

**AN
INVESTIGATION
into
THE BIBLICAL METHOD
of
CHURCH CONSTITUTIONS**

Briefly considering the Distinctions between the Old Landmark of Church Origins
by
Means of the Orderly and Commissioned Able Ministers of the New Covenant Order
and
Succession
and
Neo-Landmarkism,
Or
The Unscriptural Human Invention of Churches Begetting Other Churches into Existence.

By a well wisher to the truth, if his heart does not deceive him;

Jer 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Job 24:2 Some remove the landmarks; they violently take away flocks, and feed thereof.

De 19:14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

De 27:17 Cursed be he that removeth his neighbour's landmark.

Pr 22:28 Remove not the ancient landmark, which thy fathers have set.

Pr 23:10 Remove not the old landmark; and enter not into the fields of the fatherless:

From our Manse
Between Bracebridge and Gravenhurst, Ontario, Canada;
2008

Introduction

Within the great historical Baptist brotherhood, you can find several different groups. These differing groups held unto certain common fundamental basics. I have chosen to call some of these basics the common Landmarks of the historic Baptist faith and order and have presented some of these in my work, A Vindication of the Old Paths.

One of these basics deals with the succession and origin of new churches. The question is, should churches always be the product of a mother church's generation or may baptized believers self-constitute themselves into a new church? The issue may also be presented under this Neo-Landmark pattern: baptized believers must be carried back to an already existing older church and therein received. When they are received into the older mother church, they can be voted out and given the authority to become a new church. This demonstrates the true and proper type of succession according to the Neo-Landmark position. This method of church beginning is considered so vital that without it there can be no true, valid New Testament Church.

In this small Treatise I investigate this concept and show why I consider it to be but one of the many human inventions and practices among the Baptist brotherhood during these final days of the church's end time apostasy. The method of churches begetting other churches in order to be valid is not taught in the Sacred Scriptures. Neo-Landmarkism is an addition to God's Word and denies the liberty and ability of baptized believers and their voluntary consent to become a gospel church. It also denies the work of a true ministry commissioned and sent out by a gospel church and their ability to assist the newly self-constituted church and deliver the gospel and ordinances unto them.

The Neo-Landmark pattern and method supersedes the order of Jesus Christ for church organizations. Nowhere in the New Testament do we find any such pattern or practice as the Neo-Landmarkers would demand to be a valid church. If the Neo-Landmark pattern and method is correct, then they alone are true churches. They actually seem to believe such and try to reorganize every self-constituted church they can in order to turn them into valid churches. Is their method correct? No, it is not found in the Sacred Scriptures either by pattern or commandment. Once more, the issue between the Neo-Landmarkers and other Baptists holding to the Old Landmarks of the historic Baptist faith is: MUST BAPTIZED BELIEVERS BE RECEIVED INTO AN ALREADY EXISTING CHURCH AND VOTED INTO BEING A NEW CHURCH IN ORDER TO BE VALID? I answer NO, Neo-Landmarkers say yes. This is a form of church generation and we reject the concept of a begotten church just as we do that of a begotten god. I stand with the great consensus of historic Baptists and the New Testament pattern for the Lord's House. This I will demonstrate by considering as much as I can about the manner and pattern of the gathering and constitutions of the Gospel Churches in the New Testament.

It is my position that all we need to know about the proper origin of Gospel Churches is clearly presented in the New Testament.

My beginning shall be with the Jerusalem Church, then into Samaria, then Antioch and into all the world. There is one unified and orderly pattern for all the gospel churches and their origins. In addition to the Neo-Landmark concept of how churches should be constituted, many of them hold unsound concepts about the Work of the Holy Spirit. Some maintain that the Holy Spirit is actually passed from one church unto another church by their method of begetting churches into being. They also teach that the Holy Spirit indwells the Church in such a way that one must be a member of their churches in order to come into contact with the special ministry and work of the Holy Spirit. As a result of these concepts, many of them hold that the Holy Spirit did not indwell anyone during the Old Testament times. With these things in mind, let me conclude this introduction with J. Newton's remarks about the Holy Spirit:

THE BAPTISM (INTO-REP) OF THE HOLY GHOST

That overwhelming abundance of the gifts and graces of the Holy Spirit, which our Savior, after His ascension, poured forth upon His disciples. The basis for this beautiful metaphor is found in the literal signification of baptism, which is to cover one completely with any kind of element, particularly water. So the apostles and primitive believers are said to have been, not only in a degree subjected to the influence of the Holy Spirit, but filled with it, immersed in it, as in a new element of existence, life, perception, feeling and action. A measure of the same divine influence they had received before; but this was a far more copious and ample communication of it, to qualify them for their public labors, as well as to elevate their personal character, and to promote their spiritual enjoyment. Nor does this rich donation of spiritual blessings appear to have been restricted to miraculous gifts on the one hand or to the primitive believers on the other.

For it is represented,

1. As the prerogative of Christ's personal dignity, Matt. 3:11, Mark 1:8, Luke 3:16; John 1:15-17, 3:33;
2. As the grand distinction of His glorious reign, John 7:37-39.
3. As the special promise of the New Covenant, Luke 24:49, Acts 1:4-8; 2:1-4, 16-21, 33, 38, 39; Hebrews 8:6-12.
4. As the privilege and seal of every believer, Ephesians 1:13, 14; 4:30; 5:18; Gal. 4:6, 5:16, 25.
5. As the proper object of expectation and prayer, Isa. 32:15-17; 44:3-5; Luke 11:5-13; Phil. 1:19; 6. As comprehending gifts and grace varied in kind and degree, to supply the necessities of the church, according to the will and wisdom of the Spirit Himself, 1 Cor. 12:1-13, 31; 14:1, Ephesians 5:9; 4:30; Rom. 8:9, 13, 14; 14:17; 15:13.

From these passages it appears that the Baptism of the Holy Ghost is not to be confounded, on the one hand, with regeneration, as it is sometimes has been; nor on the other restricted to miraculous powers, and of course to the primitive age; but is to be sought in the more copious communication of such gifts and graces as are needed in the present condition of the Christian church, by ourselves and others. Whatever of superior illumination, sanctity or fervor; whatever of heavenly purity or motive, cleanness of perception, tenderness of affection, strength of purpose, or energy of character; whatever of divine peace and consolation, and hope, and joy, drawn from the thing eternal and unseen, we at any time need; whatever necessary to make the gospel effectual to its end, among men, is to be sought and expected of God through Christ the great Dispenser of spiritual blessings. Of His fullness have we received, and grace for grace. The same is He Who baptizes with the Holy Spirit. Ask, and ye shall receive, that your joy may be full. John 1:16, 33, 16:24.

Dr. J. Newton Brown,
FESSENDEN & CO.'S ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE;
Brattleboro: Fessenden and Co. 1835.

A STUDY OF CHURCH ORGINS; NO. 1 part 1 THE JERUSALEM CHURCH

Ga 4:26 But Jerusalem which is above is free, which is the mother of us all.

Backgrounds of the Jerusalem Church

The Lord Jesus Christ gathered the first gospel church very early in His ministry.

1. *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*
2. *Who was faithful to him that appointed him, as also Moses was faithful in all his house.*
3. *For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.*

4. *For every house is builded by some man; but he that built all things is God.*
5. *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;*
6. *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

For a clear summary of the major distinctions between the First and Second Covenants see Thomas Patience, *The Doctrine of Baptism and the Distinction of the Covenants*, London, about 1653, in The Old Faith Baptist Library.

John the Baptist

The Old Testament system ended with John the Baptist who was the first of the New Testament prophets,

Luke 16:16: The Law and the Prophets were until John:

John the Baptist introduced the New Covenant by preaching the true gospel and administering the true heavenly baptism in water.

1. *The beginning of the gospel of Jesus Christ, the Son of God;*
2. *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*
3. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*
4. *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*
5. *And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.*
6. *And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;*
7. *And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*
8. *I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.*

The Sacred Scriptures introduce John and show his ministry and baptism were the beginning the gospel system or covenant of Jesus Christ. Then the Scriptures quote from the Old Testament to validate John's coming and ministry.

John came to prepare a people as well as to go before the face of the Lord Jesus Christ. He prepared a people by preaching the true gospel and administrating the gospel ordinance of baptism. From this we can gather that a prepared people are just as essential to a true church constitution as the true gospel in word and deed and a proper commission.

John's Baptism Out of Heaven

John administered the baptism of heaven unto Jesus Christ, His chief apostles and many of the members of the Jerusalem church and a large host of other professed believers. John's baptism is the only baptism our Lord Jesus Christ received and now has. This is true also about many of the apostles and prophets of our Lord, and some other early members of

the Jerusalem Church.

Matt 21:25 *The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?*

Mk 11:30 *The baptism of John, was it from heaven, or of men? answer me.*

Luke 7:29 *And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.*

Luke 20:4 *The baptism of John, was it from heaven, or of men?*

Acts 1:22 *Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

God the Father Commissioned, Prepared and Sent John the Baptist

John 1:

6. *There was a man sent from God, whose name was John.*

7. *The same came for a witness, to bear witness of the Light, that all men through him might believe.*

8. *He was not that Light, but was sent to bear witness of that Light.*

19. *And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*

20. *And he confessed, and denied not; but confessed, I am not the Christ.*

21. *And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.*

22. *Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?*

23. *He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

24. *And they which were sent were of the Pharisees.*

25. *And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

26. *John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;*

27. *He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.*

28. *These things were done in Bethabara beyond Jordan, where John was baptizing.*

29. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

30. *This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.*

31. *And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.*

32. *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.*

33. *And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.*

34. *And I saw, and bare record that this is the Son of God.*

35. *Again the next day after John stood, and two of his disciples;*

36. *And looking upon Jesus as he walked, he saith, Behold the Lamb of God!*

37. *And the two disciples heard him speak, and they followed Jesus.*

Please note verse 6:

egeneto anyrwpov apestaltenov para yeou onoma autw iwannahv.

God the Father commissioned John the Baptist. Here sent comes from apostolize. John the Baptist was indeed one of the two men God the Father commissioned and sent as an Apostle. Jesus Christ was the other.

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

John 1:6 There was a man sent from God, whose name was John.

For a more in-depth study about John the Baptist, his ministry and baptism, see Dr. J. R. Graves, *John's Baptism*.

For the record, as I collected and studied all the known Baptist writers in the 1600s, and their works on baptism, I only found one who sided with John Calvin denying that Acts 19 presented rebaptism. The clear testimony from our historic Baptist writers of the 1600s was that John's Baptism was indeed Christian baptism.

The only difference between John's preaching of Christ and our preaching today is he presented Christ as coming to do His work. We now preach that He has come and has completed His work.

Points about John the Baptist and His Work

John the Baptist came with proper Divine Authority, God the Father commissioned him;
John the Baptist preached the true gospel in both word and deed;
John the Baptist prepared much of the material out of which Jesus Christ gathered the First Gospel Church at Jerusalem.

Essentials for all Gospel Administrators and Churches

The necessary elements or essentials to form and gather the first church at Jerusalem serves either as a pattern to follow, or to avoid, which? In my opinion in order to gather a true and orderly gospel church the following deductive factors should always be present in all gospel churches. If they were essential then, and they were, for the right order, form, and constitution of the first gospel church at Jerusalem, they remain for us to follow today.

1Ti 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Tit 2:7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Once again these essential are:

A true gospel commission enjoyed by both John the Baptist and Jesus Christ;

The true gospel in word and deed; the preaching of Christ properly and then the immersion of a professed believer orderly;

Matter or material properly prepared for the constitution of a gospel church under the New Covenant; professed believers orderly immersed upon their confession of faith.

Commenting further upon this, Hansard Knollys said many years ago:

I shall give the reader the result of all, that the Doctor hath written from page 100 to the end of his book, touching God's method, and the Apostles practice in gathering of churches and admitting members, viz. First, that Christ having given a commission to his Apostles to teach all Nations, and baptize them Matt. 28:19-20; Mark 16:15-16; the Apostles practiced accordingly. Acts 2:37-38; 10:44-48 and so did Philip Acts 8:35-38. And Ananias Acts 9:10,18. Secondly, that the condition or terms, which they were to propound unto all Nations and people upon which, they were to be admitted into the Church were Faith, Repentance and Baptism. Mark 15:15-16. For the commission was delivered to the Apostles, that they should admit whosoever believed, and would be baptized, and they, that believed not and would not be baptized, were not to be admitted, page 102 and 104. The Apostles (saith the Doctor) propounded no other condition or terms for making all and every one members of the Church but repentance, and baptism, acts 2:37-38. Thirdly, that the Apostles and all succeeding ministers of the Gospel should admit whosoever believed, and were baptized, to be members of the Church, and teach them to observe no other things but what Christ commanded them, and for which they had his Word and warrant: Pages 101 and 103. Matt 28:19-20. And this (saith the Doctor) the Apostles did practice, without requiring them to take a private covenant, or enter into the church by way of a particular covenant, Page 105. Acts 2:37-38. This being the sum and result of that method and practice, which the Doctor conceives should be done in gathering Churches an admitting members, which the Scriptures will warrant, and Christ Jesus approve of as his fathers will, I shall now take liberty to declare, what I know by mine own experience to be the practice of some Churches of God in the City. That so both the Doctor and the reader may judge how near the Saints, who walk together in the Fellowship of the Gospel, do come in their practice, to these Apostolic rules and practice propounded by the Doctor as God's method in gathering Churches, and admitting Members. I say, that I know by mine own experience (having walked with them) that they were thus gathered; viz. Some godly and learned men of approved gifts and abilities for the Ministry, being driven out of the countries, where they lived by the persecution of the Prelates, came to sojourn in this great City, and preached the Word of God both publicly, and from house to house, and daily in the Temples and in every house they ceased not to teach and preach Jesus Christ: and some of them have dwelt in their own hired houses, and received all that came n unto them, preaching the kingdom of God, and teaching those things, which concern the Lord Jesus Christ. And when many sinners were converted by their preaching of the Gospel, some of them that believed, consorted with them, and of professors a great many, and of the chief women not a few. And the condition which those Preachers both publicly and privately propounded to the people, unto whom they preached, upon which they were to be admitted into the Church was Faith, Repentance and Baptism; and none other. And whosoever (poor as well as rich, bond as well as free, servants as well as masters) did make a profession of their Faith in Christ Jesus, and would be baptized with water into the name of the Father, Son, and Holy Spirit, were admitted members of the Church; but such as did not believe, and would not be baptized they would not admit into Church-communion. This hath been the practice of some Churches of God in this City, without urging or making any particular covenant with Members upon admittance, which I desire may be examined by the Scriptures cited in the Margent, and then compared with the Doctors three conclusions from the same Scriptures, whereby it may appear to the judicious Reader, how near the Churches some to them come to the practice of the Apostles rule, and practice of the primitive Churches, both in gathering, and admitting members. And my humble request to the Doctor is; That he will use all means, that he method of God, and practice of the Apostles in gathering of Churches, and admitting members, may be conscionable practiced by his brethren of both sides according to the revealed Word and Will of the Father.

The End

A MODERATE ANSWER UNTO Dr. BASTWICKS BOOK CALLED Independence not God's Ordinance;
London: 1646. final pages.

So, to conclude this chapter, these three particulars stand forth as essentials so necessary that the lacking of any one renders the work invalid and disorderly. They are:

A properly commissioned administrator; profs, John the Baptist and Jesus Christ;

The proper and true gospel in both word and deed; Proofs, the apostles delivered the true gospel both in word and deed unto the churches;

A properly prepared material, professed believers baptized upon a profession of their faith showing the evidences or fruits of repentance, not believers and their natural offspring; Proofs, John 4 and Matthew 3 and all the baptismal accounts in the Book of Acts.

This holds forth the work of John the Baptist and his revival at Jerusalem. From this great revival and source material, our Lord Jesus Christ began His public ministry, following His reception of heaven's baptism. John helped to make the necessary preparatory material for the First Gospel Church. John the Baptist did not do all the preparatory work, for Christ made and baptized more disciples than John did.

Jesus Christ carried the work of John the Baptist further, for He made and baptized more disciples than John did, John 4. Christ's revival extended further and lasted longer than the revival under John the Baptist. Both prepared the material for the first gospel church on this earth at Jerusalem. Both died for their work. God the Father sent and commissioned both John and Jesus Christ.

Both John the Baptist, and Jesus Christ, the commissioned Apostles of God the Father, produced the material out of which Christ did build His gospel church at Jerusalem. John did not build any church, but only went so far as to help prepare the material, Acts 18 ultra. Christ Jesus built the gospel church at Jerusalem. True gospel preaching and then true gospel baptism administered to the proper subjects are all necessary for the constitution of a true and proper gospel church of Jesus Christ.

A STUDY OF CHURCH ORGINS; NO. 1 part 2 THE JERUSALEM CHURCH

The Gathering Ministry of our Lord Jesus Christ

Before considering the ministry and work of our Lord Jesus Christ
in
the building of His own house, it may be good if we remind ourselves of the following:

The Divine Scriptures contained the revealed Will of God for us and they are all sufficient in all matters of gospel faith, order, worship and works.

The Divine Scriptures contain all that is necessary to the right and proper constitution of gospel churches;

Any addition to the pattern of the right order and proper constitution of the gospel church at Jerusalem, as the mother of us in a spiritual sense, would be a human invention; Any reduction from this pattern is also to be avoided.

We are old school Baptists because we believe that Jesus Christ set up and established a divine role model in Jerusalem for all following churches in all following generations. This Divine Role model came down from heaven in all its essential parts.

Eph. 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without

end. Amen.

Rev. 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Jesus Christ entered into His public ministry following His baptism from John the Baptist. Christ Jesus is our role model and therefore it follows that no person should preach before He is baptized.

Persons who oppose this doctrine often ask, in derision, must we all be 33 years of age when we are baptized? We answer, no, but Christ was an adult believer, he received no baptism as an infant, as a child, nor as a teenager. For further consideration of this please read: BAPTISM DISCOVERED PLAINLY AND FAITHFULLY, ACCORDING TO THE WORD OF GOD. WHEREIN IS SET FORTH THE GLORIOUS PATTERN OF OUR BLESSED SAVIOR JESUS, THE PATTERN OF ALL BELIEVERS IN HIS SUBJECTION TO BAPTISM. TOGETHER WITH THE EXAMPLE OF THOUSANDS WHO WERE BAPTIZED AFTER THEY BELIEVED. BY JOHN NORCOTT, London; 1675.

What is an Ekklesia or Church?

The Greek term ekklesia is a governing or executive body of free citizens called out of their homes by a public crier, to conduct the business of a free City-state in ancient Greece. Two points are involved, the calling out and the assembly.

Christ Jesus is the Builder of His Church

While each member of the Holy Trinity was either in Christ Jesus by union or upon Him by unction, and each member worked out an important and essential part of Christ's work, certain actions are attributed unto the different members of the Holy Trinity. The Father planned out and works all things according to the counsel of His own will. The Holy Spirit was and is the power and the effectual witness of the actions of the Covenant of Grace upon God's people, including Jesus Christ in His sacred Humanity. Yet, in a special way Christ is said to be the builder of His own House, the Gospel Church.

Matt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Heb. 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Christ Jesus is the builder of His own House. He will continue to build His House and

then present it unto Himself at His Second Coming. He does everything essential to the building of His own House and preparing it to be a glorious church. He uses the Holy Spirit and other Beings to accomplish His purpose, but still the Scriptures speak of this as Christ's doing, and it is according to the Will of God the Father.

Eph. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Certainly He uses ways and means to accomplish this, but still the Scriptures identify Him as the Builder of His own House. When He has completed this work, Christ shall present His Church, as a glorious Church unto Himself, at His Second Coming.

Christ uses the Holy Spirit as His commissioned agent, in the building of His own House, but the House did not begin on the day of Pentecost and the Holy Spirit is nowhere presented as the builder of the House in the Sacred Scriptures.

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

In this verse when Christ said He would send the promise of the Father, the Holy Spirit, He used a form of apostalize. Even as Christ Jesus was and is the Father's Divine Apostle of the New Covenant, so the Holy Spirit is Christ's Divine Apostle of the New Covenant.

Christ began to build His own House following His baptism

John 1:35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Mathew further presents this:

Matt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

The Gospel Church's First Public Assembly

An ekklesia consists of two parts, first is the calling out or forth, and then secondly, the assembling. The First Gospel Church at Jerusalem held its first public worship service during the following:

Matt. 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

The sermon on the Mount was Christ's first public message to His assembled church.

Christ Administers Baptism

Christ administers baptism by means of the preaching disciples in His Church.

John 4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judaea, and departed again into Galilee.

Christ Ordains the Chief Apostles

Christ spent the night in prayer and then calls out twelve of His disciples, who were meeting with Him, and ordained them as Apostles.

Like 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom

also he named apostles;

1 Cor. 12:27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Christ Ordains another Seventy Apostles

Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Christ sent these out as additional apostles, the Greek term for His sending them out is a form of apostolos.

Christ placed these gifted church members into office. They were already members of the first church at Jerusalem.

Eph. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 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 fulness of Christ:

Christ Placed the Lord's Supper into the Church

Matt. 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Paul comments upon this:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Christ Sings in the Midst of the Church

Matt. 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

Paul speaks to this:

Heb. 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Christ Promised the Holy Spirit to Empower the Church

Following Christ's resurrection, He gave the world-wide commission and instructed His church to wait at Jerusalem until the Holy Spirit came upon them and empowered them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

The Spiritual events on the Day of Pentecost prepared and empowered the First Gospel Church at Jerusalem to go forth into the entire world. God caused them to do so. Soon, the Lord willing, we shall consider the first three major gospel outreaches as presented in the Book of Acts.

In our next study, the Lord willing, we shall consider the divine essentials necessary for the right matter, form, and true order of God's New Covenant Temple.

For further study please consider from our site:

Hansard Knollys, *The World that Now Is, or the Gospel Church, Its Ministry and Ordinances*, London; 1681;

Edward Drapes, *Gospel Glory Displayed in the Visible Worship of God*, London; 1648;

John Mabbatt, *A Brief Reply unto Mr. Knutton*, London; 1645;

Thomas Collier, *The Gospel Church, Ministry and Ordinances*; London, near 1675. This work can be found on Brother Bill Brown's excellent church site.

Chapter 3

The Divine Essentials Necessary for the Right Matter, Form, and

True Order of The New Covenant Temple

The Proper Matter is Believers

The true and proper matter of the House of God is believers. Jesus Christ Himself must built up living stones into a Spiritual House.

5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up

spiritual sacrifices, acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

The True and Proper Form of the House of God is Baptized Believers

While baptism does not make believers into a gospel church, it is necessary for the gospel churches in the New Testament record were made of baptized believers. These believers first receive the Lord Jesus Christ as sent forth in the message of the true gospel, and then they become united following baptism.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

The believers who gladly received Peter's message also received baptism. These baptized believers then were added unto the Gospel Church at Jerusalem.

Please note that the church did not vote on their baptism, nor did any mother church authorize the baptized believers that John and Christ made to become a gospel church.

Objection

The church at Jerusalem was the first church, like Adam and Eve, there had to be a beginning, therefore no mother church even as Adam and Eve had no mother.

Answer

While this objection seems valid at first, upon further consideration, it is not. Consider the following:

Adam did come from the earth, Elohem formed Him from the dust of the earth; Eve, a type of the church, came out of Adam.

Therefore both Adam and Eve came from some source, the dust of the earth and Adam.

Eve came from Adam even as the gospel church comes from Christ. This is our point. Eve did not come from mother earth as it is called, but from Adam. The gospel church comes from

Jesus Christ. It is not earthly, but even as Christ is the heavenly man, so the gospel church is heavenly in all its parts.

Note this point well, even as Eve, a type of the Church, came from her husband, not from a mother, so does the fulfillment, the gospel church, come from her espoused husband, the Lord Jesus Christ.

Did Eve come from a Mother? No, she came forth, but she came forth from her husband, Adam. The gospel church came from Christ and He continues to build her up and establish her. She is His House and He builds His House.

Another point to consider here is, the difference between the espousal and the actual wedding. The Gospel church is now, in this present age, espoused unto Jesus Christ, but the wedding has not yet come.

*2 Cor. 11:1 Would to God ye could bear with me a little in my folly: and indeed bear with me.
2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.
5 For I suppose I was not a whit behind the very chiefest apostles.*

The wedding has not yet come. Christ's mystical wedding, whatever that means, shall come when He returns and all of His brothers and sisters are called out of Babylon.

*Rev. 17:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:
2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
3 And again they said, Alleluia. And her smoke rose up for ever and ever.
4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.
5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

Distinguishing between Espousal and Marriage

As we are mindful of the distinction between being espoused and being married, let ask: SINCE THE MARRIAGE OF CHRIST TO HIS CHURCH HAS NOT YET COME, AND IF A MOTHER-DAUGHTER RELATIONSHIP IS NECESSARY IN ORDER TO BE A TRUE

CHURCH, then it follows, Who is the Father of the new church and is the daughter a lawful and clean daughter born in wedlock, or an unlawful daughter born out of wedlock?

Is God the Father, the father of the New Daughter?

If it be suggested that God the Father is the father of the new church, the daughter church, then it would follow that God the Father is producing a daughter with His Only Begotten Son's espoused bride.

Is this what we are supposed to believe? I find no agreement with such. I do find agreement in the following:

Christ's churches are out of Him just as Eve came out of Adam. Elohem forms or creates a gospel church each time it is constituted just as He did Eve and the first church at Jerusalem. The gospel church is a divine creation out of heaven and not a begotten daughter from a mother who is not yet married.

The True Order of the House of God

Acts 2 gives us the Divine pattern for the true and proper order of the New Covenant House of God. First, believers must receive the true gospel, then they must be baptized, after baptism, they are to be joined unto a gospel church or join together to form a gospel church, then they are to continue on in the doctrines and ordinances of Jesus Christ.

Finish