

## **Study from Acts 8 Dealing with the Administrators of Baptism**

Introduction: In this chapter I will cite from the Textus Receptus, TR, Greek New Testament. The reason for this is because the English Translations, all of them, do not convey to us, in our times, the real meaning of the terms being used. This is not the fault of the Translations, but the devolution or degrading of the English since the early English Translations were made for the most part. However, when the English Translators started using the words *congregation*, *assembly* or *church* for the Greek Ekklesia *ἐκκλησία*, their original purpose was to keep from the people the knowledge that the church, a group of baptized believers in constituted order, is the governing assembly of Jesus Christ in this present evil world. Christ's church executes His work on the earth.

"[For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." (Mr 13:34 AV)

"As a man which is gone into a strange country and hath left his house, and given authority to his servants, and to every man his work, and commanded the porter to watch." (Mr 13:34 WTNT)

The WTNT is the William Tyndale New Testament.

**William Tyndale Overview** <http://www.greatsite.com/timeline-english-bible-history/william-tyndale.html>

Tyndale was a theologian and scholar who translated the Bible into an early form of Modern English. He was the first person to take advantage of Gutenberg's movable-type press for the purpose of printing the scriptures in the English language. Besides translating the Bible, Tyndale also held and published views which were considered heretical, first by the

Catholic Church, and later by the Church of England which was established by Henry VIII. His Bible translation also included notes and commentary promoting these views. Tyndale's translation was banned by the authorities, and Tyndale himself was burned at the stake in 1536, at the instigation of agents of Henry VIII and the Anglican Church.

Please see this site for the complete and original William Tyndale New Testament:

<http://www.bibles-online.net/1731/>

Here is another:

<http://www.bibles-online.net/1537/>

**“ως ανθρωπος αποδημος αφεις την οικιαν αυτου και δους τοις δουλοις αυτου την εξουσιαν και εκαστω το εργον αυτου και τω θυρωρω ενειλητο ινα γρηγορη” (Mr 13:34 TR)**

In the Written Scriptures of the New Covenant, there are several terms used from the Greek New Testament that show the pattern in the way the Lord's work is to be carried on. These terms show that preaching, having a gospel commission, and the very term ekklesia, or church, are much more than what Christians commonly understand.

Preaching in Gospel Outreach is much more than talking about the Word of God, the Logos. This Greek term involves being a governing herald who sounds forth on behalf of a ruler or a king or those who have the necessary power to demand attention. We are speaking now of those in the Kingdom of Jesus Christ who speak in a public way as commissioned heralds who are much more than private Christians who can and should spread the seed or the word of the gospel in a personal or private way. Preaching the Gospel is a public work to be performed by those who are commissioned to do so.

When a believing man, in gospel order, receives a gospel omission in the New Covenant, he is sent forth with the authority to preach, administer all Gospel Ordinances, baptize converts, gather them into gospel churches, espouse them unto Christ and deliver all ordinances unto them. This is expressed not only in the very word, apostle or apostalize, but in the several passages of the Scriptures of the New Covenant showing forth the several abilities that each commissioned brother has by the power or authority of his commission.

In the history of the New Covenant manifestations, God the Father did at the first commission two men, and only two, John the Baptist and Jesus Christ. John did not have the authority from God to issue unto others his commission and his commission died with him. However, once John the Baptist introduced Christ Jesus into the world, the baptism of heaven then continued on in the hands of Jesus Christ. Our Lord Jesus Christ was the second man that God the Father commissioned. Christ did administer the same heavenly baptism that John the Baptist administered, but He did so by means of his commissioned disciples who are also called Apostles. God the Father commissioned only these two men. Christ Jesus was more than a man, but received His commission as a man in order to build His own house. God did not commission God!

Christ performed the work God the Father sent Him to do and in doing this He commissioned men to be his special and public workers acting by His own authority. These were the first apostles, the 12, then the 70 later who were also apostles and then Paul, an apostle born out of due season. Of these Paul is the pattern set forth for all those who

believe in Christ Jesus among the Gentiles and others who have been granted repentance unto life.

After the departure of the Lord Jesus Christ back into heaven, and His delivering appoint His apostles to be His special witnesses and giving them special power or a commission to carry on His work in His absence, these apostles delivered the ordinances unto the churches and in turn directed them to exercise the power and authority that Christ delivered unto His apostles.

The Apostles received Christ's commission to act in His behalf while He is away. However, this did not stop with the Apostles. They delivered all things unto the Gospel Churches. Since the death of the last apostle the Gospel Churches are the only true and proper administrators of the Kingdom of Christ or God on this earth at this present time. The Gospel Churches continue to do the public work of advancing the Kingdom of God among men that Christ did, and that He commissioned the Apostles to do, and that the Apostles delivered unto the churches to do.

The Gospel Church being the ekklesia of Jesus Christ, or the House or Temple of the Living God, are the true and proper only ones who have the heavenly ordinances, the heavenly word, Logos, and the heavenly authority to advance the Kingdom of God or Christ in this present evil world. They do this by ordaining or commissioning able men, called of God to ministers, and by this commission or ordination these able

men, gifted by the Holy Spirit are enabled to preach, baptize, gather churches and deliver all the heavenly ordinances unto the new churches.

The unbroken succession runs in this matter:

First, from God the Father as developed and presented before all creation, unto His only Begotten Son, our God Man Redeemer and Mediator;

From our God Man Redeemer unto His Apostles, first the 12, then the 70 and then Paul as one born out of due time;

From the Apostles unto the Gospel Churches;

From the Gospel Churches of the first age of Christianity, unto their ministers;

From the first Ministers of the Gospel Churches, they gather and deliver the ordinances unto the successive churches that come forth in

due and proper gospel order. These new churches then have the power or authority to choose out men from among themselves whom the Holy Spirit has gifted and by this they send them forth and by this pattern God receives glory through Christ Jesus and His church into all the generations of this, the great Church Age, world without end.

This work, being a companion to my other works on Gospel Expansion, deals more with the definitions and meanings of the Greek words of the New Covenant. These will show forth the way of Gospel Expansion by the set pattern revealed in the New Covenant.

Any departure from this set pattern we feel would be a human invention or practice and therefore a disorderly practice.

Gospel Out Reach from A Set Pattern

We are concerned with Gospel Outreach or the expansion of Christ's Kingdom on this earth. There is *a set pattern* or a true and proper revealed order showing us how the first churches carried out the work of Christ in gospel outreach.

We need to define the term water as more than liquid because many things are liquid and they are not water. For example, oil, gas, liquid gold, and so on, these are not water but like water they are all liquids. Even so these words used in Acts 8 and other places require more understanding than the common Christians give unto them. We must know what they meant in the Greek language during the days of Christ and His first apostles.

### Official Public or Governmental Words and Actions

We are not denying that there is a personal and private way that each Christian, man or woman, should share and spread the Word of God. However, the words *church*, *preach*, and *sent* are all public or official words that the Greek used in the relationship of a *governmental action*. To *send* is an act of Christ's executive body, the ekklesia, to *preach* is the work of *one sent* by a special commission, and the ekklesia or Christ, His Gospel body, *is the executive constitutional republic in His absence that now contained His authority to do His work*.

### Definitions of the Greek Ekklesia

The ancient Greeks had four basic words denoting an assembly. Three are used in the Greek New Testament. Sullogos is an ordinary

assembly, a common meeting. This is not used in the Greek New Testament.

The Ekklesia was a certain type of assembly or congregation. It was the governing assembly, or the executive assembly. The other three Greek terms do not convey the concept of a governing or executive assembly. Ekklesia is the only Greek term for governing assembly.

Vine has this to say in his Expository Dictionary of New Testament Words:

Ekklesia, was used among the Greeks of a body of citizens gathered to discuss the affairs of State. Pages 85, 86.

The idea of the universal, invisible church is totally and completely foreign to the Greek New Testament and the definition of ekklesia. There are many standard Greek lexicons and other related works that show this true meaning of Ekklesia. Cremner's Theological Lexicon is not a true Greek Lexicon, but rather a theological lexicon based upon the views of men like Cremner. True Lexicons that show definitions, and not interpretations will show the distinctions between the Greek Ekklesia and the other words for assembly.





The mystical Body of Christ is His *εκκλησια* ekklesia, *this is local and visible*, and it is to manifest or shine forth. The only part of the ekklesia of Christ that is invisible is the inward work of grace within each living member. This, however, does not remain invisible but rather brings forth manifest fruits in different degrees so that each believing and living elect can be distinguished from the reprobates in this present evil world.

Mt 5:14 Ye are the light of the world. A *city* that is set on an hill cannot be hid.

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Heb 12:22 But ye are come unto the mount Sion, and to the city of the living God, the celestial Jerusalem: and to an innumerable sight of angels, WTNT

Heb 12:22 αλλα προσεληλυθατε σιων ορει και πολει θεου ζωντος ιερουσαλημ επουρανιω και μυριασιν αγγελων

Mt 5:14 Ye are the light of the world. A *city* that is set on an hill cannot be hid.

Mt 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Mt 5:14 Ye are the light of the world. A city that is set on an hill, cannot be hid,

Mt 5:15 neither do men light a candle and put it under a bushel, but on a candlestick, and it lighteth all them which are in the house.

Mt 5:16 See that your light so shine before men, that they may see your good works, and glorify your father which is in heaven. (WTNT)

1Th 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

2Ti 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should *shew forth the praises of him who hath called you out of darkness into his marvellous light:*

1Jo 3:10 In this are the children of God known, and the children of the devil. Whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

Re 15:4 Who shall not fear o Lord, and glorify thy name? For thou only art holy, and all gentiles shall come and worship before thee, for thy judgements are made manifest. (WTNT)

1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Re 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (AV)

Christ's ekklesia is His representative while He is in heaven until He returns again the Second Time. This ekklesia operates according to a proper Biblical pattern and it also does all things in proper order.

"As a man which is gone into a strange country and hath left his house, and given authority to his servants, and to every man his work, and commanded the porter to watch." (Mr 13:34 WTNT)

34 ως ανθρωπος αποδημος αφεις την οικιαν αυτου και δους τοις δουλοις αυτου την εξουσιαν και εκαστω το εργον αυτου και τω θυρωρω ενειλητο ινα γρηγορη

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.

Col 2:5 For though I be absent in the flesh, yet am I present with you in the spirit joying and beholding the order that ye keep, and your steadfast faith in Christ. (WTNT)

Col 2:5 ει γαρ και τη σαρκι απειμι αλλα τω πνευματι συν υμιν ειμι  
χαιρων και βλεπων υμων την ταξιν και το στερεωμα της εις χριστον  
πιστεως υμων. (TR)

From the First London Confession of Faith, edition of 1646, we note  
the following:

.33.

The Spiritual Kingdom of Christ on Earth is His Church which is a  
Visible Company of Saints Baptized and in Gospel Order.

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 (as in the case of Ruth by Boaz-REP); 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.

“9 ¶ And Boaz said unto the elders, and [unto] all the people, Ye [are] witnesses this day, that I have bought all that [was] Elimelech’s, and all that [was] Chilion’s and Mahlon’s, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye [are] witnesses this day.

11 And all the people that [were] in the gate, and the elders, said, [We are] witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:” (Ru 4:9-11 AV)

“9 ¶ και ειπεν βοος τοις πρεσβυτεροις και παντι τω λαω μαρτυρες υμεις σημερον οτι κεκτημαι παντα τα του αβιμελεχ και παντα οσα υπαρχει τω χειλαιων και τω μααλων εκ χειρος νωεμιν 10 και γε ρουθ την μωαβιτιν την γυναικα μααλων κεκτημαι εμαυτω εις γυναικα του αναστησαι το

ονομα του τεθνηκοτος επι της κληρονομιας αυτου και ουκ  
εξολεθρευθησεται το ονομα του τεθνηκοτος εκ των αδελφων αυτου και  
εκ της φυλης λαου αυτου μαρτυρες υμεις σημερον 11 και ειποσαν πας  
ο λαος οι εν τη πυλη μαρτυρες και οι πρεσβυτεροι ειποσαν δωη κυριος  
την γυναικα σου την εισπορευομενην εις τον οικον σου ως ραχηλ και  
ως λειαν αι ωκοδομησαν αμφοτεραι τον οικον ισραηλ και εποιησαν  
δυναμιν εν εφραθα και εσται ονομα εν βαιθλεεμ” (Ru 4:9-11 LXX)

וַיֹּאמֶר בַּעַז לְזִקְנִים וְכָל־הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קִנִּיתִי אֶת־כָּל־אֲשֶׁר לְאַלְמֶלֶךְ וְאֵת כָּל־אֲשֶׁר 9  
לְכַלְיוֹן וְמַחְלוֹן מִיַּד נְעָמִי

10 וְגַם אֶת־רוּת הַמַּאֲבִיָּה אֲשֶׁת מַחְלוֹן קִנִּיתִי לִי לְאִשָּׁה לְהַקִּים שִׁמְהָ מֵת עַל־נַחְלָתוֹ וְלֹא־יִכָּרֵת שִׁמְהָ מֵת  
מִן־עַם אַחִיו וְמִן־שַׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם

11 וַיֹּאמְרוּ כָל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהַזִּקְנִים עֲדִים יֵתֵן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כִּי־רָחֵל וְכִי־לֵאָה  
”אֲשֶׁר בָּנוּ שְׂתֵיהֶם אֶת־בֵּית יִשְׂרָאֵל וְעָשָׂה־חֵיל בְּאַפְרָתָה וְקָרָא־שֵׁם בְּבֵית־לְחָם” (Ru 4:9-11 BHcm)

## What is Called Church Authority

What is often called *church authority* is very misleading. Christ told us that His Father had given unto Him all authority both in heaven and on the earth. The church does not have this authority, but Christ Jesus does. However, He executes His authority in the expansion of His spiritual kingdom by or through His Gospel church or ekklesia.



“18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.” (Mt 28:18-20 AV)

“18 Iesus came and spake unto them, saying: All power is given unto me in heaven, and in earth.

19 Go therefore and teach all nations, baptising them in the name of the father, and the son, and the holy ghost:

20 Teaching them to observe all things, whatsoever I commanded you. And lo, I am with you alway even until the end of the world. *Here endeth the gospell off S. Mathew.*” (Mt 28:18-20 WTNT)

“18 και προσελθων ο ιησους ελαλησεν αυτοις λεγων εδοθη μοι πασα εξουσια εν ουρανω και επι γης

19 πορευθεντες ουν μαθητευσατε παντα τα εθνη βαπτιζοντες αυτους εις το ονομα του πατρος και του υιου και του αγιου πνευματος

20 διδασκοντες αυτους τηρειν παντα οσα ενετειλαμην υμιν και ιδου εγω μεθ υμων ειμι πασας τας ημερας εως της συντελειας του αιωνος αμην” (Mt 28:18-20 TR)

The word *ekklesia* does not mean house, but governing assembly.

Those men who go forth out of this Governing Assembly are official Messengers of the Assembly, apostles of the church, and their work is that of an official herald when they preach or proclaim.

2Co 8:23 Whether any do enquire of Titus, he is my partner and fellow helper concerning you: or our brethren be enquired of, they are the messengers (apostles-REP) of the churches, and the glory of Christ.

Preacher and Messenger are Official Terms

Please note well that both of these terms *preach* and *messenger* are *official public terms* denoting a person who is empowered to act in an official way on behalf of the government, either the King or the Governing Assembly or Congress of the people.

Ekklesia is not a Democratic Rule Assembly but a Constitutional Republic

I am not speaking of the church or ekklesia voting on this or that. The ekklesia of Christ is not a democratic mob rule by majority vote, but rather it is a constitutional republic and the constitution is the written New Covenant. Certainly the ekklesia must vote on issues that relate to them, *but once they have commissioned an officer, they do not need to vote on what he does.* They have ordained or commissioned him already and once is enough.

“16 For all scripture given by inspiration of God, is profitable to teach, to improve, to inform, and to instruct in righteousness,

17 that the man of God may be perfect, and prepared unto all good works.” (2Ti 3:16-17 WTNT)

2 Tim. 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

*17 That the man of God may be perfect, throughly furnished unto all good works.*

“16 πασα γραφη θεοπνευστος και ωφελιμος προς διδασκαλιαν προς ελεγχον προς επανορθωσιν προς παιδειαν την εν δικαιοσυνη

17 ινα αρτιος η ο του θεου ανθρωπος προς παν εργον αγαθον εξηρτισμενος” (2Ti 3:16-17 TR)

“15 And if I come not, that thou mayst yet have knowledge how thou oughtest to behave thyself in the house of God, which is the congregation (ekklesia-REP) of the living God, the pillar and ground of truth.

16 And without nay great is that mystery of godliness. God was shewed in the flesh, was justified in the spirit, was seen of angels, was preached unto the gentiles, was believed on in earth and received up in glory.” (1Ti 3:15-16 WTNT)

“15 εαν δε βραδυνω ινα ειδης πως δει εν οικω θεου αναστρεφεσθαι ητις εστιν *εκκλησια θεου ζωντος* στυλος και εδραιωμα της αληθειας

16 και ομολογουμενωσ μεγα εστιν το της ευσεβειας μυστηριον θεος εφανερωθη εν σαρκι εδικαιωθη εν πνευματι ωφθη αγγελοις εκηρυχθη εν εθνεσιν επιστευθη εν κοσμω ανεληφθη εν δοξη” (1Ti 3:15-16 TR)

“15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”  
(1Ti 3:15-16 AV)

I am speaking of these things to give joy and happiness to Christ’s disciples who are in gospel order. I realize that we may use different terms and say words differently, but in the end we try to be one in what we believe and practice, our faith and order.

President Lawrence said:

But truly I am jealous that those who find sprinkling most commodious for infants, and are not willing to depart from the notions of infant Baptism, trouble themselves more with the *objections* mentioned, then they would find cause to do, if they did not find it needful to raise objection from these places for the *patronizing of Baptizing by sprinkling*, which, as was said before, is proper for their *infant Baptism*. For the thing itself, to instance, first in that of the Jailer, how easily may it be conceived, that in those Eastern and hotter Countries

(this being at Philippi in Macedonia, Acts 16:12, where bathing was of great and continual use) this keeper of the prison might be provided with some vessel fit for bathing and washing the whole body, which might serve for the use of Baptism, as the Christians afterwards, when they came to enjoy fixed places of meetings for worship, had their vessels affixed to their temples, which vessel they called  $\chi$   $\square\square\square\square\square\square\square$ , Buchan, page 666, being of great containment filled with water for the use of Baptism, which the Latin calls piscina, or lavacrum, a vessel proper to bathe in, or font, from whence the custom of our little diminutive fonts in Churches has come, since sprinkling (*more proper for children as Chamier affirms*) has been the Ceremony used in Baptism, with exclusion to dipping or plunging the whole body, I say it is easy to suppose that the Jailer might be thus provided for his Baptism, and safe to suppose this, or any other way that does not imply a contradiction, then to think that the Apostles altered the usual Ceremony for Baptizing used to baptize Christ, and by Christ and His Apostles, as (appears evidently and clearly) and which so much accords with the intent and scope of the ordinance in that which the Ceremony signifies and exhibits to us, namely our *being buried with Christ, and rising again*, as we showed already.

No Difficulty in the Baptism of the 3,000

As for the other objection, that it would seem difficult for three thousands to be Baptized in one day by so few Apostles, if dipping the whole body, not sprinkling were the Ceremony used, I answer it will not appear much less difficult if sprinkling were the Ceremony, and it is the objection that Bellarmine and the Papists being against our

Divines, to prove that in certain cases the Laicks may Baptize, This Chaimer answers by Salmoeron the Jesuit, one of their own, from Tract 15, in Acts, who says, "it is no way impossible and brings for proof one Franciscus Xavier, who baptized in one day among the Indians 15,000, now if one man could Baptize fifteen thousand, twelve Apostles could Baptize three thousand. Besides if they lack Ministers, and will not admit of the assistance of Brethren out of office (whose ministry to some will not seem so improper for assistance in certain cases of public affairs by public authority) we can furnish them with more help, namely the seventy Disciples, whom our Divines will by no means admit at that time to be Laicks, since Christ had called them before to the ministry of the Gospel, and had constituted them as public workmen in His harvest, and had sent them with a public and particular commission, saying, "Those that hear you, hear me," Luke 10. So that according to this account, the number of regular and lawful Baptizers will be at 82, 12 Apostles and 70 Disciples. Thus far we are helped by the Protestant Divines in their opposition against Lay-Baptism. Now if you distribute the Baptizing of 3,000 to the work of 82 persons there will fall out under 40 to the share of every one, as might be easily reckoned, so as the Baptizing of that number either way, by dipping or sprinkling, might be accomplished in one day, though the Baptizers were not indued with the dexterity of Franciscus Xavier, and why not as well by dipping as sprinkling (for all that can be said to the contrary, by the number of those, who were Baptized) since we suppose those that were Baptized, to offer themselves willingly to come into the water, and present themselves ready, and the Ceremony of dipping requiring very little time more by him that administers it, then that of sprinkling and which by so many hands might easily be dispatched.

Page 21 of our edition. From page 31, I find this excellent statement:

Baptism is the sign of the Church, as the ensign of an army, it does not join you to the Church, *but it declares you joined*.

Here are several statements from my larger work, *Vindication of the Old Paths*:

As we dig deeply into the Pedobaptist writers, we find several bits and pieces of some value from Gangarea or Thomas Edwards, Presbyterian. In his *Gangraena*, volume 1, London 1646, he stated:

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 makes this interesting statement:

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

pray God keeps it out of Ireland; and I hope Scotland by God's mercy, and the benefit of the Presbyterial Government will keep it out there.  
Page 93.

During the 1600s there was very little difference between the Particular Baptists and the General Baptists, perhaps on some different terms. On this subject of ecclesiology, I will use some General Baptists as well as Particular Baptists and even a Seventh-Day Baptist.

Thomas Grantham (General Baptist) 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 is 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 (Particular Baptist) 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 Baptist) 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.

Here are several more statements on this point: (Taken from the Particular Baptist Records, 1650-1660, provided by Brother Chris. These may be found in our Rarebooks Room, this is much smaller than Marc's RareBook Room.)

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.]

From President Henry Lawrence, we quote:

Teaching out of a gift has its foundation in nature, which arises from a personal gift and grace of the Spirit: *but Baptism, censures, ordination, and the like depend not upon a special gift, but are acts of power, conferred authoritatively upon a special person. And thus*

*much for the primitive Commission for Baptism, which falls under a public cognizance, upon persons qualified by public authority, for the administration of it.... Now this clearly is the Church, which is the subject of Ecclesiastical policy and power, as the Common-wealth is of civil power. So as Ecclesiastical and Church Power, is essentially and primarily in the Church as in the subject, Mat. 16. 18, 19... So as though the use of the keys be divers, according to the variety of calling and conditions in the Church, yet the power of the keys originally and primarily is given to the Church;* Henry Lawrence, President of Oliver Cromwell's Council of State, and a co-worker with John Spilsbury and William Kiffen, *Of Baptism*, London; 1659: pps. 174-187, our edition. [See this in Brother Marc's RareBook Room, in its original printing.](#)

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Important points here so far, they who went forth, not the Apostles, the chief Apostles, for they remained in Jerusalem; but they went forth and they proclaimed the WORD, the LOGOS, and this was *an official act*.

Please note that they who went forth did so as the *official heralds* of the church at Jerusalem. If they were not the official heralds then there is disorder. Who other than the Jerusalem church had the power of Christ among them to commission and send out? This account uses the public and official words to describe these actions.

Preaching and being sent are an official words and works. This is like ekklesia and they denote *official or governmental actions*. The government here is Christ's governmental assembly, the Gospel Church.

All proper and orderly actions since the ascension of Christ after His resurrection have been by the hands of a true and orderly gospel church. The authority of Christ is exercised by the Gospel ekklesia. This does not mean they have to vote on what the minister does, but rather, they have commissioned him or made him one of their apostles.

Acts 1: 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphaeus*, and Simon Zelotes, and Judas *the brother of James*.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.



17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

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

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Ac 14:23 And when they had ordained (by the stretching forth of the hand) them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

1Co 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

There are many wonderful points that should be opened up from Acts 8. When we do this, the Lord willing, we can discern even further the presence of the New Covenant pattern for the Building of the Lord's House and the true order thereof.

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

15 This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners, of whom I am chief:

16 Notwithstanding unto me was mercy given, that Iesus Christ should first shew on me all long patience, unto the ensample of them which shall in time to come believe on him unto eternal life. (WTNT)

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

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

Not only is there a clear and certain pattern revealed in the New Covenant, but there is a clear and certain order also revealed.

I Chron. 15:1 And *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

There is a special place for the due order of the House of God, and the Sons of Zadoc and for the Prince Who Shall stand up to minister before the Lord with the Priests in their proper order around Him.

Da 9:25 And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be {1} seven weeks, and sixty-two weeks; and then *the time* shall return, and the street shall be built, and the wall, and the times shall be exhausted. {1) Or, sevens} LXX

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The City, the House, the Wall and the Street were to be rebuilt unto the coming of the Christ or Messiah, the Prince of Israel, the Lord Jesus Christ.

This is a type of our Lord Jesus Christ, and those in union with Him whom He has made Kings and Priests unto God by His blood, not the blood of bulls and goats.

Lu 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Lu 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

Lu 1:8 And it came to pass, that while he executed the priest's office before God in the order of his course,

Ac 11:4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

Ac 18:23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

1Co 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

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

1Co 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

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:

It seems to me that the sure and certain order for the building and maintenance of the House of God is revealed in a clear and certain pattern in the House of God in the New Covenant.

Certainly this seems to be very true in regarding to the Administrators of baptism and the outreach of the Gospel in church gathers or constitutions.

This should be a very important Scripture for us who minister about the Spiritual House of the Spiritual Israel. Those who are the Spiritual Sons of Zadoc, and the spiritual co-Heirs of the Messiah the Prince must always tremble and fear before the Lord and consider this verse well:



13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

He takes us back to the first, the primitive pattern, and then shows us again the need for the true and proper order. He points out the fact of breaches. We turn to Paul's statements unto the Church at Corinth:

I Cor. 11:

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

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

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

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

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

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

*30 For this cause many are weak and sickly among you, and many sleep.*

*31 For if we would judge ourselves, we should not be judged.*

*32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

As we deal with the administrators of the House of the New Covenant, and seek to walk according to the due order and pattern for the House of the Lord and the administrators, this one common pattern stands out as a clear and evident pattern of the due order:

*The administrators of the Preaching of the Gospel and the administration of baptism did their work by Commission.*

They were apostles, or one sent on a mission with authority from the King or Ruler.

First were the two Apostles of God the Father, John the Baptist who was the Forerunner of the God-Man, and Christ Jesus, the God-Man.

Second, there were the apostles of the Son, the chief apostles or the first 12, (Judas did what he did, if anything good, only by COMMISSION, not by any personal qualifications) then the 70 and then Paul, One born out of due time or abortion.

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

Re 21: 12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the *root* and the *offspring* of David, *and* the bright and morning star.

Rev. 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which *is*, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Re 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Re 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Heb 9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:18 Whereupon neither the first *testament* was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Heb 9:20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

Heb 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, *working in you that which is well pleasing in his sight*, through Jesus Christ; to whom be glory for ever and ever. Amen.

Phil 2:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.



13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Let us remember that when a Gospel administrator is appointed or commissioned and he goes forth:

1. he gathers a new church, he espouses them unto Christ Jesus as a pure Virgin;
2. he delivers the ordinances unto them.

The administrator now preaches and baptizes by the commission of a Gospel Church.

Mr 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

Mr 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Lu 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Lu 4:19 To preach the acceptable year of the Lord.

Lu 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Lu 9:2 And he sent them to preach the kingdom of God, and to heal the sick.

Lu 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Ac 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Ac 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Ro 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Ro 10:8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Ro 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

15 πως δε κηρυξουσιν εαν μη αποσταλωσιν καθως γεγραπται ως ωραιοι οι ποδες των ευαγγελιζομενων ειρηνην των ευαγγελιζομενων τα αγαθα

The Ministry of Christ is God Called and Church Sent

Ro 10:15 *And how shall they preach, except they be sent (apostolized)?*

Our Lord Jesus Christ received the true and proper power of His God and Father. This power or authroity His Heavenly Father gave to Him, He stated such in Matthew 28:18-10. Christ has all the power or authority, but He exercises this in an official and public way though His church.

Matt. 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

When Jesus spoke in Matthew 28:18-20, He addressed the 11 Apostles whom He had chosen and ordained. However, this commission *DID NOT STAY* in the hands of the Apostles, but Jesus passed this on first unto the Apostles and then the Apostles passed this on unto the churches and then the churches pass this on by means of ordination or commission. The men who traveled with even the Chief Apostles and Paul, the Apostle to the Gentiles, *were chosen by the churches or church apostles.*

2Co 8:23 hath caused me this to do: partly for Titus' sake which is my fellow, and helper as concerning you: partly because of other which are our brethren, and the messengers of the congregations, and the glory of Christ. (WTNT)

Isa 51:16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

Isa 59:21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Jer 1:9 Then the LORD put forth his hand, and touched my mouth.  
And the LORD said unto me, Behold, I have put my words in thy  
mouth.

Ro 1:17 For therein is the righteousness of God revealed from faith to  
faith: as it is written, The just shall live by faith.

Mt 11:27 All things are delivered unto me of my Father: and no man  
knoweth the Son, but the Father; neither knoweth any man the  
Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

1Co 11:2 Now I praise you, brethren, that ye remember me in all  
things, and keep the ordinances, as I delivered *them* to you.

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

1Co 15:3 For I delivered unto you first of all that which I also  
received, how that Christ died for our sins according to the scriptures;

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

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

3 He left Judaea, and departed again into Galilee.

4 And he must needs go through Samaria.

“1 As soon as the Lord had knowledge, how that it was come to the ears of the pharises, that Iesus made and baptised more disciples than Ihon

2 (though that Iesus himself baptised not: but his disciples)

3 he left jewry, and departed again in to Galile.

4 And it was so that he must needs go thorow Samaria.” (Joh 4:1-4  
WTNT)

True Preachers Must Be Sent

Please note that the true preachers or ministers *must be sent!* The word for sent is apostaloosin, coming from the root word Apostolize. How shall they preach except they are apostolized? In order to preach the gospel, in the true meaning of the word PREACH *a person must be apostolized.*

Since the return of *Christ back to heaven in His bodily form*, the *Gospel church now chooses and sends forth apostles*, or Apostolizes the true ministers of Jesus Christ. An apostle is one sent on a commissioned work.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching (logos) of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

“17 ¶ For Christ sent me not to baptise, but to preach the gospel, not with wisdom of words, lest the cross of Christ should have been made of none effect. 18 For the preaching (Logos or Word, REP) of the cross is to them that perish foolishness: but unto us which are saved, it is the power of God.” (1Co 1:17-18 WTNT)

“17 ου γαρ απεστειλεν με χριστος βαπτιζειν αλλ ευαγγελιζεσθαι ουκ εν σοφια λογου ινα μη κενωθη ο σταυρος του χριστου

18 ο λογος γαρ ο του σταυρου τοις μεν απολλυμενοις μωρια εστιν τοις δε σωζομενοις ημιν δυναμις θεου εστιν” (1Co 1:17-18 TR)

## Preaching is an Official Work by the King's Officer

When a public officer or herald of the New Covenant preaches, he is engaging in an official public and commissioned work. He is an officer of the Kingdom, a herald.

□□□□□□□ is the normal word for one who is a preacher, he has been made into a public herald, "I proclaim as a herald."

The word, *preach*, denotes an official public work or act. This is not sharing or spreading the Gospel in a private way, *but in a public way*. Any saint, male or female, should spread the word of the Gospel in a personal or private way. Only a properly sent or commissioned brother should preach the Word as a Herald of the King in His Kingdom. This does not denote a person who is lecturing, but rather a Gospel Herald.

In the Greek New Testament there are several different terms used for preaching. They are:

Diangelo, Luke 9:60, to preach;

Katangelo, Acts Acts 4:2;



Laleo, to speak, Mark 2:2;

And euangelizoo, I preach, Luke 4:18, I declare the good news. See Vine, pages 883, 884.

From Liddell and Scott's Unabridged Greek Lexicon, I note:

To make proclamation as a herald; proclaim as a herald; proclamation is made it is proclaimed by voice of a herald. To summon to a place, page 751.

What is a herald? I quote from my E-Merriam Webster:

herald 'herəld **noun** -s

**Etymology:** Middle English heraud, herald, from Middle French hiraut, heraut, from an (assumed) Germanic compound (akin to the name Chariovolda attested in Tacitus) whose first component is akin to Old High German heri army, and whose 2d component is akin to Old High German waltan to have power over, rule -- more at [harry](#), [wield](#)

1. a) : an official at a tournament of arms whose duties consisting originally of making announcements came to include keeping the scores, interpreting the rules, and marshaling the combatants

b) : an officer whose original duties of a tournament official came to include also the marshaling of other chivalric ceremonials, the making of official announcements, and the carrying of messages to or from rulers or commanders especially in war with the status of ambassador

c) : such an officer of a monarch or government also having the responsibility for devising, granting, registering, and confirming armorial bearings, this responsibility coming to constitute his chief function as earlier functions became obsolete : [officer of arms](#)

d) : a member of the second of three grades of officers of arms ranking above a pursuivant and below a king of arms

2. a) : an official crier or messenger having duties similar in one or more respects to those of the herald of medieval and modern Europe

<Mercury was the gods' ~>

b) : one (as a soldier) who signals with a trumpet <more chieftains came, with ~s who blew on trumpets that were twelve feet long.

Here is more from the same:

herald

**noun** messenger, official announcer; (Formerly) royal messenger; one who announces significant news; harbinger, forerunner; formerly a royal messenger