kingdom of Priests and Kings

It is the *Kingdom of priests, a Kingdom of kings*, a kingdom from above, the *Kingdom of heaven*, whose head, laws and inheritance are all heavenly. Thus may you see its nature to be spiritual: pure, peaceable, mighty, gracious, and glorious, being one with the Father, and the Son, and with each other visibly in the Father and the Son. I might dwell longer here, but I must pass forward.

This concludes this part and shows the ways the old Baptists used the term Church in its enlarged and figurative meaning. Remember, this is all before the 1800s.

Part Last

How shall they preach except they be Sent or Apostolized? Romans 10:15

In my experiences, persons would use certain examples in the Book of Acts in an effort to try and offset the Biblical Concept of a commissioned administrator of baptism. Some of these examples are:

1. Ananias' baptism of Paul,
2. Philip's baptism of the Eunuch, ECT.

These examples are supposed to show us that there is no commission required for the administrator of baptism. However, it should be noted that these are both direct commands from the Lord and the Holy Spirit. They are what the older brethren would call an extraordinary call and sending. We need to ask some questions before we move on:

Was not Philip one of the seven who were ordained in the Jerusalem church following Pentecost? It usually said that he was ordained to be a deacon, but that does not matter. The reason being, beyond doubt he was one of the 70 whom the Lord Apostolized during His earthly ministry. Why beyond doubt? Read the several qualifications for a deacon as found in Paul's writings to Timothy and Titus. Before Philip and the others were ordained, they had to meet the requirements Paul later gave to Timothy and Titus. None of those 7 were novices.

Really the only case that can be in doubt, is Ananias' baptism of Paul, and is that really in doubt. I think not for the following reasons:

a. The Lord directly and extraordinarily called and sent him to baptize Paul, so who can doubt that it was valid or not?

b. Even more, was Ananias a secret disciple, one who never been baptized or not?

c. He was not a secret disciple, but a member of the gospel church. How do I know? Paul went to persecute the CHURCH AND DESTROY THE CHURCH, not some secret or hidden believers. Ananias feared Paul, which shows that Ananias was a part of those whom Paul came to destroy the CHURCH.

d. Now since the above facts are true, we ask this, do we let the known govern the unknown or let the unknown govern the known?

e. I feel we let the known govern the unknown. Therefore, that means, what we know about all the other administrators of baptism must govern this case also or else the Lord violated His own order. Which I deny.

With those points established we now come to consider Romans 10:15.

Historic Baptist Usage on this verse

Dr. John Gill, the Greatest of all Commentators, stated:

How shall they preach except they be sent, &c. There is no proper, rightful, regular, and lawful preaching of the word without a mission, which is either extraordinary, or ordinary; extraordinary mission was such as the apostles themselves had; who, as they were called to extraordinary service, had extraordinary qualifications, and were sent forth in an extraordinary manner, with a power of doing miracles, and immediately by Christ Himself. Ordinary mission is of men to be pastors and teachers, which includes qualifications for the ministerial work; for whom Christ sends forth into such service, He bestows gifts on them, fitting them for it, some more, some less, but, all have some; and it also includes a call unto it, which is either internal, and by the Spirit of God, and lies partly in the furniture he gives, and the inclination of the heart to this good work which He forms; and which arises not from a vanity of mind, and a desire of popular applause, and worldly views, and sinister ends; but from a real concern for the good of souls, and the glory of Christ, being willing to deny themselves, and forsake all for Christ, to suffer reproach for his name's sake, and to forgo all worldly interest, and secular views: or is external, which is given by the churches of Christ, after due trial and examination of gifts, and a serious consideration of the matter, and that in the most solemn manner; and this is what may be properly called a preacher's missions, and none but such who are in this way sent out ought to preach the Gospel: and to such well agrees, and may be applied, that passage in Isa. 52:7, where How beautiful upon the mountains are the feet of him who brings good tidings, that publishes peace, that brings good tidings of good, that publishes salvation; that saith unto Zion, Thy God reigneth.

Isaac Eaton, in his **Qualifications, Characters and Duties of a Good Minister of Jesus Christ, Considered A SERMON PREACHED AT THE ORDINATION of John Gano**, 1754; pages 6-8, preached in 1754, stated:

II. The second thing proposed, was to show wherein consists a legal call to this office. As there are necessary prerequisites, so there are proper methods of investiture in the office itself.

1. The first in order, is this, an internal call by the Holy Spirit in the ordinary use of means; by which understand, that those whom God calls to the work of the ministry, even in ordinary times, He works in them previous dispositions, and bestows upon them gracious qualifications, as necessary to precede the actual call to, and susception of, this office; working a willingness to comply with the charge, and that under the strongest conviction of the weight of the work. It hath been the common experience of the faithful ministers of Christ, that the weightiness of the work hath oppressed their spirits, and they have been led to search after knowledge. And not from any immediate impulse, as many persons pretend to; who, big with conceit of their own qualifications, do run before they are sent, and intrude upon the office, when neither God nor His people hath called them thereunto;

blindly imagining that they have some extraordinary impulse to excite, or else from motives as base and perverse, do strive to climb in some other way, different from what Christ hath ordained.

2. To show that such an one may be further confirmed of his designation to the ministry by the united concurrence of Divine providence, and that many ways; as when the sober religious walk of a person bespeaks his sincerity; and the promising appearance of his usefulness begets the good will of others (they observing the same). Likewise, the apparent necessity of some to be employed in the work, is a call from Providence, to use the best gifts. And one whom God hath endowed with the chiefest natural blessings of wit and parts, and a power of easy communication, together with the united freedom and inclination of a church to choose such an one. All which, put together, may encourage a person in undertaking to officiate in that work.

3. A call from the church of God, in order to the trial of the qualifications of the party for the church's satisfaction, by which he hath an opportunity to grow in the exercise of his gifts. I know it hath been controverted, whether a church hath power to call any person to preach or not. For my part, I judge from what Paul exhorts, I Timothy 3:10; that there must be some way of trial before the person is thoroughly qualified to execute every part of the ministerial function. The authority of a Gospel church over her members, the right she hath to all the gifts of every individual, discovers something in this affair. The relation every member stands in to the church he belongs; the end of the ministry, as particularly fixed in the church, put together, plainly discovers that it belongs to the church to examine, and call a person to the trial of his ministerial gifts. Mr. Hooker saith, "that the election of the people rightly ordered by the rule of Christ, leaves the impression of a true outward call." It was the opinion of a set of learned men in New England, "that the substance of the outward call of a minister, was the free election of the church."

4. The fourth thing to complete this call, is to be set apart to this office by solemn ordination, which we find to be performed by fasting and prayer, and laying on of hands. And as the whole province of a minister's work is assigned to him by Christ, to whom the power originally belongs; and He hath intrusted His ambassadors to act for and under Him, to send others by this solemn act of ordaining them. The intent of which is to set aside, or design the persons to that trust, and enjoin upon them the duties required by Christ. This full authority is received in ordination, where the qualifications are previous in the persons. As to fasting and prayer, they are very suitable upon occasions of so solemn a nature. We find Paul and Barnabas were recommended to the grace of God when they were sent on some special work, Acts 13:3: *And when they had fasted and prayed, and laid their hands on them, they sent them away.* Laying on of hands was an ancient ceremony, used in the dedication of a person to some holy office; as also a sign or way which the former saints used in their benedictions: so Jacob blessed the sons of Joseph, and Christ the children. It seems to have been in use when Moses laid his hands on Joshua, and gave that solemn charge, Numbers 27:23. That it is the way Christ hath appointed for the sending his ministers will appear, when we consider that it was an Apostolic practice. And since the church is said to be built on the foundation of the Apostles and prophets, let us attend to an enquiry and search into their practices, and we shall find that they ordained ordinary officers in the church, as Timothy and Titus and Archippus, with others, and appointed that elders should be ordained in the churches. It was so much accounted of in the apostles time, that the whole of the mission was expressed by it, I Timothy 5:22: *Lay hands suddenly on no man.* The manner Timothy was set apart to this work, was by laying on of the hands of the presbytery. And St. Paul, writing to the Romans, tenth chapter, and fifteenth verse, shows the necessity of this mission, *How shall they preach except they be sent?* In which he discovers the natural connection between the cause and the effect by various interrogative expressions; which testify, it is as impossible rightly and orderly to preach, without being sent, as rightly to call on Him on whom one believes not, or to believe without hearing. And as hearing and faith are both necessary in ordinary times, so likewise must this sending be allowed necessary in ordinary times to a Gospel minister. Upon the whole, it appears altogether unwarrantable and unsafe, so much as to put forth the hand and touch the holy calling, without being legally authorized thereunto. Let all beware of running without being sent, or strive to climb into this office any other way than Christ the

Lawgiver of His church hath appointed, lest they perish in the gainsaying of Korah. For by the same rule whereby one may assume the liberty to officiate in this sacred trust, uncalled, or irregularly called, so may another. And where are there any bounds to man's extravagant fancy, when uncontrolled by the Word of God, the only invariable and true standard? What melancholy mischiefs, what rueful confusions have always succeeded, when the ministry hath been brought into contempt by unqualified persons pretending to act in it, which ought always to be watched against, and by no means encouraged.

1. To attend on the public administration of the Gospel; to preach Christ crucified to the audience, presenting Him as the Way, the Truth, and the Life; the only medium of our access to, and acceptance with, the Father. Explaining the nature, and opening the fullness of the well-ordered covenant; the fulfillment of all the articles stipulated therein; the answering all the obligations assigned to Him as mediator; the reconciliation of God to man through Him; to expose the horrid nature, and direful consequence of persisting in a course of rebellion; to represent the necessity, nature and marks of the new-birth; to discover the abundant readiness in the eternal Father to forgive, and acquit every one coming to Him in an humble, penitent manner, through His Son; to edify, confirm and establish, the saints of God. How large the province; how many the parts; how painful the work of the ministry when engaged in, to declare the whole counsel of God, and be a steward of the manifold mysteries of the Kingdom, enough to demand his strongest powers and most sedate meditations to accomplish; for who is sufficient for these things?

2. He is to administer the ordinances of the Gospel, such as baptism, the Lord's Supper, and the censures of the church. In doing of which, a minister must have a view to the commands and examples of Christ, as they are left in the New Testament, and to make those things the only terms of communion which the Word makes so.

How the Authority of Jesus Christ is exercised on this earth in His absence.

I shall present the Biblical teaching of Church Authority. By church authority I do **NOT** mean that a church must vote other churches into existence nor vote on baptisms, nor limit the work and actions of the gospel ministry to the church voting on everything a minister does.

I do mean:

1 The Lord Jesus Christ left His commission in the hands of the first or chief apostles, considered not as apostles, but as disciples;

2 They placed it in the hands of the gospel churches;

3 The churches, in turn, commission their gifted brethren to effect Christ's work in a visible manner by preaching, baptizing, gathering baptized believers into gospel order or a gospel church, and then teaching all things which Christ has commanded, and assisting them in observing these all things.

These Points Vindicated

1. That the Lord Jesus Christ left His commission in the hands of the first or chief apostles, considered not as apostles, but as disciples.

The First London Confession, edition of 1646, stated:

41.

The person designed by Christ to dispense baptism, the scripture holds forth to be a disciple; it

being nowhere tied to a particular church officer, or person extraordinarily sent; the commission enjoying the administration, being given to them considered as disciples, being men able to preach the gospel. Matt. 28:19; (Mark 16:15,16); John 4:2; (Acts 8:4, 5, 12, 38; Acts 10:48; 16:3, 15,29,33, and 18:1, 5, 8, compared with I Cor. 1:16,17).

Please note Dr. Gill's explanation of a person's extraordinarily sent.

Hansard Knollys rescued this article from the Seeker's misunderstanding of it by stating:

We do not affirm, that every common Disciple may Baptize, there was some mistake (by Saltmarsh REP) in laying down our Opinion, page 14. Where it is conceived, that we hold, Whatsoever Disciple can teach the word, can make out Christ, may Baptize, and administer other Ordinances. We do not so. For though believing Women being baptized are Disciples, Acts 9:36, and can make out Christ; yea, and some of them (by their experimental knowledge and spiritual understanding of the way, order, & Faith of the Gospel) may be able to instruct their Teachers, Acts 18:26; Rom. 16:3, yet we do not hold, that a woman may preach, baptize, nor administer other Ordinances. Nor do we judge it meet, for any Brother to baptize or to administer other Ordinances; unless he have received such gifts of the Spirit, as fitteth, or enables him to preach the Gospel. And those gifts being first tried by and known to the Church, such a Brother is chosen and appointed thereunto by the Suffrage of the Church. The Shinning of a Flaming Fire in Sion; London, 1646; Page 12, our edition.

Daniel King, John Spilsbury, William Kiffen, Thomas Patient, and John Pearson, stated also to John Saltmarsh, in **The Way to Sion**, part 2, page 117, our edition:

We do not affirm that every common Disciple may dispense Baptism, or any other Ordinance in the Church, but that a disciple able to preach the Gospel may dispense it, that we affirm, it being no where in Scripture tied to any Officer, either Pastor, Teacher, Elder, Deacon, or any other, but to Disciples as Disciples preaching the Gospel, are commanded also to Baptize, Matt. 28:19. Beside, we do not affirm that every common Disciple able to preach neither, may dispense Baptism; for women are Disciples, Acts 1:14, and some of them able to preach the Gospel as Priscilla, Acts 18, yet we do not affirm that women may Baptize. But a Disciple able to preach the Gospel, and moreover chosen and designed of the Church thereunto, which has power to elect and choose Administrators and Officers, in and of Herself; and so He is something more than a common Disciple in this, though He be no Pastor neither. And see the 13th Exception against the Seeker, where it says, That there is no such power for Ordinances as is pretended, but believers as Disciples may Administer, and so did the Apostles, and believers formerly, as they were Disciples, Matt. 10:1, compared with Matt. 28:18, John 8:31. If ye continue in My word then are ye My Disciples indeed.

The second point is:

The Apostles delivered Christ's Authority and Ordinances into the hands of the gospel churches;

King, Kiffen, Spilsbury, Patience and Pearson stated in **A Way to Sion**, page 110,

part two:

The Time of Ordinances Is Come, Cleared.

Answer: The time of Ordinances is come, 1 Cor. 11:2. Paul praises the Corinthians THAT THEY HAD KEPT THE ORDINANCES AS HE DELIVERED THEM UNTO THEM. So that Ordinances were delivered to the Church long ago, and the time of Ordinances has come. The Gospel or Faith was once delivered to the Saints, Jude 3. We read not of another delivery of it to them. Beside, He says in His Book, entitled (Some Beams, etc.) That to wait for an Administrator and Ordinances in an outward way, is Antichristian. So that it seems He did since believe the time of Ordinances is past, directly crossing this Exception.

But that the time of Ordinances is come, I have fully proved in the first part of this Book, showing from the time of Christ's coming in the flesh, throughout all ages to the world's end, there has been, and shall be a succession of Believers, that have the Spirit of Christ, and the word of Christ communicated to them, and shall be enabled in some measure to declare it.

And the Churches being planted, and Ordinances given out then, it is called, Heb. 12 latter end, A KINGDOM THAT CANNOT BE SHAKEN. The time of Ordinances was then, and have been ever since, and so shall continue with the Church upon earth. And I say, there is not a time of giving out Truths, that are not yet given out, Rev. 22:19. But of seeing Truths more clearly, that have been clouded by Antichrist, and so not so clearly seen. Neither do any of the Scriptures cited, prove the consequence of the Proposition, and some of them do not so much as prove the Proposition; for some of them do not show that there were seasons of giving out truth, but only of manifesting Truth, and so it is now, and still shall be till the unity of the Faith. Acts 1:4; Acts 7:17; Gal. 4:4; Mark. 1:15; Rev. 1:5,8; and 16, and 18; Acts 1:6,7.

Dr. Gill stated: 1 Corinthians 11:2,

Ver. 2. Now ! praise you, brethren, &c.] The apostle prefaces what he had to say by way of commendation of them; though some think that this is said in an ironical way, because there are many things both in this chapter, and in the following part of this epistle, delivered in a way of reproof; but whoever considers the change of style in 1Co'1 1:17 will easily see, that this must be spoken seriously here, and is designed to raise the attention to what he was about to say, and to prepare their minds to receive, and take in good part, what he should say by way of rebuke; who could not well be angry when he praised them for what was praiseworthy in them, and reprov'd them for that which was blamable. The things he commends them for are as follow, that ye remember me in all things; that is, either that they were mindful of him, though at a distance from them, and had such a veneration for him, and paid such respect to him, and to his judgment, as to write to him to have his sense about any point of doctrine, or case of conscience which had any difficulty in them; or that they bore in memory the doctrines of the Gospel which he had delivered among them; see #1Co 15:2 The Arabic version reads, "that ye remember my sayings and deeds"; the doctrines he preached among them, and the examples he set them: and keep the ordinances as I delivered them to you; meaning, among the rest, if not principally, baptism and the Lord's supper, which he received from Christ and delivered unto them; see #1Co 11:23 and which they, at least many of them, kept and observed in the faith of Christ, from a principle of love to him, and with a view to his glory, and that as to the form and manner in which they were delivered to them by the apostle, agreeably to the mind of Christ; but was

the apostle alive now, would, or could he praise the generality of those that are called Christians on this account? no; neither of these ordinances in common are kept as they were delivered: as to baptism, it is not attended to either as to subject or mode, both are altered, and are different from the original institution; and the Lord's supper is prostituted to the vilest of men; and, what is "monstrum horrendum", is made a test and qualification for employment in civil and military offices under the government.

1 Corinthians 1:2

Ver. 2. Unto the church of God which is at Corinth, &c. This epistle is inscribed to the saints at Corinth; who are described by their being "the church of God", a particular congregated church; a number of persons gathered out of the world, and joined together in holy fellowship, carrying on the worship of God together, and walking in all the commandments and ordinances of the Lord; a very high character this, to be called the church of God, which is the pillar and ground of truth: and it may be observed, that this is here given to a people, among whom were many irregularities, errors, disorders, and divisions; which shows, that a church of God is not to be unchurched for everything that is amiss in them: they are further described by the place of their abode, Corinth, the "metropolis" of Achaia; a very large and opulent city, a place of great trade and commerce, and famous both for its wealth and wisdom; but not so famous for anything as this, that there was a church of Christ in it; of the city of Corinth, see Gill on "Ac 18:1; and of the church, see Gill on "Ac 18:8". The members of it in general, for it cannot be thought to hold good of every individual, are said to be sanctified in Christ Jesus; not by baptism, for they were sanctified before that; but were set apart, or chosen in Christ from all eternity, to grace here, and glory hereafter; justified by the blood and righteousness of Christ, in which sense the word "sanctified" is sometimes used; and to whom Christ was made "sanctification" and righteousness; and in consequence of which they were sanctified by his Spirit in his name, out of that fulness of grace and holiness which is in him: wherefore it follows, called to be saints; for though they were chosen to holiness in Christ, and through sanctification of the Spirit unto salvation, yet before calling were unholy; though Christ had given himself for them to sanctify and purify them, yet whilst uncalled were impure; they fell in Adam, and became both guilty and filthy through his transgression; and by their first birth were unholy and unclean, and were so in their lives and conversations; nor are any holy by natural descent: these were not born saints, nor made so by their own free will, but were become such through the powerful grace of God in the effectual calling; in which not only desires after holiness, but principles of holiness were wrought in them; and by which they were called to the practice of external holiness, or to live an holy life and conversation. And this epistle is not only inscribed to these saints at Corinth, but to them, with all that in every place call upon the name of Jesus Christ our Lord; as in Corinth, so in any part of Achaia, of which Corinth was the chief city. Invocation of the name of Christ not only respects prayer to him, but includes the whole of religious worship: see #Ro 10:13; and this being given to Christ, and perforated in his name, is a very considerable proof of his true and proper deity; and the Ethiopic version here styles him, "God, our Lord Jesus Christ"; for none but God is to be invoked; nor can any but a divine person, one that is truly and properly God, without idolatry, be regarded as the object of religious worship and adoration. The phrase both theirs and ours, either, as some think, refers to "every place" and so read the Vulgate Latin, Syriac, and Arabic versions; and the sense is, that the apostle inscribes his epistle to all

that call upon the name of Christ, whether in Judea or in the Gentile world, in the place where the apostle was, or the Corinthians were, or any of the other saints in Achaia were; signifying, that invocation of God is not confined to any particular place, but that men may now lift up holy hands prayer to God everywhere; or rather it refers to "our Lord", and shows that Christ is the common Lord of his people, whom they all invoke, and by whom they are called, and therefore ought to love one another. Commentary on the New Testament.

Thomas Grantham stated:

That as the Church is of Divine Institution by Christ, so are all her officers; IN WHOSE NAME SHE SENDS THEM FORTH, AND NOT IN HER NAME, OR IN THE NAME OF ANY OTHER CREATURE, AND SO OF NO HUMAN INSTITUTION, NOR TO ACT IN THEIR MINISTRY BY HUMAN AUTHORITY. "The Successors of the Apostles", in Christian. Prim. "Treatise V", 1678 page 159.

Again:For, if those who go to preach to the World, cannot justify their calling, as being enabled with lawful Power from God, and his Church; how shall they comfort themselves in their undertakings, or answer opposers when questioned, considering their Commission, especially in such, that as the Gospel is to be preached, so those that go forth as Ministers, thereof, MUST BE SENT, EITHER BY IMMEDIATE MISSION FROM HEAVEN OR SOME MEDIATE MISSION FROM HIM BY HIS CHURCH. Ibid., p. 160

Grantham, again:

I say, this Ministry if of Divine Institution, because the whole MINISTERIAL AUTHORITY, which the CHURCH HATH RECEIVED AS SUCH IS OF DIVINE INSTITUTION; yea, the very church herself is of Divine Institution; and therefore said to be built up a Spiritual House to offer Spiritual Sacrifices; called also an Holy Nation, a Royal Priesthood, the Temple of the Holy Ghost, which also is Holy. . .Ibid., p. 167.

William Kiffin stated:

I have no other design, but the preserving the Ordinances of Christ, in their purity and Order as they are left unto us in the Holy Scriptures of Truth; and to warn the Churches to keep close to the Rule, least they being found not to Worship the Lord according to His prescribed Order He make a Breach amongst them. A Sober Discourse of The Right of Church Communion, London: 1681 To the Reader, (Next to last page).

John Spittlehouse stated in regard to the established ministry being of Antichrist and not of Christ:

All of which doth clearly declare them [Pedobaptists, R.E.P.] to be Ministers of Antichrist and the State, and not of Christ; for His servants they are whom they obey. In relation to their Mission [Antichrist ministers, R.E.P.] it is from the State, and not from Jesus Christ. Instance, the State's disposing of them at pleasure; WHEREAS THE CALL AND MISSION OF GOSPEL-MINISTERS IN THE APOSTLES DAYS, WAS BY A JOINT CONSENT OF THE CHURCH OUT OF WHICH THEY WERE ELECTED, viz. Acts 2, from verse 13 to the end of the

chapter, viz., also Acts 6 from verse 1 to ver. 7. John Spittlehouse: **An Explanation of the Commission of Jesus Christ**; London, 1653, p. 5.

B. R. White in his **The Associational Records of the Particular Baptists of England, Wales and Ireland, to 1660**; The Baptist Historical Society, 4 Southampton Row, London, W. C.

1. Concerning a minister and some brethren who differed with a church and left it, the brethren stated:

That a letter be sent to the said disorderly brethren to exhort them to consider from whence they are fallen and their present practices; and to forbear for the future to utter rash or scandalous words of the church; or receiving into or keeping in their fellowship, such as are or shall be cast out by the church or any that shall come away from them; that they attend upon the CHURCH MINISTRY NOT PRACTICING IN THEIR PRIVATE MEETING ANY SUCH ORDINANCES AS ARE PROPER TO THE CHURCHES OF CHRIST. page 6.

2. This is said of the Pastor and the ordinances: "Administer all ordinances in the church." page 11

3. QUESTION whether if be not unlawful for a member of the church of Christ to go forth to peach by the magistrate's authority and to be maintained by him accordingly? Oct. 24, 1655.

ANSWER: IT IS UNLAWFUL:

1) Because Our LORD CHRIST SENDS FORTH HIS MINISTERS BY HIS POWER ALONE, MATT. 28:19; and HE IS THE HEAD OF THE BODY THE CHURCH THAT IN ALL THINGS HE MIGHT HAVE THE PREEMINENCE. Col. 1:18; Eph. 1:22.

2) Because Christ hath left all power in this CHURCH BOTH TO CALL AND TO SEND FORTH MINISTERS, MATT. 28:20 saying I am with you to the end of the world, and I Tim. 3; Titus 1. Acts 14; Mt. 18 and 16:18.

3) Because we find the CHURCH ONLY EXERCISING THAT POWER BOTH IN CHOOSING AND SENDING FORTH MINISTERS AS APPEARS BY THESE SCRIPTURES; Acts 1:23, 26; 8:18; 13:2; and 11:22. page 23.

4. QUESTION: Whether it be the duty of EVERY CHURCH OF CHRIST TO CALL FORTH THOSE TO OFFICIATE IN THE OFFICES OF CHRIST IN HIS CHURCH AS THEY FIND IN A GOOD MEASURE QUALIFIED FOR THE SAME ACCORDING TO THE SCRIPTURES? [This relates to those not already in office but only gifted--R.E.P.]

ANSWER: It is agreed in the affirmative and that from these Scriptures. Matt. 24:45; Titus 1:5; Eph. 4:11; I Cor. 12:28; Acts 20; 28. Ibid.

5. QUESTION: There are many congregations that have GIFTED brethren that are approved of for the public preaching of the word that do not baptize nor administer the Supper, The churches are desired to consider whether these churches may not CALL FORTH THOSE MEMBERS TO BREAK BREAD AND TO BAPTIZE AS NEED SHALL REQUIRE?

ANSWER: In the affirmative: the churches may call forth such to baptize and administer the Supper provided they be very careful that their effectual endeavor after an official minister be not hereby neglected [the church was to secure a regular Pastor even though she had gifts--R.E.P.] Ibid., pages 23, 24

6. QUESTION: Whether a gifted brother so judged of by the church MAY GO OUT TO

PREACH AT HIS OWN WILL AT THE TIME OF THE CHURCH MEETING OR IS TO BE ALONE AT THE DISPOSING OF THE CHURCH?

ANSWER: We answer that such a brother so adjudged of by the church ought wholly to BE AT ITS DISPOSING. a. First, because that all those GIFTED ARE THE CHURCH'S, I Cor. 3:22; 12:28; Eph 4:11. . . .and after admonition that it is the church's duty to deal with him as an offender. [That showed what happened to those who went forth on their own, R.E.P.] Ibid., page 34, 113.

QUESTION: Whether the setting apart of any to administer officially in the church of Christ is not to be done by that church of which the person set apart is a member?

ANSWER:

1. That it is in the POWER OF THE CHURCH TO ORDAIN AND SEND FORTH A MINISTER TO THE WORLD, Acts 13:2;

2. That this person sent forth to the world and gathering churches, he ought with them and they with him to ordain fit persons to officiate among them, Acts 14:23; Titus 1:5 Ibid., page 56.

8. **QUESTION:** Whether the power of the keys spoken of in Mat. 16:19, Jn. 20:23; Mat. 18:18 be given to the church or to the Eldership in the church?

ANSWER: The exercise of the power of Christ in a Church having officers, in opening and shutting, in receiving and casting out, BELONGS TO THE CHURCH WITH ITS ELDERSHIP, Matt. 18:17; I Cor. 5:4; Ill John 9; Acts 15:4,22.

9. **QUESTION:** Whether it be an absolute duty not lying on several churches speedily to send forth persons fitted for the great and good work of preaching the Gospel to the world?

ANSWER: We judge it to be a duty and at this time much to be laid to heart and performed to send forth such brethren as are fitted to the work of preaching the Gospel to poor sinners that they might be saved.

1. That it is a duty appears by the commission of Christ, Matt. 28:18; and BY THE CHURCHES THAT FIRST TRUSTED IN CHRIST ACCORDING THEREUNTO, Acts 11:22; 13:1; 1:15-23. page 64.

10. Concerning those who were baptized where there were no churches, and who didn't join any church following baptism, this conclusion is given: And also to prevent such neglect for the future, that WHEN AN ADMINISTRATOR IS SENT FORTH BY ANY CHURCH TO PREACH AND BAPTIZE THE SAID CHURCH DO TAKE CARE THAT HE BE MINDED TO EXHORT ALL SUCH PERSONS AS HE SHALL BAPTIZE TO JOIN THEMSELVES WITHOUT DELAY TO SOME TRUE CHURCH OF CHRIST AND THAT EVERY SUCH ADMINISTRATOR BE IN LIKE MANNER EXHORTED THAT SOON AFTER HE SHALL BAPTIZE ANY PERSON, HE GIVE NOTICE THEREOF TO SOME ADJACENT CHURCH. page 132.

11. **QUESTION:** By whose authority these gifts are orderly to be called forth unto their actual service and administration?

ANSWER: For our direction herein we had recourse to apostolic precept and practice in Acts 1:13 to the end, Acts 6:2-5; Acts 14:23; In the first of these places we note that there being a vacancy in the apostleship by the fall and death of Judas, Peter in the name of the eleven, advised with the body of disciples about the trial, election and ordination of an

apostle then, much more is that authority needful in calling and approving an inferior officer. In the 3rd place, Acts 14, Luke informs us that elders were ordained in every church by lifting up of the hand, so, in the original by election, so it is in the old translation which must imply the ACTION OF THE CHURCH. By the which it appears **WHERE CHRIST HATH PLACED THE AUTHORITY OF TRIAL AND ELECTING, VIZ. IN HIS CHURCH.** That evangelists are fit to be instruments to administer in the name of Christ and His church in this work, we ground on the example of Timothy and Titus. Pages 170, 171

OBSERVE THE FOLLOWING POINTS:

These old Baptists believed the following points—

- a. Christ gave the commission to the church and her ministry;
- b. Only those who were sent out by the church could preach, baptize, gather churches and administer the Supper.

These old Baptists believed in the Separation of the church from the state because—

- a. Christ gave the authority only to the Church to send out in His name;
- b. The church, not the state, is to maintain the ministry.

Church authority, then, was the foundation position of both the Particular Baptists and the General Baptists of the 1600's. This understanding caused the separation of church and state. This foundational concept destroys all the human inventions developed during the early 1800's and since.

What about the one who goes forth of his own will? and we judge if any brother shall persist in such a disorderly practice [go out to preach at his own will] after admonition that it is the church's duty to deal with him as an offender. Ibid., page 34.

What about the separation of Church and State? Why cannot the state send out the minister of the Gospel and sustain him? **IT IS UNLAWFUL...**

1. Because our Lord Christ sends forth His ministers by His power alone;
2. Because Christ hath left all power in HIS CHURCH BOTH TO CALL AND SEND FORTH MINISTERS;
3. **BECAUSE WE FIND THE CHURCH ONLY EXERCISING THAT POWER BOTH IN CHOOSING AND SENDING FORTH MINISTERS AS APPEARS BY THESE SCRIPTURES...** Meeting on Oct. 24, 1655; page 23.

The State is not to send forth and maintain the ministry. The minister is not to go forth at his own will. Christ has left all power in **HIS CHURCH BOTH TO CALL AND TO SEND FORTH THE MINISTRY.**

NOTE

The same Biblical principle that destroys the state sending forth also destroys the concept of the association, board, committee and convention sending forth the ministry and sustaining them. **Only the church is to do this work. This is church authority per se.**

Here are some major points taken from Daniel King's work:

1. The Word and Ordinances are the church's heritage, p. 90;
2. Church may choose administrators. p. 90;
3. Baptism and all other ordinances are the Church's heritage, p. 90;
4. The Church is the wife and spouse of Christ, p. 91;
5. Keys were given by Christ to the church, p. 91;
6. The church has the power, p. 91;
7. THE CHURCH IS THE CHANNEL FROM WHICH ALL ORDINANCES, OFFICERS AND ADMINISTRATORS COME, p. 91;114;
8. The Temple was a type of the church and the church sanctifies baptism even as the temple sanctified its gold; p. 92,
9. Baptism must come from the church, p. 92,
10. Baptism is a spiritual stream of water from the church, p. 92,
11. Church gives being to the ordinances; p. 93,
12. The Power is in the church; p. 93,
13. Church is compared to a tree which bears fruit, ordinances, p. 93,
14. Christ sent the Holy Spirit to the church, p. 93,
15. Church is the bush that burned not, p. 93,
16. Ordinances and officers are the fruits of the church, p. 94.

Daniel King: **A Way to Sion Sought Out and Found for Believers to Walk In**; London, 1650; pps. 90-97.

Some Pedobaptist Eye-Witness Testimony

Thomas Edwards, Presbyterian, stated in his **Gangraena**, volume 1, London 1646:

They (the Anabaptists-REP) send forth into several Countries of this Kingdom from their Churches in London, as Church acts, several Emissaries, members of their Churches, to preach, and spread their errors, to dip, to gather and settle Churches. They are not content with their own meetings on Lord's days, week days, keeping constant Lectures in set places for all to come to that will, thereby poisoning many in the City. They endeavor the leavening of all the Counties, as I might give instances of Lam, (Lamb, the General Baptist, REP) Kiffen, with many others sent about, yea are some sent into the North as far as York. Page 65.

Trying to make the Anabaptists look like the Jesuits, Edwards stated:

As the Jesuits are famous for sending out Emissaries into several Countries, to corrupt, not contenting themselves to do mischief at home, so do our Sectaries send forth their members into all Counties and places of this Kingdom. They lay hands upon, and send them as a church act to preach such and such errors, to rebaptize ect. Pages 45, 46.

He makes this interesting statement:

. . . these men were sent down from the Church as a Church Act unto the country of Esses to make Disciples and propage their way, and indeed into most counties of England (where these men can do with safety) some Emissaries out of the Sectaries Churches are sent to infect and poison the counties, some out of Lamb's, some out of Kiffen's, some out of others. About September last one Kiffen, an Anabaptist, went his progress in Kent, and did a great deal of hurt; and I have been informed from good hands, by the means of some that are acquainted and intimate with them, that not only Emissaries from London go into these higher counties, as Esses, Kent, Suffolk, Harford, Cambridge, &c., but into Yorkshire and those Northern parts (since reduced to the Parliament) and no doubt also into the West; and several Sectaries went early to Bristol and those parts, as one Mr. Bacon, Sumonds, &c., and into Wales, also, so that we are like to have Sectarisme like a universal Leprosy over-spread this whole Kingdom. I pray God keeps it out of Ireland; and I hope Scotland by God's mercy, and the benefit of the Presbyterial Government will keep it out there. Page 93.

John Spilsbury, in debating with Thomas Bakewell, another Presbyterian, about the 1646 **First London Confession of Faith** (as reported by Bakewell) stated:

The six and thirtieth article; you believe that every particular Church hath power to chose for themselves meet persons into office, and none other have power &c; but I doubt of it; you answer either the Church or the World must chose them, and which it is let the Scripture be judge; this I grant that the Church representative or the Presbytery sent James and John to Samaria Acts 8:14, and Paul and Barnabas another way, Chap. 13:3, but no man never did labour to gather to himself a Church, neither did any congregate separate themselves from the rest, and claim this power to chose officers out of their own company, but they brought them to the Apostles to ordain them, and to appoint or authorize them to their office, Acts 6:3,6. The Apostles labored to gather disciples to the multitude, having all an interest in it, as a common Presbytery: so then there never was any single Congregation governed by itself, though you make it an article of your faith to believe it.

The seventh and thirtieth article; you believe that you may take one of your sheep and make him your shepherd; but I doubt of it; you answer that you know not where the Saints should find a Pastor, if not among Church members; but this I grant, for we must chose a Christian, & not a Jew or a Turk to be our Minister, and we must take him out of the Church of England, and so we do when we take them out of the Schools of the Prophets, the Universities; for a Trades-man is placed by God otherwise, and a man without human learning ought not to meddle in it: it is none of his business, and he ought not to meddle with other men's matters; yet here you make it an article of your faith to believe that your congregation may take one of themselves, and make him their Pastor. I grant that we may take a man of our coasts, and set him up for a watchman, Ezek. 33:2. But for you to take a sheep of your own flock, and make him your shepherd, having no ordination, but from his fellow-sheep; you have no foundation in the scripture for this article of your faith.

William Kiffen, while in Prison with several others, including the Anglican, Daniel Featley, stated in debate:

M. Doctor, I am more lawfully called to preach the world then you; and that I will prove by the Scriptures. He that is called by saints to preach, is better called, then he that is called by

ungodly men. But I am called by saints. Ergo my calling is better than yours.

(Whoever he was, [the man who ordained Featley] he was but a particular man, and Christ gave the power of ordaining to his church, not to any particular men. Daniel Featley, *The Dippers Dipt*; London: 1645, pages 17 and 18.

Since I have established the historic Baptist concept on this point, it now follows that the next point is well established as a consequence:

- 3. The churches, in turn, commission their gifted brethren to effect Christ's work in a visible manner by preaching, baptizing, gathering baptized believers into gospel order or a gospel church, and then teaching all things which Christ has commanded, and assisting them in observing these all things.**

Henry Laurance, president of Cromwell's Council of State, stated:

1. That the due administration of Baptism, has been always and is an act of power and commission,
2. That the Churches of Christ are now the only subject of this power, and are betrustrusted with dispensing all commissions for the administrations of ordinances, of which Baptism is one, whether it be administered after admission into Church fellowship (which perhaps will be the usual way) or before (but as other things) in order to it. *Of Baptism*, London; 1659: p. 187.

Point of order No. 21

Since the death of the last of the chief or first apostles, the authority of Jesus Christ is exercised by means of gospel churches commissioning her officers. In the Book of Acts, there is a transmission period wherein the Chief Apostles received from the Lord what He desired them to transmit unto the Gospel Churches.

I shall call your attention to the various words in the Greek New Testament, which have been translated by the one common English term, SEND.

SEND

The following is from W. E. Vine. Vine is not a Lexicographer. His definitions are not accurate in all cases. I use him only as a word study. For example, he lists *ekpempo* as being sent with a commission, by the Holy Spirit. This is impossible. *Apostello*, not *pempo*, means to send with a commission.

- I. **APOSTELLO** (to send forth (*apo*, from), akin to *apostolos*, an apostle, denotes (a) to send on service, or with a commission. (i) of persons; Christ, sent by the Father, Matt. 10 : 40; 15: 24; 21 : 37 Mark 9:37; 12:6; Luke 4:18, 43; 9:48;10:16; John 3:17;5:36,38; 6:29,57; 7:29; 8.42,10:36;11:42; 17:3, 8, 18 (1st part), 21, 23, 25 ; 20: 21 ; Acts 3 : 20 (future) ; 3 : 26; I John 4:~o, 14; the Holy Spirit, Luke 24: 49 (in some texts; see No. 3); I Pet. I: 12; Rev. 5: 6;

Moses, Acts 7: 35; John the Baptist, John 1:6; 3: 28; disciples and apostles, e.g., Matt. To: r6; Mark II: I Luke 22:8; John 4:38; 17: i8 (2nd part); Acts 26:17; servants, e.g., Matt. 21: 34; Luke 20: 10; officers and officials, Mark 6: 27; John 7: 32; Acts 16: 35; messengers, e.g., Acts 10: 8, 17, 20; 15: 27; evangelists, Rom. 10: 15; angels, e.g., Matt. 24: 31 ; Mark 13: 27; Luke 1:19,26; Heb. 1:14; Rev 1:1; 22:6; demons, Mark: 5:10; (2)of things, e.g., Matt. 21:3; Mark 4: 29, R.V., marg., "sendeth forth," text; putteth forth"(AV "in"); Acts 10:36; 11:30; 28:28; (i) to send away, dismiss, e.g., Mark 8 :26; 12:3; Luke 4: i8, "to set at liberty)."

See Note below, No. 2.

2. PEMPO, to send, is used (a) of persons: Christ, by the Father, Luke 20:13; John 4:34; 5:23, 24, 30, 37; 6:38,39, (40), 44; 7:16, i8, 28,33; 8:i6, 18,26,29; 9:4; 12:44,45,49; 13:20 ~d part); 14:24; 15:21; 16:5; Rom.8:3; the Holy Spirit, John 14:26; 15:26; 16:7; Elijah, Luke 4:26; John the Baptist, John I : 33; disciples and apostles, e.g., Matt. ii : 2; John 20 : 21 servants, e.g., Luke 20: II, 12; officials, Matt. 14: 10; messengers, e.g., Acts 10:5,32,33; 15:22,25; 2 Cor. 9:3; Eph. 6:22; Phil. 2:19, 33, 25; I Thess. 3: 2, 5 ; Tit. 3 : 12; a prisoner, Acts 25:25, 27; potentates, by God, I Pet. 2: 14; an angel, Rev. 22 : i6; demons, 5:12; (b) of things, Acts 11.29, Phil. 4. 16, 2 Thess. 2.I I, Rev. 1:11; 11:10; 14: 5, 18, R. V., " send forth " (A V., " thrust in "

Notes: (i) Pempo~ is a more general term than apostello~; apostello usually "suggests official or authoritative sending" (Thayer). A comparison of the usages mentioned above shows how nearly (in some cases tically quite) interchangeably they are used, and yet on close consideration the distinction just mentioned is discernible; in the Gospel of n, cp. pempo in 5~23. 24, 30, 37, apostello in 5 : 33, 36, 38; pempo 6: 38, 39, 44, apostello in 6: 29, 57; the two are not used simply for the sake of variety of expression. Pempo is not used in the Lord's prayer chapt. 17, whereas apostello is used six times. . . .

3. EXAPOSTELLO denotes (a) to send forth : of the Son by God the Father, Gal. 4 :4; of the Holy Spirit. 4 :6; Luke 24:49 in the best texts (some have No. 1) ; an angel, Acts 12 : II the ancestors of Israel, Acts 7:12; Paul to the Gentiles, 22:21; of the word of salvation; 13:26; some mass. Have No. 1); (b) to send away, Luke 1:53; 20:10,11; Acts 9: 30; 11:22 ;17:14.

4. ANAPEMPO denotes (a) to send up (ana, up, and No. 2), to a higher authority, Luke 23 : 7, 15 ; Acts 25 : 21 (in the best texts; some have No.2); this meaning is confirmed by examples from the papyri (Moulton and Milligan), by Deissmann (Bible Studies, p.229); see also Field, Notes On the Trans. 0/ the N.T.; (6) to send back, Luke 23:11; Philm. 12.¶

5. EKPEMPO denotes to send forth (ek, out of), Acts 13 :4. "being sent forth"; 17: 10; "sent away."¶

6. BALLO, to cast, throw, is translated "to send (peace)" in Matt. 10 : 34 (twice), (R.V., marg., " cast "). See CAST.

7. EKBALLO , to cast out, or send out, is translated "sent out" in Mark I : 43, R.V. (A.V., "sent away"), and in A.V. and R.V. in Jas. 2 : 25.

See CAST, No.5.

8. APOLUO, to set free, to let go, is translated to send away in Matt. 14: 15,22, 23; Mark 6:36, 45; 8:3, 9; Luke 8:38; Acts 13 : 3, where the sending is not that of commissioning, but of letting go, intimating that they would gladly have retained them (contrast

9. METAPEMPO, to send after or for, fetch (meta, after), is used only in the Acts; in the Middle Voice, translated to send for 10:22, 29 (2nd part : Passive Voice in the 1st part) ; 20 : 1, R.V. only (some texts have proskako); 24 : 24, 26 ; 25 :3 ; in 10 :5 and 11:13; R.V., "fetch." See FETCH.¶

10. BRUO, to be full to bursting, was used of the earth in producing vegetation, of plants in putting forth buds; in Jas. 3: It is said of springs gushing with water, "(doth the fountain) send forth..?"

11. SUNAPOSTELLO, to send along with, is used in Con 12 : i8.¶ In the Sept., Ex, 33 :2, iz.¶

12. SUNPEMPO, to send along with, is used in a Con .:a:18, 22:¶

Notes: (i) In Matt. 13 : 36, A.V., *aphiemi*, to leave, is translated "He sent ... away" (R.V., "He left") ; so in Mark 4: 36, A.V., "they had sent away," R.V., "leaving." (2) In Mark 6 : 46, *apotassonai*, to take leave of (R.V.) is translated "He had sent ... away." (3) In John 13 : 16 *apostotos* is rendered "one (A.V.. he) that is sent," R.V. .marg.. "an apostle". (4) *Paristimi* is rendered "send" in Matt. 26 : 53. R.V. Vine's Expository Dictionary of N.T. Words, pps. 1023-1025.

The Issue

Please note *Apostolize* and *Pempo*, or words one and two. *Apostolize* means to send with a commission or authority. *Pempo* simply means a sending forth. Later I shall deal with the false concept that *the Holy Spirit commissions ministers by His Divine Call into the Ministry*.

The authority to baptize and constitute churches is often called CHURCH AUTHORITY, or Who has the authority of Jesus Christ now, and How is this authority exercised now?

Therefore, since the New Testament is a Greek work, we shall once again study the different Greek terms which are vital to this study, *Apostolize* and *Pempo*.

Definitions of *Apostolee* and *Apostolos*

The Analytical Greek Lexicon:

apostole, a sending, expedition; office of duty of one sent as a messenger or agent; office of an apostle, apostoliship; . . . *apostolos*, one sent as a messenger or agent, the bearer of a commission, messenger, an apostle. Page 47.

Thayer's Greek-English Lexicon of the New Testament:

Apostole, 1. a sending away, . . .of the sending off of a fleet, also of consults with an army, i. e. of an expedition. . .

Apostolos, 1. A delegate, messenger, one sent forth with orders, page 68.

Edward Robinson's Greek English Lexicon of the New Testament:

Apostello, . . .to send off or away, to send forth, . . of persons, as sent with a message or commands, i. e. a messenger, agent, or the like;

Apostole, a sending off, expedition, of ships. . .

**Apostolos, one sent forth, a messenger, apostle, . . .of messengers or ambassadors.
. . pages 86, 87.**

Berry's Greek-English New Testament Lexicon:

Apostelloo, to send forth, send as a messenger, commission, ect. Page 12.

Dr. A. T. Robertson's A Grammar of the Greek New Testament in the Light of Historical Researches, states:

But apostolos, as ambassador, not mere expedition, , , ,page 53, note..

Liddell and Scott, in the most inclusive and scholarly of all the Greek Lexicons, stated in their Greek-English Lexicon:

Apostoleus, . . .a magistrate who had to fit out a squadron for service, . . .

Apostolee, ...a sending off or away, a mission, a going away, an expedition, . . .

Apostolos, . . .a messenger, ambassador, envoy, . . . page 168.

Point of Order No. 22

As is true of Ekklesia, a certain type of assembly, so apostolize is a certain type of sending forth, it is a commissioned sending forth.

Point of Order No. 23:

In the Greek New Testament, both ekklesia or church, and apostolize, or sending, are authoritative and governmental terms. They show forth the differences between a common assembly and a governing assembly and a common going forth and an official governmental going forth.

Definitions of Pempo

The Analytical Greek Lexicon:

to send, to dispatch on any message, embassy, business, . . . to transmit, . . to dismiss, permit to do, . . .to send in or among, . . to thrust in, or put forth. . . page 315.

Thayer's Greek English Lexicon of the New Testament:

- a. To bid a thing to be carried to one, . . .
- b. to sent (thrust or insert) a thing into another; apostelloo includes a reference to equipment, and suggests official or authoritative sending. Page 499.

Edward Robinson's A Greek English Lexicon of the New Testament:

- 1. to send, to cause to go, spoken of persons;
- 2. of things, to send, to transmit, . . . page 568.

Berry's Greek-English New Testament Lexicon:

- 1) to send, of persons, to send forth, . . .
- 2) to send, of things, to transmit, to send among or upon. Pages 77, 78.

Liddell and Scott's Greek-English Lexicon:

- To send, often of persons, esp. of ambassadors and heralds, . . . of a ship, to convey, carry, . . . to conduct one on his way, . . .
- II. to send forth or away, dismiss, . . . of missiles, to discharge, shoot forth, of words, to send forth, utter; . . .
- III. to conduct, convey, escort, . . .
- IV. to send with one, give as provision for a journey, . . . pages 1111, 1112.

Point of Order No. 24:

Apostello is a military term, a governmental term, and denotes a sending forth with a commission, pempo is not a military nor governmental term, but denotes a mere sending forth. Military and governmental personal are sent forth, but a commissioned sending forth is seen in apostollo and not in pempo.

Gospel Outreach in the Gospels

First we shall note the usage of apostolize as it relates to the progress of the Gospel and its outreach. I include baptism and later church constitutions in this outreach.

The Father's Apostles

In the Gospels, God the Father apostolized or commissioned only two persons, John the Baptist and Jesus Christ. They, and they alone, are the apostoles of God the Father in the entire New Testament.

John the Baptist

In the Gospels, John the Baptist is the first person apostolized for Gospel outreach. Read well Matthew 11:10, Mark 1:2, Luke 7:27, and John 1:6. In each of these instances, John the Baptist is set forth as one who is apostolized or sent with a commission. God the Father apostolized or sent forth John the Baptist with heaven's

gospel and baptism to make ready the way of the Lord Jesus Christ, Matthew 3 and Mark 1.

Jesus Christ

In the Gospels, Jesus Christ is the second person God the Father apostolized. Please turn and read Matthew 10:40, 15:24; Mark 9:37; Luke 4:18-43, John 3:17 and John 17 wherein the term apostolize is used in verses 3, 8, 18, 21, 23, and 25, John 20:21.

Point of Order No. 25

In the Gospels, God the Father, sends forth John the Baptist and Jesus Christ with a commission, they, and they alone, are the Father's Apostles.

John the Baptist's Apostles

No where in the Gospels or in the Book of Acts is there any record of John the Baptist making permanent apostles. In Luke 7:20, John the Baptist did commission certain disciples to go and talk with Jesus about His personal ministry and His being the promised Messiah. However, this is not the gospel commission. No where did John the Baptist ever apostolize anyone as a gospel minister. It was not his commission to do so.

Christ's First or Chief Apostles

As John's ministry decreased and Christ's increased, it became necessary for Christ to send forth apostles or men with gospel commissions. Christ chose these men out from among the disciples of John the Baptist whom He had already called unto Himself. The first record of this is in Matthew 10:5, 16, 40. In addition, please read from Mark 6:7; Luke 9:2, 48, and 52; 22:35.

Christ Apostolized the Holy Spirit

In Luke 24:49 it is very interesting to note that Jesus Christ promised to apostolize the Holy Spirit and send Him forth because He is also the promised One of the Father. Note this distinction, Christ sends forth the Holy Spirit, or the Holy Spirit is held forth in Luke 24:49 as the apostle of Jesus Christ. The Blessed and Sacred Holy Spirit, the Third Being in the Holy Trinity, takes up the place of Jesus Christ in the Gospel Church. Even as Jesus Christ made and baptized more disciples than did John, John 4:1-3, even so, now the Holy Spirit makes and baptizes disciples by means of the gifted brethren, I Cor. 12:13. The Holy Spirit works though apostolized administrators to perform heaven's baptism just as God the Father did John the Baptist, and Christ did His disciples.

In the Gospel of John, we note that in John 17:18 and 20:21, Christ sends forth His disciples in the same manner as the Father sent His Son into the world. Both Christ and His personal disciples, those He commissions, are sent forth with the same commission.

Gospel Outreach in the Book of Acts

From Jerusalem to Antioch and then into all the World. In this study, the Greek term

αποστολη or what I call apostolize, is the important point. In the Greek New Testament, this is used 133 times. It is one of the 12 different words which is translated as SEND in our English Bible.

Let us remember the following points:

- 1) From heaven to John the Baptist;
- 2) From John the Baptist to Christ;
- 3) Christ started the first Church at Jerusalem out of John's prepared material;
- 4) Christ, gathered His first Church and selects 12 and apostolized them; Matt. 10:2; 16; 40; Luke 6:13; Luke 11:49.
- 5) Christ then later selects out of His first Church an additional 70 and apostolized them, Luke 10:1,17.
 - a. Appointed is to show anything by raising it up, to mark out; constituted, appoint, by some outward sign, Luke 10:1; a showing forth, public entrance upon the duty or office to which one is consecrated; The Analytical Greek Lexicon, page 21.
 - b. This is used only two times in the Greek N. T. Like 10:1, and Acts 1:14. **Englishman's Greek Con.** Page 41.
 - c. is used only once, Luke 1:80.
- 6) In addition, there were a large number of other Brethren who were witnesses of Christ's resurrection, Gal. 1. They were not apostolized.
- 7) Those Apostolized in the Gospels:
 - a. John the Baptist, by God the Father, Mark 1:2; John 1:6;
 - b. Jesus Christ, by God the Father, John 5:33; Heb. 3:1;
 - c. The Chief or First Apostles, the 12, Matthew 10:2,5.
 - d. The 70, Luke 10:1,3.
 - e. The Holy Spirit, Luke 24:49.

Point of Order 26

In the Gospels, both God the Father and God the Son, Jesus Christ, did appoint and send forth, or apostolize, as gospel administrators, but the Holy Spirit did not.

- 8) In the four gospels, or what I am calling apostolize, is found 97 times; see Englishman's Greek Concordance; p. 76.
- 9) **The Holy Spirit never apostolizes anyone in the four gospels.**

Point of Order 27

When the Book of Acts opens, there are 11 chief Apostles and 70 others who have already been apostolized. They are ready, appointed or commissioned administrators of baptism before the day of Pentecost.

a. Christ spent three and one half years training and teaching these 11 chief apostles and the additional 70.

b. These already were qualified preachers and baptizers, John 4:1,2; Matthew 28:18-20.

II. Those Apostolized in the Book of Acts

a. Beginning from Acts 3:20, the first usage of apostello in Acts, it is found a total of 25 times. **Englishman's Greek Lexicon**, pps. 76, 77.

b. As is true in the Gospels, both The Father and the Son apostolize in the Book of Acts. Examples are:

- 1) God the Father in Acts 3:20;
- 2) God the Son, Acts 9:17.

c. As is also true in the Gospels, so also in the Book of Acts, the Holy Spirit does not Apostolize anyone as a gospel administrator.

d. In addition to the Father and the Son apostolizes, the Gospel Church now apostolizes, in the place of Christ in the *visible work* of gospel outreach, Acts 15:27.

e. Note this, the Holy Spirit takes up the Place of Christ in the Gospel Church, but the Gospel Churches takes up the place of Christ in the visible outreach and spread of the Gospel to the world.

f. The Gospel church apostolizes her officers and sends them forth.

Point of Order 28

In the Progressive Revelation of Gospel Order in Church Planting and Gospel Outreach, God the Father and God the Son apostolize, and the Gospel Church does as well. The Holy Spirit does not apostolize anyone as a gospel administrator.

Remember, to Apostolize is to Commission and send on a Mission. God, the, Father apostolized John the Baptist, God the Son Apostolizes 12, and then 70, and then Paul. The Gospel Church at Jerusalem apostolized Mathias, and it also apostolized others and sent them out. In the Book of Revelation, Christ commends the Gospel Church for trying those who claimed to be Apostles and found them not to be.

As we prepare for Paul's Second Preaching Tour, we must remember:

1. Christ directly apostolized Paul, Acts 26:17;

2. Yet, in addition to this, Paul is an in Church officer, set aside by the Elders in the Antioch Church unto the Work which the Holy Spirit now called and guided him, Acts 13:1-3.

Point of Order 29

In Gospel Outreach note this, Christ directly commissioned the Apostle Paul as an Apostle, and then the Holy Spirit led the elders of the Gospel Church at Antioch to set aside. Paul has two commissions, Christ directly sends Him, and, in addition, He is under the hands of an in church presbytery.

And, in addition, before Paul went out on one of his two great gospel outreach tours, he is first recommended by the Brethren to the Grace of God. Therefore Paul has been apostolized, commissioned and then recommended. This is all done from within a Gospel church. Christ is the first apostolizer, the head and founder of the First Gospel Church. Then the Antiochian elders, and still later the enlarged church or the brethren.

Gospel outreach so far has come from:

- 1) Heaven to John the Baptist;
- 2) From John the Baptist to Jesus Christ, and from Him to the Jerusalem Church;
- 3) From the Jerusalem Church to Antioch, and from Antioch, through first Paul and Barnabas, into the entire world;
- 4) Then secondly, from Antioch through Paul and Silas, into the entire world.

III. Paul and Barnabas' Contention and Separation

As Paul desired to go and visit the Brethren who had been converted during their first journey, Barnabas wanted to bring John Mark with them. Paul did not want to bring John Mark. Paul and Barnabas had a great contention over this and divided.

After their division, Barnabas took John Mark and started out on his own. They sailed to Cyprus. Barnabas now passes from the inspired record.

Paul chooses Silas and they depart after they are again recommended to the grace of God. The brethren again recommend Paul to the Grace of God, Acts 14:26. This is why we believe in church recommended ministers. Remember that this is the second time the brethren recommend Paul.

Paul is now seen as:

- a. Directly apostolized by Jesus Christ,
- b. And then under the hands of the in church Presbytery at Antioch,
- c. Then recommended to the grace of God.

We are now ready for Paul's Second Preaching Tour. Please read Acts 16 to 22.

- 1) One of the first things Paul did was to circumcise Timothy.
- 2) He then delivered the decrees from the Elders and Apostles at Jerusalem.
- 3) The churches were further established in the faith and increased in new numbers daily.

- 4) They went into Phrygia and Galatia, verse 6.
- 5) The Macedonian call, verses 9-12.
- 6) Acts 16:12-40 records the gathering of the church at Philippi.
- 7) Acts 17:1-9 records the gathering of the church at Thessalonica.
- 8) Paul and Silas at Berea; verses 10-14.
- 9) Paul goes on to Athens, but Silas and Timothy remain for a while at Berea.
- 10) Paul at Corinth, gathering of the Corinthian Church, Silas and Timothy are with him again, Acts 18:1-18.
- 11) Paul then goes to Syria, Acts 18:18.
- 12) Paul at Ephesus, Acts 18:19-20.
- 13) Paul at Caesarea, then goes up and salutes the Church; verse 22.
- 14) Paul then goes to Antioch, verse 22.
- 15) Paul to the Galatians and Phrygia.
- 16) Paul back to Ephesus, Acts 19.
- 17) Paul goes into Macedonia, Acts 20:1-3.
- 18) Paul in Greece, 20:3.
- 19) While Paul is readying to return through Macedonia, there he is joined by other brethren, Acts 20:4.
- 20) Paul and the others on the road back to Jerusalem, Acts 20:15-21:7.
- 21) Paul goes back to Caesarea and abides for a time with Philip, the Evangelist, one of the 7, Acts 21:8-15.
- 22) Paul returns back to Jerusalem where the Hebrew Church is still trying to mix Christ and Moses, Acts 21:17-26.
 - a. This law keeping was for the Jews only;
 - b. Gentiles still exempt from Moses' Law Keeping.

With this, we conclude Paul's two outreach journeys. The remainder of his life is involved in getting to Rome and his Roman ministry.

- a. During Paul's Roman ministry, certain ones from Caesar's household are converted to Christ.
- b. Some of these return from Paul in Rome to their homelands in Briton, plant the gospel seed, and gather churches.

In Conclusion to this Section note

In the Gospels and Acts, all gospel administrators, those who both preach and baptize, have been apostolized first. The only possible exception to this would be Philip. However, is he an exception? For those of us who hold to a revealed and consistent order to be followed in gospel administrations, he is not. Here are the reasons:

Is Philip the Evangelist an Exception to Gospel Commissions?

1) There were 82 apostolized ministers going into the day of Pentecost, why not consider the seven in general, and Philip in particular, as out from among these?

2) When we consider the qualifications Paul gave to Timothy about Bishops and their Helpers, in I Timothy 3, and Titus 1, it seems conclusive that we realize that the seven were proven men of God, men who had already been tested and were not new converts.

3) In addition, let us remember that Paul had a triple commission. Jesus Christ apostolized him directly. The Antiochian Elders laid their hands on him. As he went forth with his helpers to the places the Holy Spirit called him, the brethren recommended him to the grace of God. This recommendation came to him each time he went forth.

4) Let us also remember those who traveled with Paul, those mentioned in 2 Corinthians 8:16-24:

- a. Titus and the other brother, these are tried and proven men of God;
- b. Paul pempoed these men, or sent them, and the churches chose them to this work;
- c. these fellow helpers who helped Paul and Titus and the unnamed brother, not only were chosen by the churches to travel about and work with Paul in this ministry, but they are called the apostles of the churches in verse 23.
- d. This act of church choosing is equal to church apostolizing.
- e. The Jerusalem church apostolized Silas and Judas to travel with Paul and Barnabas to deliver its decrees about the Gentiles and the Law of Moses. In addition, the Gentile churches apostolized Paul's helpers to travel with him in his gospel outreach and ministry.
- f. To be consistent and follow the established order of gospel outreach, we must conclude that Philip was like the others who were gospel administrators. That is, what we know about the order of gospel administrators governs what we don't know about Philip. We refuse to isolate him away from the other gospel administrators. The known governs the unknown.

Point of Order 30

No place in the Sacred Scriptures teaches us that the Holy Spirit apostolizes anyone to be a gospel administrator, that is, a preacher and baptizer, under the Gospel system of Jesus Christ.

The Holy Spirit calls, leads, and empowers, in addition to many other wonderful acts too

numerous to mention. His work is not to apostolize any gospel administrators. In Christ's absence, the gospel church does this. The Holy Spirit works in and through the Gospel Church even as did Christ. There is no record that Christ ever directly baptized anyone. He worked through His Disciples. Even so, the Holy Spirit baptizes through a gifted brother. The Gospel Church now, in Christ's place on this earth, apostolizes or commissions this gifted brother.

Point of Order 31

Historic Baptists have Recognized Two Calls, the Spiritual Call, directly from God, and the Gospel Call, from the Gospel Church. Often men were spoken about as being called by the Church.

In Baptist history, before the era of modern corruptions, from about 1850 to the present, the old Baptists considered a Baptist minister as having two calls, the Divine Call, directly from God, and the church call. See for example, **Samuel Eaton's Ordination Sermon for John Gano.**

The Church's Call or the Gospel Commission, New Covenant Gospel Order

Under the New Covenant God's revealed order began with the Hebrews, and the establishment of the Hebrew church at Jerusalem. God used certain ones in this church to reach out into Samaria and then into Ceserea and then into Antioch. There is a plain order in the progressive development of Gospel outreach. It is:

- 1) Already baptized, in church commissioned men do this work;
- 2) They preach, baptize and assist in constituting new gospel churches.

God directed his workers toward the Gentiles as His work progressed. Christ directly converted and apostolized Paul. In due time, Paul became a part of the Gentile Church at Antioch. The Holy Spirit called Paul to a special work among the Gentiles. He, and his coworker, Barnabas, pass under the hands of the in church presbytery. In the course of gospel outreach, new Gentile Churches are established and they select elders. As Paul's ministry continues, the churches apostolize others to travel with Paul and assist him in his gospel outreach work.

Paul is the director in this Gentile outreach, but those who work with him are commissioned men such as Titus, Timothy and Silas. He tells the Corinthians that his co-workers are the apostles of the churches. Paul not only sends or pempos them, but, the churches choose and apostolized them. Paul's co-workers in gospel outreach are Apostolic pempoed or sent, and in addition, church apostolized or commissioned.

Point of Order 32

In Gospel Outreach, the Apostle Paul did not apostolize anyone, but he did pempo his co-workers. We must remember, these co-workers had first been apostolized by the Gospel Churches.

In this, we see a consistent Gospel Order in Gospel outreach. Now we will observe some comments about this Gospel order.

Definition of the Term Order

Let all things be done decently and in order, I Corinthians 14:40. **τάξις** is the Greek term for order. It comes from **τάσσω**. Here are the basic definitions:

1. tassoo means to arrange, to set, appoint, in a certain station.
2. taxein means order, regular disposition, arrangement; order, series, succession. **The Analytical Greek Lexicon.**

Usages of this Term

1. Tassoo occurs 8 times in the Greek New Testament, they are Matthew 28:16; Luke 7:8; Acts 13:48; 25:2; 22:10; 28:23; Rom. 13:1; I Cor. 16:15.
2. Taxis occurs 9 times in the Greek New Testament, Luke 1:8; I Cor. 14:40; Col. 2:5; Heb. 5:6,10; 6:20; 7:11; 17; 21.

Positive and Negative Implications

The New Covenant establishes a clear and positive gospel order. When this order is established it is to be followed. Closely connected with this term is disorder or disorderly. In 2 Thessalonians 3:6-16, Paul deals with a disorderly walk.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not after the ordinances which he received from us. 2 Thess. 3:6.

The Greek Term for disorder or disorderly is **ατακτως**. There are three forms in the Greek New Testament, they are **ατακτος, ατακετω, ατακτως**.

Their meanings are as follows:

Atakteoo, to infringe military order; met., to be irregular, behave disorderly, 2 Thess.3:7.
Ataktos, used of soldiers, disorderly; met., irregular in conduct, disorderly
Ataktoos, adv. Disorderly, 2 Thess. 3:6, 11. **The Analytical Greek Lexicon.**

Their usages are as follows:

Ataketoo, 2 Thess. 3:7; Ataketos, 1 Thess. 5:14; Ataktos, 2 Thess. 3:6, 11.

Summation of an Orderly and Disorderly Walk

First, the churches are to know those who are over them, honor them and love them, and they are to be peaceful. The churches are to warn the disorderly ones, (unruly

ones). These are Paul's admonitions from I Thess 5:12-14.

Secondly, Paul charged the churches to withdraw from every brother who walks disorderly. This disorderly walk is described as a walk not according to the ordinance or tradition received from the Apostles. The Apostle Paul indicates that he and his co-workers walked in a certain way among the churches. This walk is to be followed because Paul and his co-workers are examples unto the churches and their ministry.

Paul then gives correction to those disorderly ones at Thessalonica. He then tells the churches to note the disorderly ones, mark them, and then not to assemble with him. The reason, to make them ashamed. However, he is still to be counted as a brother and not an enemy.

The In Church Able Ministers of the New Covenant

Jesus Christ has placed certain ministering brethren in His churches under the New Covenant. These ministers are listed in I Cor. 12:28 as apostles, prophets, teachers, works of power, gifts of healing, helpers, governments, and then kinds of languages. In Ephesians 4:11-13, they are apostles, prophets, evangelists, pastors and teachers.

Let us note the term apostle. It is *αποστολος*. *αποστολη* is a form of this term and it means a mission and signifies, according to Vine, an apostleship.

What is the definition of an apostle? One sent as a messenger or agent, the bearer of a commission, messenger. Apostole is a sending, expedition; office or duty of one sent as a messenger or agent; office of an apostle, apostleship. **The Analytical Greek Lexicon.**

Point of Order 33

The Greek term apostle is an official term denoting an official ambassador or agent sent on a certain work. It is used mostly of military or governmental agents. Pempo is a sending, it does not have in it a commission. It is true that commissioned agents are also sent, but their commission is found in apostolize, not in pempo.

In conclusion to this part, let me offer these points:

1. As we consider this subject, it is good for us to look to the Greek New Testament, by so doing we find the following:
2. John the Baptist was the Father's apostle, as was Jesus Christ, see the usage of the Greek term for apostolize;
3. Christ made choice of 12 who were the first or chief apostles, but also the 70 were apostolized and sent out as Luke records; here is 82 apostles, one killed himself, so that leaves 81;
4. When Pentecost fully came, also the church meeting under Peter's direction where they chose an apostle, there already existed 81 apostles men whom Jesus Christ had apostolized; they were then still present so far as we know;

5. How do we know that Mathias was not chosen out of this number and added to the chief apostles? Remember, why should we believe they would chose a novist when there were already 80 men whom Christ had apostolized?

6. When they chose the 7 in Acts 6, why do we believe they chose out men other than from those whom Christ had apostolized, that is, the 81 men? Did they choose novists? No, I think not.

7. Later, by studying the usage of the term apostolize and apostolos, we find that the churches chose apostles and sent them forth to be with Paul, 2 Cor. 8 and also that Paul even apostolized and sent forth men as his apostles.

What is the conclusion to this?

a. Apostolic men are commissioned men, Christ commissioned 82 during His personal ministry;

b. the gospel churches apostolized men, Acts 2, 2 Cor. 8;

The term apostle means more than one sent, it means **one sent with a commission**. Apostles are the only baptizers I find in the New Testament, ***not simply the chief apostles, but all were apostles***. John the Baptist was an apostle of the Father;

Please consider what I am saying and see if I am wrong or not from the Greek New Testament. All administrators were apostles and apostolized, but they were not **all chief apostles, or the first apostles**. They were either:

1. The Father's Apostles;
2. The Son's Apostles;
3. The Church's Apostles.

Please noted that ekklesia is an official governmental term and apostolos is also an official governmental term. They do not refer to private or personal persons or actions, but public and representative persons and actions in a governmental manner.

Further studies, Thomas Grantham's **Successors of the Apostles**; London 1678.