

The Authority of Jesus Christ

**An Investigation of How Christ's Authority is
Exercised in His Absence,**

**Does Christ Exercise His Authority by means
of a properly commissioned Preaching
Disciple
or**

Simply by means of a spiritual call only?

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

By The Ministering Brethren of

The Old Faith Baptist Church,

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Introduction

Often persons will use certain examples in the Book of Acts in an effort to try and disprove the Biblical Concept of a commissioned administrator of baptism. Some of these examples are:

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

These examples are supposed to show us that there is no commission required for the administrator of baptism. However, it should be noted that these are both direct commands from the Lord and the Holy Spirit. They are what the older brethren would call an *extraordinary call and sending*.

We need to ask some questions before we move on:

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

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

- a. The Lord directly and extraordinarily called and sent him to baptize Paul, so who can doubt that it was valid or not?
- b. Even more, was Ananias a secret disciple, one who never been baptized or not?
- c. He was not a secret disciple, but a member of the gospel church. How do I know? Paul went to persecute the CHURCH AND DESTROY THE CHURCH, not some secret or hidden believers. Ananias feared Paul, which shows that Ananias was a part of those whom Paul came to destroy or the CHURCH.
- d. Now since the above facts are true, we ask this, do we let the known govern the unknown or let the unknown govern the known?
- e. I feel we let the known govern the unknown. Therefore, that means, what we know about all the other administrators of baptism must govern this case also or else the Lord violated His own order. Which I deny.

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

Historic Baptist Usage on this verse

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

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

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

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

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

other way, different from what Christ hath ordained.

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

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

4. The fourth thing to complete this call, is to be set apart to this office by solemn ordination, which we find to be performed by fasting and prayer, and laying on of hands. And as the whole province of a minister's work is assigned to him by Christ, to whom the power originally belongs; and He hath intrusted His ambassadors to act for and under Him, to send others by this solemn act of ordaining them. The intent of which is to set aside, or design the persons to that trust, and enjoin upon them the duties required by Christ. This full authority is received in ordination, where the qualifications are previous in the persons. As to fasting and prayer, they are very suitable upon occasions of so solemn a nature. We find Paul and Barnabas were recommended to the grace of God when they were sent on some special work, Acts 13:3: *And when they had fasted and prayed, and laid their hands on them, they sent them away.* Laying on of hands was an ancient ceremony, used in the dedication of a person to some holy office; as also a sign or way which the former saints used in their benedictions: so Jacob blessed the sons of Joseph, and Christ the children. It seems to have been in use when Moses laid his hands on Joshua, and gave that solemn charge, Numbers 27:23. That it is the way Christ hath appointed for the sending his ministers will appear, when we consider that it was an Apostolic practice. And since the church is said to be built on the foundation of the Apostles and prophets, let us attend to an enquiry and search into their practices, and we shall find that they ordained ordinary officers in the church, as Timothy and Titus and Archippus, with others, and appointed that elders should be ordained in the churches. It was so much accounted of in the apostles time, that the whole of the mission was expressed by it, I Timothy 5:22: *Lay hands suddenly on no man.* The manner Timothy was set apart to this work, was by laying on of the hands of the presbytery. And St. Paul,

writing to the Romans, tenth chapter, and fifteenth verse, shows the necessity of this mission, *How shall they preach except they be sent?* In which he discovers the natural connection between the cause and the effect by various interrogative expressions; which testify, it is as impossible rightly and orderly to preach, without being sent, as rightly to call on Him on whom one believes not, or to believe without hearing. And as hearing and faith are both necessary in ordinary times, so likewise must this sending be allowed necessary in ordinary times to a Gospel minister. Upon the whole, it appears altogether unwarrantable and unsafe, so much as to put forth the hand and touch the holy calling, without being legally authorized thereunto. Let all beware of running without being sent, or strive to climb into this office any other way than Christ the Lawgiver of His church hath appointed, lest they perish in the gainsaying of Korah. For by the same rule whereby one may assume the liberty to officiate in this sacred trust, uncalled, or irregularly called, so may another. And where are there any bounds to man's extravagant fancy, when uncontrolled by the Word of God, the only invariable and true standard? What melancholy mischiefs, what rueful confusions have always succeeded, when the ministry hath been brought into contempt by unqualified persons pretending to act in it, which ought always to be watched against, and by no means encouraged.

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

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

Chapter 1

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

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

We do mean:

- 1 The Lord Jesus Christ left His commission in the hands of the first or chief apostles, considered not as apostles, but as disciples;
- 2 They placed it in the hands of the gospel churches;
- 3 The churches, in turn, commission their gifted brethren to effect Christ's work in a visible manner by preaching, baptizing, gathering baptized believers into gospel order or a gospel church, and then teaching all things which Christ has commanded, and assisting them in observing these all things.

These Points Vindicated

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

The First London Confession, edition of 1646, stated:

41.

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

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

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

We do not affirm, that every common Disciple may Baptize, there was some mistake (by Saltmarsh REP) in laying down our Opinion, page 14. Where it is conceived, that we hold, Whatsoever Disciple can teach the word, can make out Christ, may Baptize, and administer other Ordinances. We do not so. For though believing Women being baptized are Disciples, Acts 9:36, and can make out Christ; yea, and some of them (by their experimental knowledge and spiritual understanding of the way, order, & Faith of the Gospel) may be able to instruct

their Teachers, Acts 18:26; Rom. 16:3, yet we do not hold, that a woman may preach, baptize, nor administer other Ordinances. Nor do we judge it meet, for any Brother to baptize or to administer other Ordinances; unless he have received such gifts of the Spirit, as fitteth, or enables him to preach the Gospel. And those gifts being first tried by and known to the Church, such a Brother is chosen and appointed thereunto by the Suffrage of the Church. *The Shinning of a Flaming Fire in Sion*; London, 1646; Page 12, our edition.

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

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

The second point is:

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

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

The Time of Ordinances Is Come, Cleared.

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

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

be enabled in some measure to declare it.

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

Dr. Gill stated: 1 Corinthians 11:2,

Ver. 2. Now ! praise you, brethren, &c.] The apostle prefaces what he had to say by way of commendation of them; though some think that this is said in an ironical way, because there are many things both in this chapter, and in the following part of this epistle, delivered in a way of reproof; but whoever considers the change of style in 1Co'1 1:17 will easily see, that this must be spoken seriously here, and is designed to raise the attention to what he was about to say, and to prepare their minds to receive, and take in good part, what he should say by way of rebuke; who could not well be angry when he praised them for what was praiseworthy in them, and reproved them for that which was blamable. The things he commends them for are as follow, that ye remember me in all things; that is, either that they were mindful of him, though at a distance from them, and had such a veneration for him, and paid such respect to him, and to his judgment, as to write to him to have his sense about any point of doctrine, or case of conscience which had any difficulty in them; or that they bore in memory the doctrines of the Gospel which he had delivered among them; see #1Co 15:2 The Arabic version reads, "that ye remember my sayings and deeds"; the doctrines he preached among them, and the examples he set them: and keep the ordinances as I delivered them to you; meaning, among the rest, if not principally, baptism and the Lord's supper, which he received from Christ and delivered unto them; see #1Co 11:23 and which they, at least many of them, kept and observed in the faith of Christ, from a principle of love to him, and with a view to his glory, and that as to the form and manner in which they were delivered to them by the apostle, agreeably to the mind of Christ; but was the apostle alive now, would, or could he praise the generality of those that are called Christians on this account? no; neither of these ordinances in common are kept as they were delivered: as to baptism, it is not attended to either as to subject or mode, both are altered, and are different from the original institution; and the Lord's supper is prostituted to the vilest of men; and, what is "monstrum horrendum", is made a test and qualification for employment in civil and military offices under the government.

1 Corinthians 1:2

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

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

Thomas Grantham, the leading General Baptist minister of the late 1600s, stated:

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

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

Grantham, again:

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

William Kiffin stated:

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

John Spittlehouse, Seventh Day Particular Baptists, stated in regard to the established ministry being of Antichrist and not of Christ:

All of which doth clearly declare them [Pedobaptists, R.E.P.] to be Ministers of Antichrist and the State, and not of Christ; for His servants they are whom they obey. In relation to their Mission [Antichrist ministers, R.E.P.] it is from the State, and not from Jesus Christ. Instance, the State's disposing of them at pleasure; WHEREAS THE CALL AND MISSION OF GOSPEL-MINISTERS IN THE APOSTLES DAYS, WAS BY A JOINT CONSENT OF THE CHURCH OUT OF WHICH THEY WERE ELECTED, viz. Acts 2, from verse 13 to the end of the chapter, viz., also Acts 6 from verse 1 to ver. 7. John Spittlehouse: An Explanation of the Commission of Jesus Christ; London, 1653, p. 5.

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

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

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

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

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

ANSWER: IT IS UNLAWFUL:

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

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

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

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

office but only gifted--R.E.P.]

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

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

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

6. QUESTION: Whether a gifted brother so judged of by the church MAY GO OUT TO PREACH AT HIS OWN WILL AT THE TIME OF THE CHURCH MEETING OR IS TO BE ALONE AT THE DISPOSING OF THE CHURCH?

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

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

ANSWER:

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

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

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

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

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

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

1. That it is a duty appears by the commission of Christ, Matt. 28:18;

and BY THE CHURCHES THAT FIRST TRUSTED IN CHRIST ACCORDING THEREUNTO, Acts 11:22; 13:1; 1:15-23. page 64.

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

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

ANSWER: For our direction herein we had recourse to apostolic precept and practice in Acts 1:13 to the end, Acts 6:2-5; Acts 14:23; In the first of these places we note that there being a vacancy in the apostleship by the fall and death of Judas, Peter in the name of the eleven, advised with the body of disciples about the trial, election and ordination of an apostle then, much more is that authority needful in calling and approving an inferior officer. In the 3rd place, Acts 14, Luke informs us that elders were ordained in every church by lifting up of the hand, so, in the original by election, so it is in the old translation which must imply the ACTION OF THE CHURCH. By the which it appears **WHERE CHRIST HATH PLACED THE AUTHORITY OF TRIAL AND ELECTING, VIZ. IN HIS CHURCH.** That evangelists are fit to be instruments to administer in the name of Christ and His church in this work, we ground on the example of Timothy and Titus. Pages 170, 171

OBSERVE THE FOLLOWING POINTS:

These old Baptists believed the following points—

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

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

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

Church authority, then, was the foundation position of both the Particular Baptists

and the General Baptists of the 1600's. This understanding caused the separation of church and state. This foundational concept destroys all the human inventions developed during the early 1800's and since.

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

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

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

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

NOTE

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

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

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

16. Ordinances and officers are the fruits of the church, p. 94.

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

Some Pedobaptist Eye-Witness Testimony

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

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

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

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

He made this interesting statement:

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

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

The six and thirtieth article; you believe that every particular Church hath

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

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

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

M. Doctor, I am more lawfully called to preach the world then you; and that I will prove by the Scriptures. He that is called by saints to preach, is better called, then he that is called by ungodly men. But I am called by saints. Ergo my calling is better than yours.

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

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

3. The churches, in turn, commission their gifted brethren to perform

Christ's work in a visible manner by preaching, baptizing, gathering baptized believers into gospel order or a gospel church, and then teaching all things which Christ has commanded, and assisting them in observing these all things.

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

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

Point of order No. 21

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

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

SEND

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

I. **APOSTELLO** (to ſend forth (*apo*, from), akin to *apostolos*, an apoſtle, denotes (a) to ſend on ſervice, or with a commiſſion. (i) of perſons; Chriſt, ſent by the Father, Matt. 10 : 40; 15: 24; 21 : 37 Mark 9:37; 12:6; Luke 4:18, 43; 9:48;10:16; John 3:17;5:36,38; 6:29,57; 7:29; 8.42,10:36;11:42; 17:3, 8, 18 (1^{ſt} part), 21, 23, 25 ; 20: 21 ; Acts 3 : 20 (future) ; 3 : 26; I John 4:~o, 14; the Holy Spirit, Luke 24: 49 (in ſome texts; ſee No. 3); I Pet. I: 12; Rev. 5: 6; Moſes, Acts 7: 35; John the Baptist, John 1:6; 3: 28; diſciples and apoſtles, e.g., Matt. To: r6; Mark II: I Luke 22:8; John 4:38; 17: i8 (2nd part); Acts 26:17; ſervants, e.g., Matt. 21: 34; Luke 20: 10; officers and officials, Mark 6: 27; John 7: 32; Acts 16: 35; meſſengers, e.g., Acts 10: 8, 17, 20; 15: 27; evangelists, Rom. 10: 15; angels, e.g., Matt. 24: 31 ; Mark 13: 27; Luke 1:19,26; Heb. 1:14; Rev 1:1; 22:6; demons, Mark: 5:10; (2)of things, e.g., Matt. 21:3; Mark 4: 29, R.V., marg., “ſendeth forth,” text; putteth forth”(AV “in”); Acts 10:36; 11:30; 28:28; (i) to ſend away,

dismiss, e.g., Mark 8 :26; 12:3; Luke 4: i8, "to set at liberty)."

See Note below, No. 2.

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

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

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

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

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

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

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

See CAST, No.5.

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

9. METAPEMPO, to send after or for, fetch (meta, after), is used only in the Acts; in the Middle Voice, translated to send for 10:22, 29 (2nd part : Passive Voice in the 1st part) ; 20 : 1, R.V. only (some texts have proskako); 24 : 24, z6 ; 25 :3 ; in 10 :5 and 11:13; R.V., "fetch." See FETCH.¶

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

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

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

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

The Issue

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

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

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

Definitions of Apostolee and Apostolos

The Analytical Greek Lexicon:

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

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

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

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

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

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

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

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

Berry's Greek-English New Testament Lexicon:

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

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

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

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

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

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

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

Point of Order

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

Point of Order

In the Greek New Testament, both ekklesia or church, and apostolize, or sending, are authorative and governmental terms. They show forth the

differences between a common assembly and a governing assembly and a common going forth and an official governmental going forth.

Definitions of Pempo

The Analytical Greek Lexicon:

to send, to dispatch on any message, embassy, business, . . . to transmit, . . . to dismiss, permit to do, . . .to send in or among, . . to thrust in, or put forth. . . page 315.

Thayer's Greek English Lexicon of the New Testament:

- a. **To bid a thing to be carried to one, . . .**
- b. **to sent (thrust or insert) a thing into another; apostelloo includes a reference to equipment, and suggests official or authoritative sending. Page 499.**

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

1. **to send, to cause to go, spoken of persons;**
2. **of things, to send, to transmit, . . . page 568.**

Berry's Greek-English New Testament Lexicon:

- 1) **to send, of persons, to send forth, . . .**
- 2) **to send, of things, to transmit, to send among or upon. Pages 77, 78.**

Liddell and Scott's Greek-English Lexicon:

To send, often of persons, esp. of ambassadors and heralds, . .of a ship, to convey, carry, . . .to conduct one on his way, . . .

II. to send ofrth or away, dismiss,. . .of missiles, to discharge, shoot forth, of words, to send forth, utter; . . .

III. to conduct, convey, escort, . . .

IV. to send with one, give as provision for a journey, . . . pages 1111, 1112.

Point of Order

Apostello is a military term, a governmental term, and denotes a sending forth with a commission, pempo is not a military nor governmental term, but denotes a mere sending forth. Military and governmental personal are sent forth, but a commissioned sending forth is seen in apostollo and not in pempo.

Gospel Outreach in the Gospels

First we shall note the usage of apostolize as it relates to the progress of the Gospel and its outreach. I include baptism and later church constitutions in this outreach.

The Father's Apostles

In the Gospels, God the Father apostolized or commissioned only two persons, John the Baptist and Jesus Christ. They, and they alone, are the apostles of God the Father in the entire New Testament.

John the Baptist

In the Gospels, John the Baptist is the first person apostolized for Gospel outreach. Read well Matthew 11:10, Mark 1:2, Luke 7:27, and John 1:6. In each of these instances, John the Baptist is set forth as one who is apostolized or sent with a commission. God the Father apostolized or sent forth John the Baptist with heaven's gospel and baptism to make ready the way of the Lord Jesus Christ, Matthew 3 and Mark 1.

Jesus Christ

In the Gospels, Jesus Christ is the second person God the Father apostolized. Please turn and read Matthew 10:40, 15:24; Mark 9:37; Luke 4:18-43, John 3:17 and John 17 wherein the term apostolize is used in verses 3, 8, 18, 21, 23, and 25, John 20:21.

Point of Order

In the Gospels, God the Father, sends forth John the Baptist and Jesus Christ with a commission, they, and they alone, are the Father's Apostles.

John the Baptist's Apostles

No where in the Gospels or in the Book of Acts is there any record of John the Baptist making permanent apostles. In Luke 7:20, John the Baptist did commission certain disciples to go and talk with Jesus about His personal ministry and His being the promised Messiah. However, this is not the gospel commission. No where did John the Baptist ever apostolize anyone as a gospel minister. It was not his commission to do so.

Christ's First or Chief Apostles

As John's ministry decreased and Christ's increased, it became necessary for Christ to send forth apostles or men with gospel commissions. Christ chose these men out from among the disciples of John the Baptist whom He had already called unto Himself. The first record of this is in Matthew 10:5, 16, 40. In addition, please read from Mark 6:7; Luke 9:2, 48, and 52; 22:35.

Christ Apostolized the Holy Spirit

In Luke 24:49 it is very interesting to note that Jesus Christ promised to apostolize the Holy Spirit and send Him forth because He is also the promised One of the Father. Note this distinction, Christ sends forth the Holy Spirit, or the Holy Spirit is held forth in Luke 24:49 as the apostle of Jesus Christ. The Blessed and Sacred Holy Spirit, the Third Being in the Holy Trinity, takes up the place of Jesus Christ in the Gospel Church. Even as Jesus Christ made and baptized more disciples than did John, John 4:1-3, even so, now the Holy Spirit makes and baptizes disciples by means of the gifted brethren, I Cor. 12:13. The Holy Spirit works through apostolized administrators to perform heaven's baptism just as God the Father did John the Baptist, and Christ did His disciples.

In the Gospel of John, we note that in John 17:18 and 20:21, Christ sends forth His disciples in the same manner as the Father sent His Son into the world. Both Christ and His personal disciples, those He commissions, are sent forth with the same commission.

Gospel Outreach in the Book of Acts

From Jerusalem to Antioch and then into all the World. In this study, the Greek term **αποστολη** or what I call apostolize, is the important point. In the Greek New Testament, this is used 133 times. It is one of the 12 different words which is translated as SEND in our English Bible.

Let us remember the following points:

- 1) From heaven to John the Baptist;
- 2) From John the Baptist to Christ;
- 3) Christ started the first Church at Jerusalem out of John's prepared material;
- 4) Christ, gathered His first Church and selects 12 and apostolized them; Matt. 10:2; 16; 40; Luke 6:13; Luke 11:49.
- 5) Christ then later selects out of His first Church an additional 70 and apostolized them, Luke 10:1,17.
 - a. Appointed is to show anything by raising it up, to mark out; constituted, appoint, by some outward sign, Luke 10:1; a showing forth, public entrance upon the duty or office to which one is consecrated; The Analytical Greek Lexicon, page 21.
 - b. This is used only two times in the Greek N. T. Like 10:1, and Acts 1:14. Englishman's Greek Con. Page 41.
 - c. is used only once, Luke 1:80.
- 6) In addition, there were a large number of other Brethren who were witnesses of Christ's resurrection, Gal. 1. They were not apostolized.
- 7) Those Apostolized in the Gospels:
 - a. John the Baptist, by God the Father, Mark 1:2; John 1:6;
 - b. Jesus Christ, by God the Father, John 5:33; Heb. 3:1;

- c. The Chief or First Apostles, the 12, Matthew 10:2,5.
- d. The 70, Luke 10:1,3.
- e. The Holy Spirit, Luke 24:49.

Point of Order

In the Gospels, both God the Father and God the Son, Jesus Christ, did appoint and send forth, or apostolize, as gospel administrators, but the Holy Spirit did not.

- 8) In the four gospels, or what I am calling apostolize, is found 97 times; see Englishman's Greek Concordance; p. 76.
- 9) The Holy Spirit never apostolizes anyone in the four gospels.

Point of Order

When the Book of Acts opens, there are 11 chief Apostles and 70 others who have already been apostolized. They are ready, appointed or commissioned administrators of baptism before the day of Pentecost.

- a. Christ spent three and one half years training and teaching these 11 chief apostles and the additional 70.
- b. These already were qualified preachers and baptizers, John 4:1,2; Matthew 28:18-20.

II. Those Apostolized in the Book of Acts

- a. Beginning from Acts 3:20, the first usage of apostello in Acts, it is found a total of 25 times. Englishman's Greek Lexicon, pps. 76, 77.
- b. As is true in the Gospels, both The Father and the Son apostolize in the Book of Acts. Examples are:
 - 1) God the Father in Acts 3:20;
 - 2) God the Son, Acts 9:17.
- c. **As is also true in the Gospels, so also in the Book of Acts, the Holy Spirit does not Apostolize anyone as a gospel administrator.**
- d. In addition to the Father and the Son apostolizes, **the Gospel Church now apostolizes, in the place of Christ in the *visible work* of gospel outreach, Acts 15:27.**
- e. Note this, the Holy Spirit takes up the Place of Christ in the Gospel Church, but the Gospel Churches takes up the place of Christ in the visible outreach and spread of the Gospel to the world.

- f. The Gospel church apostolizes her officers and sends them forth.

Point of Order

In the Progressive Revelation of Gospel Order in Church Planting and Gospel Outreach, God the Father and God the Son apostolize, and the Gospel Church does as well. The Holy Spirit does not apostolize anyone as a gospel administrator.

Remember, to Apostolize is to Commission and send on a Mission. God, the, Father apostolized John the Baptist, God the Son Apostolizes 12, and then 70, and then Paul. The Gospel Church at Jerusalem apostolized Mathias, and it also apostolized others and sent them out. In the Book of Revelation, Christ commends the Gospel Church for trying those who claimed to be Apostles and found them not to be.

As we prepare for Paul's Second Preaching Tour, we must remember:

1. Christ directly apostolized Paul, Acts 26:17;
2. Yet, in addition to this, Paul is an in Church officer, set aside by the Elders in the Antioch Church unto the Work which the Holy Spirit now called and guided him, Acts 13:1-3.

Point of Order

In Gospel Outreach note this, Christ directly commissioned the Apostle Paul as an Apostle, and then the Holy Spirit led the elders of the Gospel Church at Antioch to set him aside. Paul has two commissions, Christ directly sends Him, and, in addition, He is under the hands of an in church presbytery.

And, in addition, before Paul went out on one of his two great gospel outreach tours, he is first recommended by the Brethren to the Grace of God. Therefore Paul has been apostolized, commissioned and then recommended. This is all done from within a Gospel church. Christ is the first apostolizer, the head and founder of the First Gospel Church. Then the Antiochian elders, and still later the enlarged church or the brethren.

Gospel outreach so far has come from:

- 1) Heaven to John the Baptist;
- 2) From John the Baptist to Jesus Christ, and from Him to the Jerusalem Church;
- 3) From the Jerusalem Church to Antioch, and from Antioch, through first

- Paul and Barnabas, into the entire world;
4) Then secondly, from Antioch through Paul and Silas, into the entire world.

III. Paul and Barnabas' Contention and Separation

As Paul desired to go and visit the Brethren who had been converted during their first journey, Barnabas wanted to bring John Mark with them. Paul did not want to bring John Mark. Paul and Barnabas had a great contention over this and divided.

After their division, Barnabas took John Mark and started out on his own. They sailed to Cyprus. Barnabas now passes from the inspired record.

Paul chooses Silas and they depart after they are again recommended to the grace of God. The brethren again recommend Paul to the Grace of God, Acts 14:26. This is why we believe in church recommended ministers. Remember that this is the second time the brethren recommend Paul.

Paul is now seen as:

- a. Directly apostolized by Jesus Christ,
- b. And then under the hands of the in church Presbytery at Antioch,
- c. Then recommended to the grace of God.

We are now ready for Paul's Second Preaching Tour. Please read Acts 16 to 22.

- 1) One of the first things Paul did was to circumcise Timothy.
- 2) He then delivered the decrees from the Elders and Apostles at Jerusalem.
- 3) The churches were further established in the faith and increased in new numbers daily.
- 4) They went into Phrygia and Galatia, verse 6.
- 5) The Macedonian call, verses 9-12.
- 6) Acts 16:12-40 records the gathering of the church at Philippi.
- 7) Acts 17:1-9 records the gathering of the church at Thessalonica.
- 8) Paul and Silas at Berea; verses 10-14.
- 9) Paul goes on to Athens, but Silas and Timothy remain for a while at Berea.
- 10) Paul at Corinth, gathering of the Corinthian Church, Silas and Timothy are with him again, Acts 18:1-18.
- 11) Paul then goes to Syria, Acts 18:18.

- 12) Paul at Ephesus, Acts 18:19-20.
- 13) Paul at Caesarea, then goes up and salutes the Church; verse 22.
- 14) Paul then goes to Antioch, verse 22.
- 15) Paul to the Galatians and Phrygia.
- 16) Paul back to Ephesus, Acts 19.
- 17) Paul goes into Macedonia, Acts 20:1-3.
- 18) Paul in Greece, 20:3.
- 19) While Paul is readying to return through Macedonia, there he is joined by other brethren, Acts 20:4.
- 20) Paul and the others on the road back to Jerusalem, Acts 20:15-21:7.
- 21) Paul goes back to Caesarea and abides for a time with Philip, the Evangelist, one of the 7, Acts 21:8-15.
- 22) Paul returns back to Jerusalem where the Hebrew Church is still trying to mix Christ and Moses, Acts 21:17-26.
 - a. This law keeping was for the Jews only;
 - b. Gentiles still exempt from Moses' Law Keeping.

With this, we conclude Paul's two outreach journeys. The remainder of his life is involved in getting to Rome and his Roman ministry.

- a. During Paul's Roman ministry, certain ones from Caesar's household are converted to Christ.
- b. Some of these return from Paul in Rome to their homelands in Briton, plant the gospel seed, and gather churches.

In Conclusion to this Section note

In the Gospels and Acts, all gospel administrators, those who both preach and baptize, have been apostolized first. The only possible exception to this would be Philip. However, is he an exception? For those of us who hold to a revealed and consistent order to be followed in gospel administrations, he is not. Here are the reasons:

Is Philip the Evangelist an Exception to Gospel Commissions?

- 1) There were 82 apostolized ministers going into the day of Pentecost, why not consider the seven in general, and Philip in particular, as out from among these?
- 2) When we consider the qualifications Paul gave to Timothy about Bishops and their Helpers, in I Timothy 3, and Titus 1, it seems conclusive that we realize that the seven were proven men of God, men who had already been tested and were not new converts.
- 3) In addition, let us remember that Paul had a triple commission. Jesus Christ apostolized him directly. The Antiochian Elders laid their hands on him. As he went forth with his helpers to the places the Holy Spirit called him, the brethren recommended him to the grace of God. This recommendation came to him each time he went forth.
- 4) Let us also remember those who traveled with Paul, those mentioned in 2 Corinthians 8:16-24:
 - a. Titus and the other brother, these are tried and proven men of God;
 - b. Paul pempoed these men, or sent them, and the churches chose them to this work;
 - c. these fellow helpers who helped Paul and Titus and the unnamed brother, not only were chosen by the churches to travel about and work with Paul in this ministry, but they are called the apostles of the churches in verse 23.
 - d. This act of church choosing is equal to church apostolizing.
 - e. The Jerusalem church apostolized Silas and Judas to travel with Paul and Barnabas to deliver its decrees about the Gentiles and the Law of Moses. In addition, the Gentile churches apostolized Paul's helpers to travel with him in his gospel outreach and ministry.
 - f. To be consistent and follow the established order of gospel outreach, we must conclude that Philip was like the others who were gospel administrators. That is, what we know about the order of gospel administrators governs what we don't know about Philip. We refuse to isolate him away from the other gospel administrators. The known governs the unknown.

Point of Order

No place in the Sacred Scriptures teaches us that the Holy Spirit apostolizes anyone to be a gospel administrator, that is, a preacher and baptizer, under the Gospel system of Jesus Christ.

The Holy Spirit calls, leads, and empowers, in addition to many other wonderful acts too numerous to mention. His work is not to apostolize any gospel administrators. In Christ's absence, the gospel church does this. The Holy Spirit works in and through the Gospel Church even as did Christ. There is no record that Christ ever directly baptized anyone. He worked through His Disciples. Even so, the Holy Spirit baptizes though a gifted brother. The Gospel Church now, in Christ's place on this earth, apostolizes or commissions this gifted brother.

Point of Order

Historic Baptists have Recognized Two Calls, the Spiritual Call, directly from God, and the Gospel Call, from the Gospel Church. Often men were spoken about as being called by the Church.

In Baptist history, before the era of modern corruptions, from about 1850 to the present, the old Baptists considered a Baptist minister as having two calls, the Divine Call, directly from God, and the church call. See for example, Samuel Eaton's Ordination Sermon for John Gano.

The Church's Call or the Gospel Commission, or New Covenant Gospel Order

Under the New Covenant God's revealed order began with the Hebrews, and the establishment of the Hebrew church at Jerusalem. God used certain ones in this church to reach out into Samaria and then into Ceserea and then into Antioch. There is a plain order in the progressive development of Gospel outreach. It is:

- 1) **Already baptized, in church commissioned men do this work;**
- 2) **They preach, baptize and assist in constituting new gospel churches.**

God directed his workers toward the Gentiles as His work progressed. Christ directly converted and apostolized Paul. In due time, Paul became a part of the Gentile Church at Antioch. The Holy Spirit called Paul to a special work among the Gentiles. He, and his coworker, Barnabas, pass under the hands of the in church presbytery. In the course of gospel outreach, new Gentile Churches are established and they select elders. As Paul's ministry continues, the churches apostolize others to travel with Paul and assist him in his gospel outreach work.

Paul is the director in this Gentile outreach, but those who work with him are commissioned men such as Titus, Timothy and Silas. He tells the Corinthians that his co-workers are the apostles of the churches. Paul not only sends or pempos them, but, the churches choose and apostolized them. Paul's co-workers in gospel outreach are Apostolic pemposed or sent, and in addition, church apostolized or commissioned.

Point of Order

In Gospel Outreach, the Apostle Paul did not apostolize anyone, but he did pempo his co-workers. We must remember, these co-workers had first been apostolized by the Gospel Churches.

In this, we see a consistent Gospel Order in Gospel outreach. Now we will observe some comments about this Gospel order.

Definition of the Term Order

Let all things be done decently and in order, I Corinthians 14:40. **ταξιν** is the Greek term for order. It comes from **τασσῶ** Here are the basic definitions:

1. tassoo means to arrange, to set, appoint, in a certain station.
2. taxein means order, regular disposition, arrangement; order, series, succession. The Analytical Greek Lexicon.

Usages of this Term

1. Tassoo occurs 8 times in the Greek New Testament, they are Matthew 28:16; Like 7:8; Acts 13:48; 25:2; 22:10; 28:23; Rom. 13:1; I Cor. 16:15.
2. Taxis occurs 9 times in the Greek New Testament, Luke 1:8; I Cor. 14:40; Col. 2:5; Heb. 5:6,10; 6:20; 7:11; 17; 21.

Positive and Negative Implications

The New Covenant establishes a clear and positive gospel order. When this order is established it is to be followed. Closely connected with this term is disorder or disorderly. In 2 Thessalonians 3:6-16, Paul deals with a disorderly walk.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not after the ordinances which he received from us. 2 Thess. 3:6.

The Greek Term for disorder or disorderly is **ατακτως**. There are three forms in the Greek New Testament, they are **ατακτος, ατακετω, ατακτως**.

Their meanings are as follows:

Atakteo, to infringe military order; met., to be irregular, behave disorderly, 2 Thess.3:7.

Ataktos, used of soldiers, disorderly; met., irregular in conduct, disorderly
Ataktoos, adv. Disorderly, 2 Thess. 3:6, 11. The Analytical Greek Lexicon.

Their usages are as follows:

Ataketoo, 2 Thess. 3:7; Ataketos, 1 Thess. 5:14; Ataktos, 2 Thess. 3:6, 11.

Summation of an Orderly and Disorderly Walk

First, the churches are to know those who are over them, honor them and love them, and they are to be peaceful. The churches are to warn the disorderly ones,

(unruly ones). These are Paul's admonitions from I Thess 5:12-14.

Secondly, Paul charged the churches to withdraw from every brother who walks disorderly. This disorderly walk is described as a walk not according to the ordinance or tradition received from the Apostles. The Apostle Paul indicates that he and his co-workers walked in a certain way among the churches. This walk is to be followed because Paul and his co-workers are examples unto the churches and their ministry.

Paul then gives correction to those disorderly ones at Thessalonica. He then tells the churches to note the disorderly ones, mark them, and then not to assemble with him. The reason, to make them ashamed. However, he is still to be counted as a brother and not an enemy.

The In Church Able Ministers of the New Covenant

Jesus Christ has placed certain ministering brethren in His churches under the New Covenant. These ministers are listed in I Cor. 12:28 as apostles, prophets, teachers, works of power, gifts of healing, helpers, governments, and then kinds of languages. In Ephesians 4:11-13, they are apostles, prophets, evangelists, pastors and teachers.

Let us note the term apostle. It is **αποστολος. αποστολη** is a form of this term and it means a mission and signifies, according to Vine, an apostleship.

What is the definition of an apostle? One sent as a messenger or agent, the bearer of a commission, messenger. Apostole is a sending, expedition; office or duty of one sent as a messenger or agent; office of an apostle, apostleship. The Analytical Greek Lexicon.

Point of Order

The Greek term apostle is an official term denoting an official ambassador or agent sent on a certain work. It is used mostly of military or governmental agents. Pempo is a sending, it does not have in it a commission. It is true that commissioned agents are also sent, but their commission is found in apostolize, not in pempo.

In conclusion to this part, let me offer these points:

1. As we consider this subject, it is good for us to look to the Greek New Testament, by so doing we find the following:
2. John the Baptist was the Father's apostle, as was Jesus Christ, see the usage of the Greek term for apostolize;
3. Christ made choice of 12 who were the first or chief apostles, but also the 70 were apostolized and sent out as Luke records; here is 82 apostles, one killed himself, so that leaves 81;

4. When Pentecost fully came, also the church meeting under Peter's direction where they chose an apostle, there already existed 81 apostles men whom Jesus Christ had apostolized; they were then still present so far as we know;

5. How do we know that Mathias was not chosen out of this number and added to the chief apostles? Remember, why should we believe they would chose a novist when there were already 80 men whom Christ had apostolized?

6. When they chose the 7 in Acts 6, why do we believe they chose out men other than from those whom Christ had apostolized, that is, the 81 men? Did they choose novists? No, I think not.

7. Later, by studying the usage of the term apostolize and apostolos, we find that the churches chose apostles and sent them forth to be with Paul, 2 Cor. 8 and also that Paul even apostolized and sent forth men as his apostles.

What is the conclusion to this?

- a. Apostolic men are commissioned men, Christ commissioned 82 during His personal ministry;
- b. the gospel churches apostolized men, Acts 2, 2 Cor. 8;

The term apostle means more than one sent, it means one sent with a commission. Apostles are the only baptizers I find in the New Testament, *not simply the chief apostles, but all were apostles*. John the Baptist was an apostle of the Father;

Please consider what I am saying and see if I am wrong or not from the Greek New Testament. All administrators were apostles and apostolized, but they were not all chief apostles, or the first apostles. They were either:

1. The Father's Apostles;
2. The Son's Apostles;
3. The Church's Apostles.

According to the Scriptures, none of them were ever the Holy Spirit's apostles! This is the order revealed in the New Testament:

1Co 14:40 Let all things be done decently and in order.

Col 2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Heb 5:6 As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec.

Please noted that **ekklesia** is an official governmental term and **apostolos** is also an official governmental term. They do not refer to private or personal persons or actions, but public and representative persons and actions in a governmental manner.

Further studies, Thomas Grantham's *Successors of the Apostles*; London 1678.

Note President Lawrence's remarks again from page 183:

These two things in a word I suppose out of this discourse is evinced, which will directly point out the Minister of Baptism.

First, That Baptism is a thing of publique cognifance and commission.

Secondly, That as of old since the Apostles times, fo now, and alwaies till Christ come, the Church is the dispenser of such commissions and administrations.