

An  
**Investigation of Arminian Baptism**

or

*My Reasons for Laying Aside my Former Baptism*

and

*Taking Up New Baptism,*

**Which I call Gospel Baptism.**

Being

**A Display of How Christ Brought Me Into His New  
and Better Heavenly Way as He carried Me Up from the  
Old Earthly Way.**

**With a Special Word to Those under**

*"Sovereign Grace Baptism,"*

**By a Follower of the Lamb,  
if his heart does not deceive him.**

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**Published by**

# The Old Faith Baptist Church Magazine, Arkansas

1994

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## **To the Reader**

### ***The Foundation of This Work***

Jesus Christ is our **only and sure foundation** in all our actions. Therefore, this work is about Him and His work as our foundation. To show this forth, I have built upon the following concepts:

1.     Christ **has carried all His people** into the heavenlies with Him at His resurrection and ascension, by their spiritual union with Him. This relates to their inner man who now is in union with Christ. Christ took them into the heavenlies, by virtue of His union with them in the everlasting Covenant. While many of His people were not yet born, neither having done any actual and personal good or evil, nevertheless, by virtue of their Christ Union, they were represented by Christ, in His ascension into the heavenlies. They are there now with Him, where He is, **by their inner man and its union with Jesus Christ..**

2.     The **heavenlies are where Christ is now, and where He has carried His people with Him now.** Christ's people are now in the heavenlies **by their inner man's union with Christ**, Eph. 2:1-6. The inner man is also called the **hidden man of the heart**, Eph. 3:16; Rom. 7:22; 2 Cor. 4:16; I Peter 3:4.

3.     The heavenlies **include the New and Living Way of Worship and Service to God.** The Old Testament system has never been a part of the heavenlies, Hebrews 10.

4.     When **Christ brings His saints into a visible and manifested gospel order**, this is to **show them**, and **others like them**, where He has **already taken them by their spiritual union with Him.**

5.     As they enter into the New and Living Way in a visible and manifested manner, **Christ witnesses to them in a special way** during their acts of obedience. This **witness** is by the Holy Spirit. The Holy Spirit **confirms to them** where Christ has **already conveyed them.**

6.     Gospel baptism is but the **gate or the beginning** of the visible and orderly manifestation of Christ's New and Living heavenly way. Christ passed through this in His baptism. Then, He ascended into the heavenlies in His orderly and manifested walk under the Gospel covenant, Mark 1:1-6; John 3:12, 13.

7. Gospel baptism is called the **baptism of heaven** and is a part of the New Covenant. But **all false baptisms** are known as **the baptisms of men**. They have come from the flood from Satan's mouth, Rev. 12. Satan casts out this flood in an effort to **entrap the saints and hold them in union with him** and all other earthly things. This he can do only so far as it relates to the saint's **outer man**. Then, his flood only entraps the saints **until Christ carries them outwardly into His visible and manifested order of the New Covenant** which begins in gospel or heavenly baptism.

8. There are two baptisms. **One is from heaven**. It is the true and proper gospel baptism. It is characterized by the preaching of the true gospel. Its administrators preach the true gospel of Jesus Christ. They administer His true baptism. The Holy Spirit is a witness to the saint in this true baptism. The administrators are known by the true gospel they preach. One is from the earth, from beneath, from Satan. It is called the baptism of men. It is the false and counterfeit baptism. It is characterized by the preaching of a false gospel. Its administrators preach and reach a false gospel based upon the mixture of Christ's power and ability with man's power and ability. They administer the baptism of men. There is **no witness** of the Holy Spirit in this act. Rather, the saints **always experience an emptiness and realize that there is still something missing in their Christian life and experience**. The **administrators of this false baptism** are known by **their false gospel and their union with Satan's false systems**. They are **characterized by a false gospel and human inventions and additions** to Christ's gospel system.

8. The **witness** of the Holy Spirit to the Saints is Christ's way of **showing** to the Saints what **He has done for them** and **where He has taken them**, Heb. 10:10-18; Eph. 4:30; Eph. 1:13, 14.

9. The **emptiness of the experience** of false baptism shows that the saints are still in bondage to the earthly and weaker elements and ordinances which Satan controls and uses to entrap them and rob them of their present peace, joy and completion of present union with Jesus Christ.

10. All unscriptural baptisms lack this sealing experience by the Holy Spirit.

11. All unscriptural baptisms are invalid. They are in union with earthly things and produce only earthly conduct and religions.

12. All invalid baptisms are known by a **gospel of ignorance or perversion**. This is a false gospel. It is a mixture of creature power with Christ's power. It always **downgrades** Christ and His saving ability. It seeks to **upgrade** man's will, power and ability in His own salvation, Christian life and Christian service.

13. The heavenly baptism is administered by Christ's true servants. This gospel message is **known by the true message of Christ's power and ability in salvation and Christian service**. There is **no mixture of creature power with Christ's power**. **Christ is upgraded and man is downgraded**. Both **salvation and Christian service, the entire Christian experience**, both now and in the world to come, **are tied to the performance of Jesus Christ and Him alone**.

## ***UNTO WHAT WERE YE BAPTIZED?***

## Introduction

### *Rebaptism or Anabaptism*

During the long ages since the First Coming of Christ in the flesh, our Anabaptist forefathers, under a different assortment of names, always administered their true and proper baptism to those coming over to them from the other churches. We must remember that these other churches mostly dipped. In the early ages, even the apostate churches dipped those who were known as **adult believers**. Dipping of newly born babies did not come into practice until the fourth century, in Africa. Sprinkling was not allowed until the 700s, and then only in cases of absolute necessity as in sickness unto death. The Montanists, Novationists, Donatists, and their later successors, the Paulicians, Waldenses, Albigenses, Lollards and all the rest of the baptized churches of Jesus Christ, under a wide assortment of names always, without exception, dipped those coming over to them from the apostate churches.

### A Return to the Old Landmarks

What I am suggesting is a return to the **Old Landmarks** and **Old Paths** of our Anabaptist forefathers. The *apostate Baptists* of our times are in the same position as the apostate churches were during the **early ages** of Christianity. The true churches faced the same things then that we face today. We should arrive at the same conclusions they did. We should practice just as they did. Whenever a Montanis, Tertullian, Novatius, Donatist, Peter Waldo, Walter Lollard, Henry, John Wycliffe, Menno Simons, or a John Spilsbery arose, they called for a true and full separation from apostate Christianity. This should be true of us today.

### Invalid Immersions

Please read and consider the following treatise with an understanding that our problems with **invalid immersions** are only those same problems which have troubled the churches since the mixture of Christianity with Paganism and Judaism in old Alexandria. It matters not when the time was, or is, nor the persons who led in the apostasy, still the problems of invalid immersions must be faced. Also, remember the struggles our forefathers faced in this country, in the mid and late 1700s, when they denounced General Baptist baptisms and churches? Remember the struggles in the early and mid 1800s as Alexander

Campbell and B. W. Stone tried to reform the Baptists? Soon, the Baptists took the necessary steps to renounce all the Campbellite or Reformer's churches and dippings as invalid. Modern Baptists differ but little from the original Campbellites. In fact, most modern Baptists are simply Campbellite Baptists.

### The Deeper Issues

We are not talking about **false baptisms** arising because they were not voted on by a church, nor **false churches** coming into existence because they were not voted into existence by a mother church, *neither of these two causes are Biblical or just causes*, but a much deeper issue. We are talking about the very essential constitutional ordinances for the constitution of a gospel church. We hold that gospel faith and gospel baptism are the necessary constitutional ordinances for the **being** of a gospel church.

### Constituting Ordinances

Some ordinances are necessary for the **orderly well being** and **good** of a gospel church. There is a difference between the **being of a church** in its constitution and its **well being**. A gift of Christ or **ministering brother**, is essential for the well being of a gospel church. He is **not essential** for the *being of a gospel church*. Public prayer, singing, and the proper and orderly observance of the Lord's Supper, with many other ordinances, are essential for the well being of a gospel church but not for its *constitutional being as a church*.

John Spilsbery stated:

#### Christ Left His Rule and Order For The Constitution of His Church, Faith and Baptism

And lastly, I dare not go from that **RULE AND ORDER WHICH CHRIST LEFT IN HIS LAST TESTAMENT, FOR THE CONSTITUTING OF HIS CHURCH, AND TAKING MEMBERS INTO THE SAME, WHICH IS BY FAITH AND BAPTISM**. All which grounds being well considered, I cannot see by any rule of truth to approve **of the baptism administered in a false Antichristian church to be God's ordinance, instituted by Christ in his New Testament**. That being there administered under **a false power, by a false Ministry upon a wrong subject, in a false body**, and yet the same God's ordinance, this is more than I can find by the Word of God from which rule I dare not go.

**A Treatise of the Lawful Subjects of Baptism;**  
London: 1652; Magazine, Arkansas, 1993; p. 58

There is a difference between the constitutional ordinances of the church and the other ordinances for **the well being** of a church. *True gospel faith* and *true gospel baptism* are the constitutional ordinances of a gospel church. The other ordinances are for the well being of an **already constituted gospel church**.

If the above points are not true, it follows that a church can be a constituted church on a **PERVERTED** gospel, or a distorted gospel, or those in total ignorance of the gospel, or no gospel at all. It can be constituted on open membership with no baptism at all. Is this where we are headed?

This treatise is dedicated to these positions:

**Arminianism is a false gospel.**

**The True Gospel of Jesus Christ is essential to a Valid Baptism.**

**Those under a baptism administered by Arminian administrators are under a false baptism.**

### **There is No Sealing by the Holy Spirit In Arminian Dipping**

One of the most important testimonies against Arminian baptisms and other invalid dippings is, the Holy Spirit does not bear a **sealing witness** in their administrations. And for good reason! The **true gospel succession** is found in the **true faith and order of Jesus Christ**. The Holy Spirit **does not seal** to a believer any ordinance which comes by a false gospel, no matter who the administrator is. See our publications, Daniel King's **Way To Zion Sought Out and Found**, Edinburgh, 1656, Magazine Arkansas, 1993; John Spilsbery's **God's Ordinances, the Saints Privilege**, London; 1646; Magazine, Arkansas; 1993 and Robert Garner's **Treatise of Baptism**, London; 1646, Magazine, Arkansas, 1994.

As you study the **First London Confession of Faith**, see our **First London Confession of Faith in Parallel Editions**, Magazine, Arkansas, 1993, you will find that our old forefathers believed the Holy Spirit sealed His true ordinances to His people as they observed them.

Note these statements from the **First London Confession of Faith**, edition of 1646:

**.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 to other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their Head and King.

Matt. 11:11; 2 Thess. 1:1, and I Cor. 1:2; Eph. 1:1; Rom. 1:7; Acts 19:8,9; and 26:18; 2 Cor. 6:17; Rev. 18:4; Acts 2:37, with 10:37; Rom. 10:10; Matt. 28: 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, acceptance, love, blessings, 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, and 3:21; 2 Cor. 6:18; Rom. 9:4-8; Gal. 3:8,9; Rom. 8:35-39; Ezek. 47:2.

**Signs and Seals**

These are called **Signs** and **Seals**. The Holy Spirit **witnesses** to the believer in these **signs and seals**. The believer therefore knows he is in Christ's true way, walking in the Old Paths **in union with Christ and the great host of His baptized saints**. The Holy Spirit bears witness to the saints under gospel baptism that ***they are walking with Jesus in the Baptized Way***.

John Spilsbery stated:

#### **Baptism Invests the Elect, Who are Believers, into all the Privileges of Grace**

So it may be said of the **reprobate**, that he is first an Infant, and the same in his infancy. But we are **to walk by a rule**, and to **judge of persons by the Word of God**, and ***there in to see who they are that God by His word approves of, and we are to do the same***. And then, as the Word of God condemns none but with respect to sin, no more does it **justify any without respect to faith**. And so to **see in the Gospel** what persons the **same approves of to be the true subjects of grace**, such as may be **justified, and justly imputed members of the body of Christ, redeemed by His blood, and so true heirs of glory, and to be invested into all the privileges of grace by baptism**.

Now whether the **Gospel inrights or admits any persons unto these holy privileges, without respect to their believing in Christ**, but this no where appears in the New Testament, which is the only will of Christ that is now in force, **for the approving or declaring** the lawful subjects of the same.

#### **Concerning the Root and the Branches**

Now for the root and branches, a word of two of them also.

#### **The Jews Were Cut Off From the Lump, Christ Mystically Considered**

By root here, is that from which the Jews were cut off, and the **Gentiles were granted in**, and that is not only believing parents, and so the same with the first fruits, as the arguments affirms, **but Christ mystically considered, with reference to the rules or order, ordinances and government, laid down in the New Testament, for all such to believe, and submit unto, that God approves to be the true subjects of the same**. In respect of which Christ is called a Vine, a root, and the foundation, John 15:1, 5; Rom. 15:12; Rev. 5: 5; 22:16; Isa. 28:16; I Cor. 3:11; Eph. 2:20. **Upon which foundation the true, prepared matter for the building is laid, which are such as have a discernible principle of grace and faith**, by which they are only capable sciences to be grafted into the stock or root, and to be joined as members to their head, **and so to become an orderly body, as I Cor. 12. In which respect it is called the household of faith, the Church of God, and the body of Christ, Gal. 6:10; Acts 20:28; Eph. 1:22, 23; Col. 1:24**.

#### **The Mystical Body of Christ**

Which body consisting of particular members, as so many branches abiding in their olive tree, vine and root, Christ their head, **who as the root, feeds the whole body, so with nourishment and fatness**, that every branch receiving of the same, by faith becomes fruitful, as John 15:5; with Romans 11:17; Col. 2:19; Eph. 4:15, 16. That the root is meant Christ as a foresaid, with reference to the rules of the Gospel, and so as He is laid as the foundation of the New Testament appears in this:

**First**, in that He is the root or Olive Tree, out of which the Jews were cast out and the Gentiles were grafted in, Romans 11:17, 19, 23, 24.

**Secondly**, in that the Apostle charges the Gentiles if they boast in themselves against the Jews, they bear not the root, but the root, them, v. 18, that is, they appear not to have the truth of grace, **and so not the true nature of the root and life of Christ in their heart, but only an outward form of the profession of him, as John 15:2**.

**Thirdly**, from the consideration of that which the Jews refused, and the Gentiles received, which was Christ aforesaid.

### **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.

### **A Treatise of the Lawful Subjects of Baptism; pages 41-43.**

#### **God's Perfect Prophet**

We believe God sent Jesus Christ as the **good and perfect** Prophet or Teacher. Jesus Christ teaches His people that:

1. They are sinners;
2. They are forgiven and justified sinners;
3. They have eternal life in faith by Him;
4. They are under heaven's baptism;
5. He has raised them up and placed them in the heavenlies, in the new, better and heavenly land.

We believe Jesus Christ teaches His people about each of these points, I John 5:19,20. The Holy Spirit is His witness to His people in all the actions of the Everlasting Covenant, Heb. 10:12-18. Believers have the witnesses within themselves I John 5:9, 10.. But the witness does not simply stop when we come into gospel faith, Phil. 1:6, 2:9-13. Jesus Christ taught that He would come and communion with His people as they did His will, John 14:18-25. He taught that the Father would do so as well. Jesus said that if any man would do of the doctrine, He would know if it were of God or not, John 7:17.

### **Jesus Christ Baptizes His People Into His Holy Spirit**

Note, *I did not say the Holy Spirit baptizes us into Jesus Christ*. When you study the examples of baptisms in the New Testament, you find great **spiritual power in connection with these baptisms**. Jesus Christ baptizes us into the Holy Spirit just as He was by His Father. This is still true today. The **outward signs** are manifested in a ***different or more limited way***. Inwardly, the great joy and rejoicing is still the same. We are no longer under the age of miracles and tongues. They lasted only 40 years according to Micah chapter 8. They were a sign to Israel that a greater than Moses had come among them. But, still, the Saints need to have assurances to give them a reason for their good hope in all their gospel actions. This comes, **not by natural actions, I Cor. 2:12-15**, or **natural elements, John 3:3-5**, but ***by the Holy Spirit as He witnesses to the Saints, I John 5:5-10***, while they are **observing the ordinances**. This witness **confirms** them as Saints who are partakers of the ordinances as well as the saint who administers the ordinance. Jesus said "Thus it becomes **US** to fulfill all righteousness. . ." John the Baptist was just as involved in this great experience as Jesus Christ was. John the Baptist experienced a special manifestation when He baptized Jesus Christ. This was a great spiritual experience, not because of baptism, but because of the presence of the Holy Spirit in connection with the obedience of Jesus Christ in that **ordinance of the New Covenant**. All the members of Christ's flesh and bone can lay claim to this promise as they come under the baptism of Heaven, Acts 2:39-4, John 7:37-39, Mark 16:8-16. See Daniel King's commentary on these Scriptures in answer to the Charismatics of his days, in the Appendix. This triune baptism is explained elsewhere.

### **The Holy Spirit's Witness Shows Christ Has Taken His People into The Heavlies**

The Holy Spirit witnesses to the Saints that they are in the great heavenly order of Jesus Christ. The saints have this spiritual seal put to them. They enter into the pronounced blessings of the Name of the entire Trinity of Beings. Heaven is opened unto them. They will start to see and comprehend, in their minds, where Christ has already taken them, in their inner man, at His resurrection and ascension, Rom. 12:1, 2; Rom. 6; Col. 2:8-3:4.

Spilsbery again:

### **The Sealing and Confirming Ordinances**

So that from these Scriptures brought to prove the baptizing of infants, it is clearly manifest that infants are not the subjects of baptism appointed by Christ, ***for all the external benefits and privileges of the gospel are only given to external and visible faith***. **And so the sealing and confirming ordinances of Christ, ever presupposes faith in the subject, to seal unto, and to be confirmed. So that here is no ground for the baptizing of infants, but the contrary.**

Ibid., p. 53.

Therefore, baptism, along with the other ordinances, **is not** some cold and harsh duty to be obeyed, but rather, it is a spiritual experience. Baptism, when rightly administered, by a gospel administrator, **BECOMES AN EXPERIENCE**. The Holy Spirit witnesses to the saint that he has been lifted up from this earthly arena, Eph. 6:10-18, 2 Tim. 2:1-13, to walk with Christ in the heavlies in newness of life, 2 Cor. 4:7-18; Eph. 4:17-5:14. Baptism is the beginning of the **orderly manifestation** of the post-resurrection, heavenly walk of the saints with Jesus Christ; Rom. 6:1-12; Gal. 3:26, 27; Col. 2:1-7; 2 Thess. 3:6-15; Acts 1:1-11.

### **The Fullness of Christ is in the Heavlies**

As a result of this, that which was lacking in our Christian experience, when we were under a false dipping, Acts 19:1-12, is no longer lacking. Christ communes with His people freshly and daily, but more especially as they gather together to worship Him, Matt. 18:15-20; Rev. 2 and 3. He does this because He has carried them up into the heavenlies with Him, and made them set down with Him on His Father's Throne, Eph. 1:15-2:7; Rev. 3:20-24. When they come together in gospel faith, order, worship and works, they have this witnesses within, John 20:19-23; Rev. 3:12, 13; I John 5:9, 10; Rev. 2:26-29. The worship services of the Saints are no longer a cold duty, but an **experience**. They become a living experience of ***union and communion with Christ and one another***, Eph. 4:15, 16; 3:14-21.

### **There is no Witness of the Fullness of Christ in False Worship and under False Ordinances, established with a False Gospel**

Christ does not **commune** with His people **fully** nor manifest His union in them **fully** while they are in Babylon, 1 Cor. 10:16-22; 1 Cor. 6:9-20; 2 Cor. 6:14-18; Eph. 3:1-13.

False ordinances, worship and faith cannot bring with them the **communion and union** with Christ for His people which He holds forth under the New Covenant, Song 1:7, 8; Ezek. 36:26-38; Jer. 32:36-44. Study Knolly's **Commentary on the Song of Solomon**. This cannot be explained by mere words. This must be experienced. There is often a **personal communion** with Christ before we are in His way. This **comforts** us and gives us a **good hope** and **peace** through grace. It is ***not the communion which comes from the fullness of union*** we have in the ***fullness of Christ in His New Covenant experiences as we walk in the New Jerusalem Way***, Phil. 3:7-21; Matt. 26:17-29; Mark 14:25; Luke 22:14-30 John 14:19-24; John 13:1-20; Isa. 54:13.

John Spilsbery said it this way:

### **Because Some Do Not Experience God's Special Presence in the Ordinances is No Sign Others Do Not**

If many baptized persons do now fall to errors and some to irregular practices and there be among them such divisions as ought not to be; even so also it was in the Apostle's days, yet no godly person will hereupon condemn the **gathering of Churches and the use of Christ's ordinances in those days**.

If some godly persons ***have not had like experience with others of God's effectual blessing following the use of the Ordinances***, it may partly be imputed to some weakness of their faith, and partly to their ascribing to the Ordinance somewhat belonging only to Christ.

Some times God here tries His children, whether they will **live by faith, and wait on Him in obedience, even against present sense**. Some saints have had **experience sometimes of the like deadness in and after prayer, and hearing, and conference**, yet these things are neither to be refused, nor neglected.

### **Christ Visits His Saints in all His Ordinances**

Let it also be minded that the **same false principles whereby men are now taken off from obedience to Christ in the use of His Ordinances, if they be followed home, will also take men off from obedience to all Christ's commands**; for *upon what ground anyone command of Christ may be disobeyed, upon the same all may be disobeyed*, see I Tim. 5:21. *If the authority of Christ's New Testament be weakened in one thing, it is weakened in all*. To come to particulars, the same principles will take men off from **preaching the Gospel**, and from **hearing the Gospel** preached to be edified thereby and **from assembling themselves together**, and from **joining together in prayer and thanksgiving**, yea from

**meditation and study of the Word of God**, for all these are **Ordinances of Christ**, and no more appointed in the Word for these times than **Baptism** and the **Lord's Supper**.

**God's Ordinances**, page 40.

I can say that for early 30 years I was much troubled about my Arminian baptism. I had Southern Baptist dipping. Finally, in early of 1984, this came to a head. Those who knew me then, and were around me, know of the spiritual travails I passed through. I knew something was wrong. I didn't know what was wrong, but that something was missing in my Christian experience. Then, when preparing for my message **A Vindication of the Old Paths**, preached at the Annual Bible Conference of the Sovereign Grace Baptist Church, Duncan, Oklahoma, the Lord visited me and showed me that the true gospel was essential for an administrator of baptism. Then I realized that I was unbaptized, and why. I resolved, by God's grace causing me to act, that I would find heaven's baptism even if that meant I had to leave America and return home to Wales or Europe to find some of the old Remnant of Saints in that old succession of the Gospel faith, order, worship and works of Jesus Christ. In due time, after a thorough search, I was baptized by a minister from the old Welsh Tract Church. The Holy Spirit witnessed to me. What was lacking is no longer lacking. I have been brought into the baptized way of Jesus Christ. I have been brought into the new walk with Jesus Christ and His baptized saints. I have been brought into the new, spiritual, gospel land of Christ and His spouse, Ezek. 36, Jeremiah 31 and 32.

John Spilsbery stated:

#### **The Gospel Church is Now Come Into Her Own Land**

And now being come into **her own land**, as of old was signified, Ezek. 26:24, 25; which is, **into a visible covenant with God, or union with Christ**, and so becoming His own, she is now to be **washed with water in baptism, as Ezek. 16: 8, 9; Matt. 28:19; Eph. 4:5**. And thus being in Covenant with God by faith in Jesus Christ, in which their state consists, and so the agreement made, and the covenant passed between them, ***now the seal is set to, which is the outward ordinance of Baptism, to confirm the same; which being done, she is then to enter upon her holy communion in all the rest of God's holy ordinances thereunto belonging, for her comfort and well being, so that communion in any thing is from union first with the same.***

**A Treatise of the Lawful Subjects of Baptism,**  
London; 1652; Magazine, Arkansas, 1993; page 72.

Remember these points:

1. Baptism is called a seal, like circumcision, Colossians 2 and Romans 4, it is only so by the Holy Spirit **Who is Himself the seal**.
2. He witnesses to us and seals to us **where** we are and **unto Whom we belong** as we walk in the ordinances, Isa. 35:8-10.
3. Remember, this new and better way is called with good reason **A HIGH WAY!**

Spilsbery again:

Let all this be well considered, and I doubt not but the **difference** between the Covenant God made with Abraham **before** Christ, and this **under** Christ, will appear very great, **both in respect of persons and things**. **Herein our descent chiefly lies, that covenant admitted of a fleshly seed, but this only of a spiritual, Gen. 17:13 with Jer. 31:33, Rom. 2:28, 29. The seal and ordinances of that Covenant,**

*confirmed faith in things to come, but the seal and ordinances of this Covenant confirm faith in things already done.*

**Ibid.**, page 28.

Yes, we believe that saints **can know** they are *sinner*s, that they are *saved*, *justified sinner*s, and that they are under the *true baptism* and in the true gospel *way* or church of Jesus Christ, Hebrews chapters 8 and 9. They can **know because they have the witness within themselves**, I John 5. They are in the **heavens** where the Trinity of Witnesses do witness. They have been lifted up off the earth. They are no longer in union with the earthly elements and ordinances; Col. 2:8-3:4.

*Arminian baptism, along with all other forms of the baptisms of men, does not have with it the witness of the Holy Spirit. The baptism of heaven does, I John 5.*

I believe most, if not all of the saints here at the **Old Faith Baptist Church** would join with me in saying **Amen** to these points.

## CHAPTER TWO

# IS ARMINIAN BAPTISM ADMINISTERED BY A REGULAR BAPTIST CHURCH, BY MEANS OF ITS ADMINISTRATOR, *VALID BAPTISM?*

Consider the following:

1. The necessity of the **true gospel** to a valid church and therefore a valid administrator.
2. The profession of the faith of the **true gospel** as necessary on the part of the subject being baptized.
3. The necessity of Gospel Truth in order to the visible sanctification of gospel worship and works.
4. The promises of the New Covenant in relationship to the reception of the ordinance of baptism.
5. The Historic Faith of the true and proper old Baptists.

These points are presented for those who will reflect thereon with a heart filled with the love of God toward Jesus Christ and His faith and order. Brethren, surely gospel truths are necessary to a valid baptism. Surely the gospel is essential to a valid baptism. Surely the gospel is essential to both a New Testament Church, its administrator, and the New Testament Ordinances. Let me lay a foundation with these remarks from some old Baptist martyrs and writers:

Why the same Lord Jesus before he entered upon his Public Ministry, was Baptized, Matt. 3.16, 17 ... Here the whole Trinity appears, the Father by a Voice, the Son in His Body, and the Holy Ghost like a Dove: All Three make the Triumph, and Ratify the Affair; never was any Ordinance graced with such a presence, nor made Authentic by a more Illustrious example.

William Kiffen, **A Sober Discourse of Right of Church  
Communion**; London: 1681, pps. 17-24.

Please, kind reader, note carefully the following remarks from several old Particular Baptist ministers, writers and martyrs:

**To all that are called to be Saints, sanctified by faith in Christ Jesus, All Grace and Peace be multiplied from the Father, through the Lord Jesus.**

Beloved Friends, It is not unknown to you by experience what a damnable and miserable estate all mankind fell into in our first parents, and how death and condemnation has reigned upon all mankind thereby; In as much, that all men by nature are children of wrath: And not only so, but under the power and dominion of Satan; He being that Prince of the Power of the air, The spirit that now works in the hearts of the children of disobedience. Now God in rich grace, upon the fore-sight, or fore-knowledge of man's so woeful and miserable a condition, did ordain his Son Christ Jesus **to be a complete and full perfect Redeemer in the behalf of all them that believe;** therefore answerable to the misery and woeful estate that man had plunged himself in: So is the salvation, man having sinned against the holy Law of God, and brought upon him the just penalty of wrath and eternal condemnation. Answerable to this, Jesus Christ was ordained of **God to be a High Priest,** as also a perfect sacrifice for the sins of his people, by his death, and blood, fully satisfying the punishment or penalty due to the Law, as man's surety, when he offered up himself: and also in time does through the revelation of this death and blood of his, by his Spirit through faith, justify and acquit them from all their sins. **And secondly, as they lie not only under wrath and condemnation only, but also under much ignorance and blindness of mind. God has appointed him to be a Prophet, furnished with all the treasures of wisdom and knowledge, to deliver man out of this part of his misery, through his saving teaching: He being that Prophet of God, which Moses foretells of God should raise up to us from among our brethren, which he commands us to hear. But in the third place, there being a third particular, wherein our misery lay, which is, that we are under the dominion and rule of the Devil, and under subjection to sin: It pleased God in special wise to provide for our redemption and deliverance here also, in that Christ is a King, having sufficient power and dominion put in his hands, to deliver souls from the power of this cursed bondage of sin and Satan, and therefore has laid the Government upon his shoulders: And having exalted him a Prince and a Savior, and God has said, he shall rule his people Israel. Now this part of Christ's office most immediately striking against the sovereignty of the Devil, and at the honor and princely dignity of that proud and Luciferian spirit; as also against the dominion of sin, to wit, the Government of Christ, in heart and life, destroying the other that is of the Devil: And seeing the visibility of Satan's government is that which he is most honored and advanced by among the sons of men: And seeing the visible Government of Christ in the practice of all his Ordinances, is that which strikes most against the princely government of the Devil and sin. This visible Government of Christ becomes here upon to be the object of the Devil's envy and implacable hatred, and also of the corruption of the hearts of men. Here upon it has fallen out, that Satan in all ages has most principally labored to improve his interest he has had in the hearts of men of parts, to stir them up, either so to corrupt the way of God's Worship and Government, or else to change the property of it, so as God could not own it to be his, but indeed rather Satan's:** And when of late, the clear light of the Gospel had so far broke forth, as to discover those false ways, and in some measure **the true and pure ways of God's Worship, had been discovered to some of his people:** The Devil has mustered up all his forces of late, to blind and pester the minds of good people, to keep them from the clear knowledge and practice of the way of God, either in possessing people still with old corrupt principles; or if they have been taken off them, then to persuade with them, that there are no Churches in the world, and that persons cannot come to the practice of Ordinances, there being no true Ministry in the world: And others, they run in another desperate extreme, holding Christ to be a shadow, and all his Gospel and Ordinances like himself fleshly and carnal. This generation of people have been of singular use in the hand of the Devil to advance his kingdom, and to make war against the Kingdom of our Lord Jesus. Now none have been more painful than these have been of late, to poison the City, the Country, and Army, so far as they could; In as much that it lay upon some of our spirits as a duty, to put out our weak ability for the discovering of these gross errors and mistakes; but it has pleased God to stir up the spirit of our Brother, Daniel King, whom we judge a faithful and painful Minister of Jesus Christ, to take this work in hand before us: and we judge that he has been much assisted of God in the work in which he has been very painful: We shall not need to say much of the Treatise; only in brief, it is his method to follow the Apostles rule, to prove every thing by the evidence of Scripture-light, expounding Scripture by Scripture, and God has helped him in this discourse, we judge beyond any that has dealt upon this subject that is extant, in proving the truth of Churches, against all such that have gone under the name of Seekers, and has very well, and with great evidence of Scripture light answered to all, or most of their objections of weight, as also those above, or beyond Ordinances. And truly friends, he has, and does with so much meekness and moderation deal with them, that we are in great hopes, if God have not

given over persons to much hardness of heart, the reading of it may be of singular use to convince them of the truth: and for those that are in the practice of the way and true order of Christ, it will be of singular use to settle and establish them more fully: we could heartily wish, that this Book may not seem tedious to the Reader; for we judge in a controversy of this weight, it is very necessary that there should be a full and through speaking to things: and we that are acquainted with the controversy, do not see how anything of his discourse could well be spared. This book we judge will be very profitable for any Christians that are for Ordinances, to clear up to them a further light than ordinarily they shall find in any authors. This book has been above a year since in our hands to put in the press; but we may say as Paul says, Satan hindered, that we could not timelier put it forth, but to our knowledge such a Treatise as this has been much longed for by many of the people of God in most of the counties in England: and now it's God's time, which we judge a seasonable time, that this Treatise will come into many of their hands. **And truly friends, let us exhort you more than ordinary, to bestow pains to get establishment in this truth, which Satan and all the corrupt world are most deadly enemies to: For friends, as you have heard before, it most concerns the Devil to keep you out of the true visible Kingdom of Christ, that he may the better advance his own: and therefore we desire you to be the more careful and studious, to be armed with judgment and understanding against the Devil and his Instruments, which is the prayer of us your Brethren in the faith and fellowship of the Gospel,**

Thomas Patient, William Kiffen, John Spilsbery, John Pearson.  
Daniel King, *The Way To Zion*, Edinburgh; 1656. **The Introduction.**

These points are as true today as they were then. In fact, the old serpent is even wiser today than before. He has designed a trap to destroy the life, peace and happiness of Christ's elect in the following way: he has built counterfeit churches, ministers and ordinances under the name, likeness and form of the baptized churches. In all, or most outward appearances, these counterfeit organizations are identical to the primitive churches, ministers and ordinances of Jesus Christ as established under the government of New Covenant. Herein in this Scripture fulfilled:

**Having the form of godliness, but denying the power thereof,  
from such turn away.**

**This truth is incomprehensible to most of God's elect:**

*Satan has false churches, ministers and ordinances among those who are dipped in water upon their profession of faith, and many of these churches and ministers are fine and sincere Christian people.*

Yet, there is something missing, **the higher life**. The **higher or heavenly life** is what Christianity is all about. This **higher life** is encouraged in Hebrews 6:1-6. Therein we are encouraged to go onward from the **foundation doctrines to a higher profession**. It is expressed well by Paul Hobson, in his **Body of Practical Divinity**, London; 1646.

In the Old Testament, the Prophets of Old spoke of the Everlasting Covenant of Redemption, the New Covenant. They spoke of being brought into the **land**, into the **fields**, into the **houses**, into the **walled sheepfolds**, the **watered gardens**, and in there having the benefits of this new land which is filled with all abundance, as an unconditional and inseparable fruit of Christ's work. For the child of God, the way into the Land of Christ is by Christ's blood and His water. Those blood-bought and living children of God, fleeing Egypt by the Greater Prophet, Priest and King, than both Moses and Aaron were, must enter the land by passing through a different Jordan. Few saints ever leave Egypt, and among those who do, some are caught up in the camp of those who live, breath and die around Mt. Sini. Some even have gone into the New Land, only to return and cry out that it is too dangerous.

We cannot know about it. But for those who do pass through the New Jordan (baptism) being led by the new Joshua (Jesus Christ) into the New Land, (His kingdom under the New Covenant) they find that it is indeed a **LAND FLOWING WITH MILK AND HONEY**. Indeed, there are *houses, vineyards*, and *all manner of fruit from the tree of life* which is for the healing of the nations. Yes, they walk in the street of pure gold that leads into the heavenly city. There they find, indeed, that the **stream** that proceeds from the Throne of God and of the Lamb, is **crystal clear**. Before it was dark and cloudy, but once they have passed through it and washed their bodies in pure water, they see it is indeed crystal clear. And, yes, these saints can also testify that the **Fruit of The Tree Of Life**, in the **New Watered Garden of God**, does bear **Twelve Manner of Fruit**. It has healed them of their Babylonianism, sin's dominion over them, Satan's dominion over them, the curse of the law and the wrath which is to come.

This higher life is expressed in Romans 6-8 as a **being co-raised up with Christ to walk in newness of life, the walk in the Spirit**. In Ephesians, it is the heavenly life, *being with Christ in the heavenlies*. Walking in the newness of life, being dead to sin and Satan, freed from the law and the dominion of sin, delivered from all false ways and being established by Christ, so as to walk in the Spirit with the **gifts, promises, powers and seals** of the New Covenant *worked within and upon us in the entire man*, is what this new life is all about. This **higher life** is presented by Hansard Knollys in his **The World that Now Is**, London: 1681.

If you will read the **First London Confession of Faith** and then the **Spilsbery-Bakewell Debate** on the 1646 Confession, you will note the old Baptists held that the blood of Christ brought to His people a full, free, complete and present redemption from the law, its curse, from Satan, from sin and its dominion and from the evil empire of darkness or Babylon, as well as from the wrath which is to come. They held the entire or total man was now delivered while in this present, evil world. Certainly they did not hold to sinless perfection in the flesh, but to a redemption that freed the flesh from the dominion of Satan and sin and enabled even the flesh to follow in and enjoy the fruits of the redemption works of Jesus Christ. Their faith was, the saints are to enjoy the benefits of Christ in their walk in His land now. This is the newness of life we walk in between **BAPTISM AND THE SECOND COMING OF JESUS CHRIST** or our death, which ever comes first. Truly, there is coming a new world and a new heavens, but we don't have to wait for that to enjoy Jesus Christ and His gifts under the New Covenant. In the post baptismal state, Saints can have these blessings now, though in a limited way, because our perception and ability to recognize and experience them, is not as it shall be in our glorified bodies. Still, they may be enjoyed and experienced now in the new land established by Jesus Christ in the New Covenant.

**In the True Gospel Baptism, the ENTIRE TRINITY OF GOD, meets with and witnesses to THE ENTIRE TRINITY OF MAN. Yes, the entire Godhead and the entire saint (spirit, mind and body), all meet together in baptism. Where else does this happen? The sad thing is, it happens only to so few.**

### **The Necessity of The True Gospel to a Valid Church and a Valid Administrator.**

Dear brethren, is there not a great difference between ignorance and perversion? Ignorance of the meaning of the coming of Jesus Christ in the flesh and His saving works on the cross in His death, burial and resurrection is not to be tolerated on the part of the church or its administrator.

Thomas Patience said:

But though a man should be able to preach the doctrine of Faith, and that ably for the conversion of the true knowledge of the doctrine of Baptism, and how it ought to be dispensed, to be sure, this man is not a justifiable Minister according to the Commission, because he is ignorant of his Commission, that when he has converted souls to the faith, neither knows how to discover to these men the fundamental ordinances of God, neither can discover to them the evil of those superstitious practices, which they have been nursed up in by the Traditions of their Fathers.

Thomas Patience, **The Doctrine of Baptism and the Distinction of the Covenants**; London: 1654, page 7.

### **Arminianism is a Perversion of the Gospel.**

Arminianism is not ignorance, it is a reaction **AGAINST THE TRUTHS OF THE GOSPEL OF JESUS CHRIST. ARMINIANISM IS A PERVERSION OF THE GOSPEL.** It is, in fact, another gospel, which is not another Gal. 1:6-10. It holds forth another Jesus, 2 Cor. 11:4. Arminianism is a gospel of human power, will and merit. It is a gospel which holds forth another Jesus, one who is trying to save and cannot.

John Spilsbery said:

**As for the absence of original sin, and power in the will to receive and refuse grace and salvation being generally offered by the Gospel, and Christ dying for all persons universally, to take away sin that stood between them and salvation, and so laid down His life for a ransom for all without exception, and for such as have been one in God's love, so as approved of by Him in Christ for salvation, and in the Covenant of Grace, and for such to fall so as to be damned eternally, and all of the like nature, I do believe is a doctrine from beneath, and not from above, and the teachers of it from Satan, and not from God, and to be rejected as such that oppose Christ and his Gospel.**

#### **A Treatise Concerning the Lawful Subject of Baptism;**

London: 1652, pps. 73, 74; article 7 of 10.

Baptism by an administrator who preaches another gospel which is built upon the concept of replacing the old gospel of particular redemption, with one that perverts, distorts and denies the very essence of the successful dying work and purchase of Christ's dear blood, **IS NOT AND CANNOT BE THE TRUE GOSPEL.**

### **Is The Gospel Essential or Not?**

If you hold that the gospel is **not** essential for a proper administrator, and that gospel truths are not essential in the subject's profession for a valid baptism, these few pages will not be for your help and comfort. But, if you do so hold, then perhaps you can read these following pages and say, This I trust is what the Lord has showed me.

### **The Gospel is The Foundation of the Faith, Order, Worship and Works of Jesus Christ.**

We validate this treatise on the foundation that the gospel is the very beginning **of** and is essential **for** all public and outward worship, obedience and works, Matt. 28:18-20; Hebrews 6:1-6; Ephesians 4:1-6 and Acts 19:1-12.

Let us beg your consideration on the following points:

## **Gospel Baptism Administered to those Improperly Dipped at Ephesus.**

Acts 19:1-12 records the administration of gospel baptism at Paul's hands because their former baptism, by Apollos, was invalid. After Paul baptized the Gentile elect at Ephesus, upon their profession of faith, they were the beginning of that Church. However, note also, they received the gift of the Holy Spirit.

### **This rebaptism was due to two faults:**

a. The **First Fault** was the administrator's ignorance. Though he was a **spiritual man, mighty in the Scriptures**, the Old Testament, he knew only the baptism of John. He was ignorant of the results and fruits of the death, burial and resurrection of Jesus Christ, not as it related to the salvation of the elect, but as it related to the church and gospel order. Apollos was showed the ways of the Lord more perfectly or completely. He had John's baptism which was gospel baptism. But, at one time Apollos, due to his ignorance of the gospel and its due order, was not a qualified administrator of baptism. He was showed the way of the Lord more perfectly.

b. The **Second Fault** was the subjects' ignorance of the Holy Spirit's coming in His sealings and gifts as the proof and sign of Christ's exaltation. They were not ignorant of the saving knowledge of the death, burial and resurrection of Jesus Christ, but were ignorant of this as it related to them in their baptism, and post baptismal walk in the Spirit. Paul did not say, **you are not saved, nor did he say, who baptized you, but rather, unto what were you baptized?** Paul went to the foundation of their baptism, their profession.

Therefore, founded upon Acts 19:1-12 and the almost unanimous consent of the grand voice of Baptists, a proper understanding of the true gospel and its order is necessary to valid baptism. Please restudy the first chapter on Acts 19.

## **UNTO WHAT WERE YOU BAPTIZED?**

**This question is not out of order today.**

This is a vital question because in the great revival among God's elect. Many have questioned the validity of their baptism due to gospel reasons rather than church order.

### **Here are some important questions:**

- 1) Does it take **more** to be a gospel church than simply outward or organized church order?
- 2) If so, **then is baptism, and the administrator of baptism**, under the true gospel, essential to a gospel church or a true administration of baptism?
- 3) Is a **gospel administrator** appointed by a gospel church to administer valid baptism to a proper subject essential or none-essential?
- 4) Is another essential a profession of saving faith in the Lord Jesus Christ?
- 5) Is distortion or rejection of the gospel meaning of Jesus Christ's coming in the flesh a proper profession of faith?
- 6) Was valid baptism administered to anyone after the day of Pentecost who was ignorant of the gospel meaning of the coming of Jesus Christ in the flesh?

**The question really comes to these heads:**

**Is the gospel essential to baptism?**

**Is ARMINIANISM the gospel?**

If Arminianism is the gospel then why are we all preaching something else?

If the gospel is NOT ESSENTIAL to valid baptism, then what is? Perhaps the *gospel of antichrist*?

**I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that would trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have said before, so say I now again, if any man preach any other gospel unto you than you have received, let him be accursed.**

Galatians 1:6-9.

Are we to reject the preacher who is preaching another gospel, which is not another, but a false gospel, and yet receive his administrations? **I think not.**

**Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.**

2 John 8-11.

*Is Arminianism the doctrine of Christ?* Hardly so. Why should we reject the Arminian preacher and yet maintain his administration of baptism as valid? Is this not bidding him *God-speed*? If it is not, then what is it? If this is not a logical conclusion then what other conclusion or conclusions can we draw? Is there no need for a valid administrator? **Or, is anyone who is preaching anything a valid administrator?** Can you imagine the Tribe of Levi receiving the administrations of the Priests of Baal in the Old Testament?

**CHAPTER THREE**

***HOW CAN THESE TWO WALK TOGETHER  
IN SPIRITUAL UNION?***

Consider the following table and explain how these things can walk together in the same visible gospel order:

1) **Total depravity and inability** versus partial depravity and natural ability of the sinner to repent and believe under the power of the old, sinful, natural man and his ability;

2) **Unconditional election by God (of His people in Christ**, based only on His Own Will), to eternal life, before the foundation of the world, versus election by God of those who believe in Christ based on His foresight of their believing in Christ; (this election is a reward).

3) **Limited atonement or particular redemption**, that is, Christ died only for His people, His sheep, and He saved them and brought them to God by His death on the cross; that Christ's death is saving and all that is necessary to the salvation of any sinner is all provided for by the death, burial and resurrection of Jesus Christ, versus the idea of a general atonement, that Christ died alike for those in hell, and who go to hell, as well as for those in glory, and those who shall go to glory, because the death of Christ was not saving and only a potential salvation for those who do their part to benefit in Christ's death.

4) **Effectual Calling**, that is, the sovereign Holy Spirit, working according to the election of God, and the death of Christ, quickens, regenerates or begets sinners unto eternal life and gives them the repentance unto life from Christ, and the gift of saving faith, which is also the faith of Christ, and brings them unto the visible order of Jesus Christ, versus the position that the Holy Spirit does not quicken unto life nor gives repentance and faith as the gifts of Jesus Christ, but simply rewards those sinners with the new birth who somehow repent and believe while they are yet dead in their sins and are acting in the power of the old man, that is, the flesh, and leaves them in the world and Babylon to find their way out.

5) **Preservation in grace** versus falling out of grace, or getting into grace by your own power and ability then being kept there by God's power, thus making salvation partly by the old man and partly by God.

This is what brethren are doing who are receiving Arminian Baptism and saying gospel baptism is either not necessary to being in a gospel church, or that the true gospel is not necessary to a valid church order, or that the Arminian preacher is a gospel preacher. This reminds me of an old brother of by-gone years and a certain trillima he developed.

**Here is our version of the old trillima:**

- 1) gospel baptism is not necessary to be in a gospel church;
- 2) an Arminian preacher is a valid gospel preacher;
- 3) the true gospel is not necessary to a valid church order.

Which position is the true one, or are they all true? Remember, *we are maintaining that something more than church authority or proper gospel order is necessary to a valid baptism.* We are saying the true gospel also is necessary to a valid baptism.

We **don't deny** church authority. We believe the church is the only religious body which can provide an orderly and proper administrator of baptism. We believe in church succession. We also maintain the succession of the true gospel, a true administrator, a true church, and true church ordinances as the only basis for church succession and the valid administrator of baptism.. We maintain that **church authority and church succession** both *depend upon New Testament identity and conformity* to the image of Jesus Christ in the visible faith, order, worship and works of the gospel Covenant of Jesus Christ, known as the Everlasting Covenant.

#### **POINT OF ORDER:**

We affirm more than most, if not all, Sovereign Grace Landmark Baptists. We affirm that **THE TRUE GOSPEL IS ALSO NECESSARY TO A VALID CHURCH, A VALID ADMINISTRATOR AND A VALID BAPTISM.**

#### **A PROPER PROFESSION OF JESUS CHRIST AND HIS COMING IN THE FLESH BY THE SUBJECT OF BAPTISM IS AN ESSENTIAL FOR TRUE BAPTISM**

We hold that a proper belief in the death, burial and resurrection of Jesus Christ and His coming in the flesh is an essential for true baptism. Those churches that receive Arminian baptism do not. They seem to affirm that when a person is either ignorant of Christ's gospel or when a person perverts or denies the true gospel and the meaning of the coming of Jesus Christ in the flesh, that also, is valid baptism.

Where is the Scripture which states or implies: **ONE LORD, ONE IGNORANCE OR DISTORTION, AND ONE BAPTISM?** Jesus Christ is honored by those who walk according to the One Lord, One Faith and One Baptism.

## CHAPTER FOUR

### *A True and Proper Confession of Faith by the Subject of Baptism*

When the Lord enabled me to see that the **gospel was necessary** for a true church, a true administrator and a true administration of baptism, then He helped me also to see the need for a true profession of the Lord Jesus Christ and His work as He came in the flesh.

**IS A TRUE AND PROPER PROFESSION OF FAITH IN JESUS CHRIST AND THE TRUE AND PROPER MEANING OF HIS COMING IN THE FLESH NECESSARY TO A VALID PROFESSION OF FAITH FOR PROPER AND VALID BAPTISM?**

**If not, then will a profession of IGNORANCE or a profession of DISTORTION honor Jesus Christ just as well as a gospel profession?**

If this is not so, then what profession is necessary? Will a profession of Masonry, or Islamic doctrine do just as well? How are they any more distorted than Arminianism? Why, for example, are we to reject Free-Will Baptist or General Baptist baptism and then receive Arminian baptism from a Landmark Baptist Church or a Sovereign Grace Baptist Church? The original reason that Free-Will and General Baptist baptisms were rejected was because the subjects were mostly still in a state of nature and under false doctrines rather than in a state of grace and under true doctrines. Why is it different today?

Consider how these two different professions about Jesus Christ cannot walk together in a gospel order:

1) Jesus Christ came into the world in the flesh to save sinners by His death, burial and resurrection.

Or:

Jesus Christ came into the world in the flesh to make salvation possible for sinners to be saved by His death, burial, and resurrection, if they do their part.

2) I profess I have been saved by Jesus Christ and the merits He worked out by His death, burial and resurrection.

Or:

I profess I have been saved by doing my part to secure the merits of Jesus Christ.

3) About Jesus Christ, I profess that He came into the world to save sinners by His death, burial and His resurrection. He was successful. No one will perish for whom He died because they live by His life.

Or:

About Jesus Christ, I profess that He came into the world to make salvation possible for sinners to be saved if they do their part. He was not successful in trying to save them. Most of the sinners for whom He died will perish in eternal damnation.

4) About the merits of Jesus Christ, I profess that I am saved by them, and because Christ saved me on the cross, I was quickened by His Sovereign Holy Spirit, given repentance and faith and have been brought into a newness of life. They made me to follow in His footsteps as the result of what He did for His people. Jesus Christ is responsible for me both in this world and in the world to come.

Or:

About the merits of Jesus Christ, I profess that they are not actually saving, I must do my part to make them saving. Christ has done all He can do, now it is up to me. The Holy Spirit did not quicken me because of the death of Jesus Christ, but because I let Him. The Holy Spirit does not give me repentance and faith because of the death of Christ. I exercise them by the power of my will or choice and that is why I am born again. Christ, God, the Holy Spirit, they are all powerless to do anything unless I say so. Christ's death is not my salvation, but my receiving it, that is my salvation. I do not stand or fall in Christ, but in myself. I am responsible for myself.

Brethren, these professions are not the same. The problem is, most will receive the baptism professed by the power of self or free-will. The Christ who is professed in Arminian baptism does not exist. **He is a failure, an Idol fashioned by men's minds and their rebellious wills.**

The Christ preached and professed in Arminian preaching and baptism is **IN THE PLACE OF AND AGAINST THE LORD JESUS CHRIST. THE DISTORTED FAILURE OF THE ARMINIANS, WHOM THEY CALL CHRIST, IS AN ANTICHRIST.**

Can it be that baptism administered by the succession of Antichrist is true and valid baptism? This is just as true as saying that the gospel preached and professed under Antichrist is true and valid.

**How soon will it be until Sovereign Grace, Landmark Baptists will affirm that the baptism administered in the Roman Catholic and Protestant Churches, if by immersion, is true and valid baptism.**

Why not? The first and foundation reason for the evolution into Pedobaptism is a distortion of the true and proper meaning of the coming of Jesus Christ in the flesh. Why is Arminianism **not just as much** a distortion?

Dear brothers and sisters, the entire question hinges on this point, **what think you of Jesus Christ?**

What was the gospel you were baptized unto?  
Who was the Christ you professed?  
What gospel did the administrator preach and profess?

**Is Arminianism the gospel? Is the gospel essential for a valid baptism? What think you of Christ?**

If any brethren feel we have erred on this point, please read the tract written by Dr. J. R. Graves, entitled: **Baptism the Profession of the Faith.**

## CHAPTER FIVE

### ***DEVOTIONAL POINTS ABOUT THE BAPTISM OF JESUS CHRIST***

1) The preaching and baptism of John the Baptist began the gospel age of Jesus Christ, Mark 1:1-4; Luke 16:16 and John 1:15-17.

2) The only place the Holy Trinity of God has been manifested on earth, at one time, is at the glorious baptism of Jesus Christ.

3) When our Lord Jesus Christ was baptized, **then the heavens were opened unto HIM**. He ascended into the heavens then, in a spiritual way. So do we by our union with Him. This shows that He is the only way into Heaven. He did bring a new and heavenly order and walk. We are baptized into this new and heavenly walk, Romans 6:1-6.

4) We are to administer Jesus Christ's baptism unto the name of the Father, the Son and the Holy Spirit. In Christ's baptism the **name of the Holy Trinity of God is called over the person baptized *who comes under the visible profession of the entire being of God the Father, God the Son and God the Holy Spirit, in all their covenant fullness and blessings.***

Again, we ask, **IS ARMINIANISM THE GOSPEL OF JESUS CHRIST?** If so, then, why are we preaching the very opposite?

Is the gospel essential to baptism? If it is not, then, what is? ***Ignorance or distortion?***

Dear brethren, we too, are old Baptists of the Particular way in theology and gospel order holding to the **London Confession** of 1646, and to church succession, succession of the true baptism, the true administrators of baptism and the true order of the church of Jesus Christ. We believe also one more thing, that all the above rests upon the **TRUE GOSPEL OF JESUS CHRIST**. We believe in the succession of the **TRUE BAPTISM OF JESUS CHRIST ADMINISTERED BY TRUE ADMINISTRATORS OF JESUS CHRIST WHO ARE THE MESSENGERS OF THE TRUE CHURCHES AND THE GLORY OF CHRIST**.

Finally, I am not suggesting that brethren become a certain kind of Baptists. What I am suggesting, in love and meekness, is that brethren secure **true** gospel baptism, by a valid administrator, who is from a **true** gospel church which has a **true** and **proper** succession under the historic gospel faith and order of Jesus Christ. Then walk in newness of life in a new and living way. This should be done even if it means a total separation from the modern Landmark Baptists, the Sovereign Grace Baptists and the Primitive Baptists. We are not suggesting that people join the American Primitive Baptists. This is the last thing we would encourage. But, we are suggesting a total and free recovery of the Saints out from under all human inventions and human traditions which distinguish and go with false dippings. When this is done, new gospel churches can be established. These churches of saints can then fellowship those whom they desire to fellowship. They can help others come into the spiritual land of Jesus Christ as He leads others into the same experiences and blessings into which He has lead us.

In this age, we are concerned about finding the old paths and walking in them. Ours is a ministry of **recovery and purification**. Then we can walk in the old paths. We can walk in separation if that is necessary.

Jesus Christ, His visible, constituted way and order under His gospel, ***which is the message of the foundation (Jesus Christ) of this all***, is our only concern. We **do not**

**believe** Arminianism is the true gospel. We ***do believe*** the gospel is necessary to valid baptism. Therefore, we have so acted and have so spoken.

## CHAPTER SIX

### *SANCTIFICATION BY THE TRUTH*

In addition to what is generally considered as **the gospel**, and its necessity to a valid church and a valid administrator of baptism, we also hold **that the truth about the coming of Jesus Christ in the flesh, the meaning of His death, burial and resurrection and His fulfilling and doing away with all the Old Testament system, is also a foundational part of the gospel.** *The gospel produces an order.* This order **calls for a total and complete separation from ALL the old ways.** This includes, but is not limited to, separation from self, the creature and its power, sin's dominion, Satan's dominion, Babylon and the Old Covenant. In the heavenlies, the Saints worship and serve the Creature, not the creature. The gospel declares the good news of Christ's new and living way. It reflects only Christ's power. The gospel has no creature power in it in any way. This order is necessary to give a proper being to our visible worship and works. We simply believe that Jesus Christ uses His **TRUTH TO SANCTIFY US IN OUR GOSPEL ORDER, WORSHIP AND WORKS.** If the Old Covenant taught us one thing it is, those who worship God and minister at His alter must be a Holy and Sanctified people Hebrews 9; note verses 23-25; Heb. 7:19; 8:1-6; 10:19-22. The **NEW and LIVING WAY** consecrated by Christ in His flesh is that way He walked in during His first Coming. We must be holy or sanctified in our **inner man**, our **mind** and in our **outer man**. Christ uses His ways and means to do this. John 4:22-24; Heb. 13:20, 21; Eph. 5:23-27. His ways and means are a reflection and manifestation of His Divine Being and Attributes. They also reflect the other Divine Being in the Holy Trinity. Everything else is a human invention. As such, it is in the place of Christ. This makes it Antichrist's.

**Sanctify them through the truth: the word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.**

**John 17:17-19**

We believe in *Sanctification By Christ Alone*. See our position expressed by Brother John O' Brien, in **The Constitutional Documents of The Old Faith Baptist Church**, under that name.

Notice the order of our sanctification as prayed for by Jesus Christ:

1. Sanctification by the Truth;
2. Christ Jesus sanctified Himself;
3. That the saints also might be sanctified through the truth.

## By Christ's Union With His Saints, He Sanctifies Them

Therefore, we suggest that the saints are **sanctified** by the truth. However, they are sanctified by the truth through or by *Jesus Christ's sanctifying Himself*. By virtue of their **union with Jesus Christ, in His sanctification**, they also, *by His sanctification*, are **sanctified or made holy**. We ***do not*** hold to **progressive sanctification**. We ***do not*** hold that our flesh is getting better as we grow more holy. But, we ***do hold*** that we are made holy by Jesus Christ. He uses **His truth to bring us into a visible manifestation of what He has done for us**. He does it all for us. He is active, we are passive. **We are only sanctified because of our union with Him in His sanctification.**

## Christ Both Perfects and Sanctifies His People

By the which will (the will of God) we are sanctified through the offering of the body of Jesus Christ once for all. . . .For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: . . .

Hebrews 10:10-15.

For both He that Sanctifieth (Christ) and they who are sanctified (saints) are all of One: (God the Father) for which cause He is not ashamed to call them brethren.

Hebrews 2:11

Because He has taken us unto Himself, **Christ has made us just like He is**. Because of His doings, He is not ashamed of us as His brethren. Sanctification **by our union with Jesus Christ in His sanctification**, is ***declared or made manifest*** in or by His people walking in the Gospel Truths showing the **New and Living Way of Christ**. The saints are the children of the truth. ***They walk in the truth***, 2 and 3 John. The saint's walk in the truth is a **manifestation of their sanctification through the truth by Jesus Christ**.

**How, then, in a gospel sense, can they be sanctified in ERROR?**

**Does Jesus Christ use error to sanctify His people?**

**Would Not He Be Ashamed of those Sanctified in Error?**

**Has Christ Failed to Sanctify All His People?**

If the **administrator of baptism** is ***preaching a false gospel***, he is administering a baptism under a false gospel. The saints receive a baptism under a false gospel. **HOW CAN THIS BE A SANCTIFICATION BY THE TRUTH?**

***THESE QUESTIONS ARE NOT TO BE IGNORED!***

1. Does Jesus sanctify His people by error?
2. Does He use the *Whore of Babylon* and *ministers of Antichrist* to sanctify His people and bring them into His ***faith, order, worship and works?***
3. Has the **ministry and church of Antichrist** preserved the ***church, ordinances and ministry of Jesus Christ?***

See our Appendix containing John Spilsbery's remarks about the **Baptism of Antichrist**.

Those who hold that Arminian baptisms are valid, are forced to answer a **yes** to these questions. Either that or they claim that **Arminianism is the gospel**, or that the **gospel is not necessary to the faith, order, worship; and works of Jesus Christ**, or that ***the gospel is NOT THE FAITH, ORDER, WORSHIP AND WORKS OF JESUS CHRIST***.

In the **1600s**, the **Protestant and Puritan Pedobaptists** maintained that the **Lord's ordinances were preserved by means of Antichrist**. See, for example, the writings of **Praise-God Barebones who was a pedobaptist separatist**. Barebones wrote several works against the Baptists in general and John Spilsbery and Richard Barrow in particular.

In the early **1800s**, the **Presbyterians** *claimed the same thing in their debates on the validity of the baptisms, ordinations and ministry of the Popish Church of Rome*. Dr. J. R. Graves dealt with this very well in his **Tri-lemma What Is It?** This is the same problem with those modern Baptists who are humanistic and Arminian..

#### **AGAIN THE QUESTIONS ARE**

***Is the gospel necessary to a valid faith, order, worship and works or is it not?***

***If it is not, then what is?***

***The system of Antichrist?***

## Chapter Seven

### *Where is the Witness of the Holy Spirit?*

No doubt many of the saints, if not most, pass through an **invalid dipping** early in their Christian life. This happened to the **first disciples at Ephesus**. This has **happened all throughout the history of Christianity**. It always happens when there is an **apostate, established church, as here in America**. Yes, this is according to the will of God. It is a part of those *secret things* which He has not revealed to us. Perhaps this is so that when we do come under the baptism of Jesus Christ, administered by a true gospel administrator who is in the succession of the truth, we will ***experience the deliverance even greater***. How great is that **land** we come into after we have been freed from our Egyptian bondage. Would the land be as great and the deliverance as great without the bondage? The **invalid dippings** most of us have experienced early in our Christian life **do not bring to us the seals of the Covenant of Grace**. Those churches we are added unto after our baptism, **do not administer the ordinances in spiritual power, but only in the bear form of a duty**. This is why we have always felt **there was so much lacking**. By an invalid dipping, **we do not receive the gift of the Holy Spirit** as we do when ***we come under the baptism of Jesus Christ***.

In Acts 2:38-40, the saints who are baptized **depending upon (the Greek preposition *epi* in the dative case) the name of Jesus Christ for the remission of their sins, are *promised something***. They **are not** promised remission of sins at their baptism, see J. B. Moody's remarks thereon in **The Moody-Harding Debate**, called **The Nashville Debate**. **They are promised the gift of the Holy Spirit**. Only by ***coming under a valid baptism***, by an administrator of the true gospel of Jesus Christ, ***maintained by the succession of the Holy Spirit***, Rev. 22:1-5, can you receive the promised blessing Peter spoke about in Acts 2:38-40. Only by coming into union with Jesus Christ in His baptism, **by your valid baptism**, can you arise to walk in His newness of life, Romans 6-8. (Please read all three chapters together and notice the promises and blessings of the post-baptismal life, called the **NEWNESS OF LIFE**.) This **gift of the Holy Spirit**, in addition to the new birth, **comes in connection with baptism**. The case of Jesus Christ, at His baptism, and all the baptisms in the Book of Acts, illustrates this to us. ***Christ is our foundation and role model***. The Holy Spirit confirmed this by the examples in the Book of Acts. The **GIFT OF HOLY SPIRIT** is His **Witnessing Power, Communion and Unction** upon the inner man ***that teaches and confirms to him that he is in the way***, I John 2. Jer. 32:14; 2 Cor. 4:7; I John 1:1-4;; Isa. 35:8-10.

In our earthen vessels there is an **evidence** which is ***sealed***. ***Thus us*** upon our **inner man**, Jer. 32:14; I John 5:10. There is also an **evidence** that is ***open***. This is the **outward manifestations of the everlasting covenant**, or the **ordinances of the gospel**, in their visible order before the world, I John 2:19 and 3:10. The Holy Spirit seals the

ordinance upon the inner man. He brings us to the outward performance of godliness in Christ's Covenant. Then He seals this outwardly to others. This why we can receive those who are baptized into the gospel and church and all its privileges.

Baptism administered under a false gospel does not bring with it the *evidences, gifts, and seals* of the **Holy Spirit**. For an explanation of this see the **First London Confession of Faith**, 1644-1652, and the various works by the writers of those **Confessions** and the ministers and teachers in the churches which signed those **Confessions**. As far as we know, **The Old Faith Baptist Church** is in possession of all those works. A basic and blessed work is Robert Garner's **A Treatise of Baptism**, London; 1646. Garner was a co-worker with Hansard Knollys who was one of the most productive ministers and writers among the Particular Baptists in the 1600s. In addition, Henry Laurance, the **President of the Council of State** under Oliver Cromwell, wrote **Of Baptism**, in 1648. Laurance became a part of the Church John Spilsbery gathered at Wapping, near London, in 1633.. John Norcott became the second Pastor of that old church. Norcott wrote **Baptism Plainly and Faithfully Discovered**, in the early 1670s. These men were old Particular Baptist ministers who had spiritual insights we can only read of and dream about. They could write about, preach about and witness about the true baptism because they had experienced it, or as they would say, *the blessings of the saints as God the Holy Spirit meets with them in the true ordinances of Jesus Christ*.

If some godly persons *have not had like experience with others of God's effectual blessing following the use of the Ordinances*, it may partly be imputed to **some weakness of their faith**, and partly to their ascribing to the Ordinance somewhat belonging only to Christ.

John Spilsbery, **God's Ordinances**, London; 1646: page 40.

The fourth **privilege** (which is the last I shall name) which the Lord Jesus gives to Believers in **this Ordinance**, is this; to wit, **In this Ordinance, the Lord Jesus by His Spirit acting in a believer's heart, does more richly seal up or confirm to him the free and full remission of all his sins, through the blood of Christ**. And therefore, observe it; *Not only the Name of the Father, and of the Son, but of the Holy Spirit also, is called upon believers in this ordinance*. And this is the **proper grace or work of the Holy Spirit, to witness or conform to us (by acting faith in us, more assuredly to believe) the remission of all our sins by Jesus Christ**. *In baptism, as well as in the Lord's Supper (although in another manner) the precious death and resurrection of Christ, is mystically, yet clearly set forth before believers*. And the Spirit of God acting faith in them, in this Ordinance, *does not only clear up to them more sweetly, the preciousness of the death of Christ, but also confirms to them more richly, their interest in the same: to wit, the remission of all their sins, and their peace with the Father, through Jesus Christ. . . .*

#### **Instruction:**

Hence believers may be **instructed**, to act faith daily in the Lord Jesus, in this **Ordinance**; and to *expect a renewed power of the Spirit of God enabling them in the faith to look often upon Christ therein*. As also **witnessing afresh** to their hearts in such actings of faith, the remission of all their sins through him, in whose Name they are baptized; **for baptism is not only useful to believers in the present administration of it, but for future times also**. The **comfort and benefit of it, through the power of the Holy Spirit (whose Name is called upon them therein) has an influence into the whole life of a believer**. Therefore, let believers account their baptism to be of **great use and comfort to them** through Christ, *by the operation of the Holy Spirit in them therein*.

Robert Garner, **A Treatise of Baptism**;  
London: 1646; pages 24 and 26.

And surely at the last, it is needful that they **know their sins**, and **know Christ**, and **know the Holy Spirit**, and **know His operations**, *when He puts forth His grace and power in them.*

*Ibid.*, p. 27.

Thirdly, Another privilege is this; to wit, Believers in baptism, **through the faith of the operation of God, have fellowship with Christ**, in His death and resurrection: *by the power of which the strength of the body of sin is more subdued, and they are more enabled to walk in newness of life.* Romans 6:3, 4, 5.

*Ibid.*, p. 17.

Lest any misunderstand what these old brethren stated, **Garner meant that the power of the new life was in the Spirit and not in water**. The Holy Spirit begins to *manifests this to the believer in his baptism and in the other ordinances.*

Hansard Knollys explained:

**Christ in His Churches, Ordinances, and holy Administrations**, is the object of the Saint's joy, Psa. 73:25. **None but Christ**, none but Christ in Promises, in Duties, in Ordinances, in Churches, saith a gracious Soul, can satisfy me. *It is not communion with Saints, enjoyment of Ordinances, and the Privileges of Church-fellowship that does quite and comfort the hearts of the Saints, but Christ Himself by the communion of His Holy Spirit, and sanctifying grace therein, unto their poor hunger-thirsting Souls.*

Thus *Believers live above Ordinances upon Christ in the use of Ordinances*, neither *resting in them*, nor *slighting of them*. They esteem a Name in God's House (which is the Church of God, I Tim. 3:15.) better than Sons and Daughters, Isa. 56:5, *because they enjoy Christ's presence there*, Matt. 18:20, and the **satisfying goodness of the House of God**, Psa. 65:5; and 36:7, 8, 9.

**The Song of Solomon**, London; 1656: page 17.

The Lord Who is the Shepherd of Israel, will make His Saints to lie down in green Pastures, Psa. 23:1-3. To wit, His Holy Ordinances, the provisions of Zion, which He will abundantly bless and cause it to satisfy the hungry souls of His people, Psa. 132:8, 9, 13, 14, 15, 16.

*Ibid.*, p. 31.

And feed thy Kid, . . . Feeding here is a Metaphor borrowed from Shepherds, who are said to feed their Flocks, when they bring them unto green Pastures, or other places; where they may feed. Gen. 37:12, 13, 16. *So the Church is here directed by Christ, to feed her Kids, that is, to bring them to the Ordinances of God, which are like green Pastures, that there they may feed*, Psa. 23:1-4; and Exec. 34:14. . . And if the Kings of the earth would be the Saints Nursing-Fathers, and the Queen; their Nursing-mothers (laying aside their coercive power) *to bring Zion's Sons in their Arms, and her Daughters upon their Shoulders to the Churches and Ordinances of the Lord, submitting themselves; to the yoke of Christ, it would be their benefit, and Zion's glory*, Isa. 49:22, 23, compared with Isa. 60:4, 5, 6, 7, 8, 9, 13, 14, 15, 16.

Christ having directed His Spouse, where to feed, and find His presence, to wit, **in His Ordinances**, which she might enjoy by following the foot-steps of the flocks, that is to say, the examples of the Churches and Saints (recorded in the Scripture of Truth, written for our learning) to the Shepherd's tents, where the Apostles and Pastors of Christ did feed His sheep and lambs: **Now, to the end He might support His Church and Saints under their despondencies, and comfort them against their tribulations, Christ does in these three verses prescribe them an heart-cheering Cordial, which His Spouse must receive by faith in this manner. . .**

**Ibid.**, pps. 37, 40.

**Christ Sups with His Saints, and the Saints Sup with Christ, in His Holy Ordinances**, Rev. 3:20. Christ gives His Saints spiritual Bread, hidden Manna, New-Wine and water of life in **His Supper**, and in **His Ordinances**, and bids them, Eat of Friends, and drink, yea drink abundantly, O beloved, Can. 5:1. Thus Christ makes them a Feast of Fat Things full of marrow (**full of divine sweetness, and comfort in the enjoyments of Himself**) and wine on the Lees will refined, (**abundance of His Holy Spirit receiving and refreshing the Souls of His poor hunger-thirsting Saints**) in *His holy Ordinances*, Isa. 25:6. The Saints, **when they sup with Christ**, *have meat and drink, which others know not of. These believers who sleight or neglect any of the Holy Administrations and Ordinances of God, do lack that fellowship with the Father, and that Communion with Jesus Christ in the Spirit, which other believers do enjoy*, I John 1:1-4.

**Ibid.**, p. 57.

These old brethren **saw, believed and experienced** a much higher spiritual life with Christ in the **heavenlies**, in His **New and Living Way**, then most do today. Therefore, their words should not be **dismissed** by those under a **false baptism**. Nor should they be dismissed by those **who see only the form and literal side** of the ordinances. These **words are not teaching that Christ or grace is conveyed** in the ordinances, but that **Christ and grace are confirmed to the saint, by the Holy Spirit in the Ordinances**. There is a difference between **grace conveyed** and **grace confirmed**, **Christ conveyed** and **Christ confirmed**. Note also the ordinances are **nothing within themselves**, but only when the Holy Spirit **seals them to faith by His witnessing power**. They are **not conditions of anything, but simply manifestations**, and then **only so when the Holy Spirit works it them as a witness to the believing heart**, I John 5:4-10; Heb. 10:14-25.

If you have not had these and other like experiences, then it is not because **their doctrine was wrong**, but, because **either you are not yet in true personal faith or your dipping is invalid, or both**, Acts 19:1-12.

Robert Garner listed 4 main privileges or blessings which came to believers in their baptism. He reflects the **common doctrine and experience** of those old Particular Baptist brethren.

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I well remember the first time I read Garner's **Treatise**. This was back in the mid 1980s. **I was dumb founded!** I had no idea what he was talking about. I only knew that he talked about things of which I had no **comprehension**. *I could not leave it alone*. Little by little the Lord started showing me these mysteries. I cried out, "Lord how can I know these things except some man help me?" Acts 8:30, 31. Christ used His old Baptist writers, His gifts to the churches, to help bring me into the fullness of His Way, Eph. 4:11-16. These things are **about union with Christ in His works and ordinances**. Now I understand more. I have had these **wonderful** and **spiritual** experiences. Since I have become **one with these truths**, I have **experienced these truths**. These old and dear truths have become an **experience** to me. I have experienced what it is to be alone on my personal Patmos. I have experienced, in a gospel way, the Loud voice of Christ calling out to me. I have experienced what it is to be closed up to Jesus Christ and Him alone above all churches and ordinances. I too, like John, was turned and fell down as a dead man. I too, was shown the great church truths from the spiritual side, and then I too, heard a loud voice calling me up into the heavenlies. I too, heard the Lord's call to come up hither and see the Bride and

the Bridegroom. Now, I too know them both **experimentally** and **comprehensively**, but only in part and not as fully as I should.

I also remember when the saints in **The Old Faith Baptist Church** began to read and study these old writers. Their reactions were as mine. Some who were not yet baptized, realized there is much more to the **Way** of Christ than they had been exposed to. They wanted to know if what Garner had said happened to us. We told them that it had. Now, they will say, it has happened to them also. Some will even say that in connection with **their new baptism**, they now **know unto Whom they belong** and have a **sense of their well being as they never experienced it before**.

The Holy Spirit witnesses to believers, upon the inner man, even the hidden man of the heart, through the ordinances of Christ, about the **sweetness of the Union and Communion** which they have with Christ and His people.

## CHAPTER SEVEN

### ***THE TESTIMONY OF THE OLD PARTICULAR BAPTISTS***

By "old Particular Baptists" we don't mean any Baptists in America that may refer to themselves as "Old" Baptists or have other similar titles. We mean the old martyr Baptists who came out of the dungeons and prisons in the early 1600s, who established the lasting gospel churches which formed the vine from which the grand succession of gospel churches has spread into England, Wales, Ireland, Scotland and America.

#### **The chronological order of their succession was:**

The Particular Baptist Churches in England, from the old **Waldenses**;

By means of John Spilsbury, John Norcott in the early 1630s and Richard Blount, in the early 1640s.

Able Morgan stated: (NOTE I MUST PLACE THIS IN HERE PLEASE REMIND ME)

From England into New England in the 1630s by means of Mark Lucar and Dr. John Clark from the Church walking with John Spilsbery, Samuel Richardson and others;

From the 7 Churches of London into all England;

From one of Seven, the Church of Christ meeting at the Glasshouse, into Wales;

From another of the Seven, the Church meeting at Great St. Helens under the care of Hansard Knollys, into Scotland by means of a church in the country side of England gathered by Thomas Tillam, a messenger from the Knollys church.

From the church gathered by Tillam, a gospel messenger, Edward Hickenhorngale, was commissioned to gather together into gospel order the Lord's people in Edinburgh, Scotland.

The Irish churches were gathered by different messengers from the church gathered in London by William Kiffen, one of the Seven, which was established in 1638. Thomas Patience, one of the foundation ministers, was involved in gathering together the Irish work, with several others among the soldier churches which made up much of Cromwell's army and navy. Patience was a co-worker with William Kiffen.

Edward Drapes and John Vernon were in Ireland from the Glasshouse church, one of the Seven Churches, which also sent John Myles and Thomas Proud into Wales.

The Church at Petty France, one of the Seven, was established by Thomas Killcop in 1641. This churches helped established the churches in the Abington Association.

Traces of the old Baptists in all parts of the English world, may be found in several, if not all, of the centuries from the time of Christ to the 1600s. Even in America Baptists were on the East Coast during the reign of Nero. Irish Baptists were in Eastern America in the 900s and Welsh Baptists were here in the American Midwest as early as the 1100s.

As persecutions scattered, killed and destroyed the churches and ministers, those surviving would flee into areas which offered either political or natural protection in the open wilderness conditions. As they crossed paths with other Baptists they would form new gospel churches. The Baptists may be found in every century from Christ to the present time in England. But few organized churches existed very long before 1633 due to the terrible persecutions. There were two older churches in England, Hill Cliff Church which goes back close to the 1100s and the Church of the Hop Garden which went back into the 1300s or 1400s. In Wales, the oldest church in continuous existence was at Olchon. There is no way to know when it was gathered, but there are dated traces of their meeting houses as early as the 1400s. But, in the early 1600s these churches were unknown to each other due to the nature of persecution and the security which results.

In the early 1600s, English dissenters would flee persecution in England and go into Holland and then later into America. John Spilsbery fled into Holland, and according to John Lewis, an Episcopal Historian, Spilsbery was baptized in Holland. There were old Waldenses who had gathered churches in Holland and many of the English refuges made connections with these brethren. For a more detailed and documented account of these events see my separate section in The Particular Baptist Treasury dealing with the origin and spread of the Particular Baptists.

John Spilsbery, was baptized in Holland by the old Mennonites or Waldenses. When it was safe enough for John Spilsbery to return to England, he did so and in 1633 gathered the Baptized Church of Jesus Christ meeting at Wapping. This was the first of the lasting Particular Baptist Churches from which the Baptist cause has existed until now.

He wrote two remarkable works on the visible order and system of Jesus Christ. The second part of his work on the Ordinances deals with the Atonement of Jesus Christ which was co-authored by another minister, Benjamin Cox. As a part of his personal **Confession of Faith**, John Spilsbery had this to say about the Arminian or General Baptists of his days:

***As for the absence of original sin, and power in the will to receive and refuse grace and salvation being generally offered by the Gospel, and Christ dying for all persons universally, to take away sin that stood between then and salvation, and so laid down His life for a ransom for all without exception, and for such as have been one in God's love, so as approved of by Him in Christ for salvation, and in the Covenant of Grace, and for such to fall so as to be damned eternally, and all of the like nature, I do believe is a doctrine from beneath, and not from above, and the teachers of it from Satan, and not from God, and to be rejected as such that oppose Christ and his Gospel.***

John Spilsbery's **A Treatise Concerning the Lawful Subject of Baptism:**  
London: 1652, pps. 73, 74; article 7 of 10.

As the Particular Baptists went into other parts of England many new converts became baptized. Some of these later left the Baptists. One was Luke Howard who turned

Quaker. He made fun of the ordinance of water baptism and the Baptists, both Particular and General, for rebaptizing each other. Even the General baptists, then, realized that the true faith was necessary to a valid baptism. Along with the Particular Baptists who administered new baptism to all others who came to them, the upstart General Baptists did the same thing. Howard said this:

QUOTE FROM A LOOKING GLASS FOR THE BAPTISTS . (I must place this in please remend me)

The early Particular Baptists rebaptized the General Baptists who came over to them because their baptisms were administered by those who were ministers of Satan, according to John Spilsbery. Goadby, in his **By-Paths in Baptist History**, said this continued to the close of the 1600s.

## **CHAPTER SEVEN**

### **THE HISTORY OF ANABAPTISM**

In this chapter I will show the practice of Anabaptism during the early and middle ages of Baptist history. This is to show that our principles and actions are the ordinary and historic principles and actions of the old Anabaptists.

I MUST PLACE THIN IN FROM THE SOUTHERN BAPTIST REVIEW AND ECLECTIC)

NOTE ALSO THAT THE APPENDIXES MUST BE ADDED WHEN MY SCANNER SOFTWARE IS WORKING PROPERLY