For if the trumpet give an uncertain sound, who shall prepare himself to battle? 1 Corinthians 14:8

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls… Jeremiah 6:16

The first church was organized by Jesus. (Matthew 16:18; Matthew 17:21) This church was organized by His authority. (Matthew 28:18) "In His name" means by His authority.

The word "church" comes from the Greek word "ekklesia," which means a called out assembly. To have a legal assembly, you must have one in authority to call the assembly out for a purpose. An example of an illegal assembly is in Acts 19:34-44. No one with authority had called this assembly out for a purpose, therefore it was not a legal assembly.

In the case of one of the Lord's churches, Christ is the authority. So, the question before us is where does Christ's authority come from today? The answer to this question is the Lord's, Local, Scriptural, New Testament churches. (Matthew 16:16-19; Matthew 28:18-20; Acts 1:8; Matthew 18:18-20) When rightly divided, the Scriptures make it clear that the authority of Christ comes through His local church that He built, Matthew 16:18, and then successively, the churches that were organized out of her by Christ's authority.

We have clearcut examples of this in the book of Acts chapter 8. Philip, the evangelist, was sent to Samaria by the authority of Christ through the Jerusalem Church. (Acts 8:1,5, Acts 21:8). When the Jerusalem Church heard about the success he had at Samaria, they sent Peter and John by authority of Christ, through the church at Jerusalem, to organize a church in Samaria. (Acts 8:14-17)

The Antioch Church was started in the same manner as Samaria, by the authority of Christ through the Jerusalem Church. (Acts 11:19-32) Paul organized churches by the authority of Christ through the Antioch Church. (Acts 13:1-4) For example, Acts 19:17 shows Paul organizing the Ephesus Church by the authority of Christ through the Antioch Church. This group of people was the disciples of Apollos who was saved and then baptized by John the Baptist. He had never joined one of the Lord's churches. He was baptized by him.

The work he was doing had no authority because he was by-passing Christ's authority through one of His local churches. Those he baptized were without authority, and it appears they were having church without authority. (Acts 18:24-28; Acts 19:1-7) Paul then baptized them Scripturally and organized them into a church by the authority of Christ which came through the church at Antioch. Apollo, by the admonition of Aquila and Priscilla, went and joined the Corinth Church.

It's clear by the examples and commands in Scripture, that a group of people assembling or organizing a "church" without authority through a local, New Testament church is not a Scriptural church, nor can it be. Jesus left His authority to be carried out by His church. He did not leave this authority to a man, a board, or even the Bible. Jesus entrusted His authority to be carried out by His local, New Testament churches. Anything done outside of His commands or His authority, is not a work done "in His name" or "by His authority." (Matthew 28:18-20)

Historical accounts written by men are not where we receive our examples for carrying out the Lord's work as New Testament churches. Historical accounts only give us small glimpses of what really took place so long ago. For example, the West Union Baptist Church in the Tuscaloosa Plains of Oregon was the first church organized west of the Rockies in 1844. Accusations have been made for years that this church was organized without authority coming from another church. If you study the original minutes of the church and also look into the history of the individuals who went into the organization, you will find the truth.

Aware of the responsibility of being the perfect church as described by the Lord, Bro. David Lenox and his family, traveled to Oregon on the first wagon train in 1843. This man insisted that the wagon train stop every Sunday for prayer and Bible study. You can imagine the upheaval that came, but the wagon master agreed because Bro. Lenox's testimony was such an influence that the wagon master said they would need God to be on their side for this trip.

Bro. Lenox was very involved in the Lord's work after he was saved, Scripturally baptized, and added the Lord's church in Illinois. He fulfilled offices in the church as secretary, worked in associational work as clerk, and was often found being a “sticker” for details. He was known to be such a sticker that he was often used in a secular position as a judge, school teacher, and other ministers. Bro. Lenox believed in the authority of Christ coming through a local, New Testament church. His daughter was saved during the first year they were settled in Oregon. However, Bro. Lenox's daughter did not get baptized and join the church until they had their first pastor in 1845, Bro. Vincent Smelley. Again, this speaks to his strict adherence to the Scriptures and Biblical order of Christ's way to do His work.

Bro. Lenox joined the Todd's Creek Baptist Church in Todd's Creek, Missouri. He and his family left Missouri to come to Oregon. They lived here a year or more before organizing the church. Remember, this truly was a "wilderness" when they moved to Oregon. If he didn't believe in the authority of Christ coming through a local church, why wait to organize a church? Shortly after the church was organized, Bro. Lenox and his wife, Mary, received their letters from the Todd's Creek Church in Missouri. It is clear by his character and the order he insisted upon because of the Scriptures that the Todd's Creek Church gave him the authority of Christ through the church there to start a church once they found others to do so. The Beagles and Henry Sewell were charter members also. They received letters the same time that the Lenox's did. If he didn't believe in the authority of Christ coming through a local church, then why write for letters from churches?

As we look to settle Scriptural matters, we do not need history to prove truth. We only need Scripture. However, when using history along with Scripture, let's make sure we know the history. Pursue actual documents instead of "hear-say" and even people trying to remember what they heard or thought happened. Original church minutes and proven, accurate documentation should be used instead of relying on what someone said these documents say. It has been proven over and over again, to let God be true and every man a liar. Sometimes we jump to conclusions without having all the facts.

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First Landmark Missionary Baptist Church
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LINEAGE, DOCTRINE, AND PRACTICE

New Testament churches can be identified both historically and presently by three criteria. Sometimes we use other indications which is lost, Luke 19:10. Ours, as members of each local body of Christ, is the same. We're to occupy and be faithful in his work until he returns, Luke 19:11-13; Jude 3.

- with the Holy Spirit dwelling in their midst as Comforter

The presence of the Holy Spirit as Comforter in the midst of New Testament churches is sometimes a hard truth to some, for it authorizes churches as the contemporaries of the Lord's church in the propagation of the Lord's work in this age is dependent upon this truth. The Holy Spirit's ministry as Comforter is exclusive to New Testament church members. None don't misunderstand me on this point. I don't believe that a person has to be in a church to be saved. That is, the Holy Spirit convicts to righteousness, so to sin, and dwells in every individual that in repentance and faith calls out to God for salvation. I'm convinced that that from that forward they have the security of eternal life, whether they are ever baptized and serve the Lord afterward or not. However, what Jesus speaks of in John 14:15-18 is the presence of the Holy Spirit in New Testament church capacity, administering the affairs of Jesus Christ in the midst of His close disciples, who through grace have a special fellowship with the Lord, John 14:21-23; 15:4-16; 16:7-16. The fulfillment of this promise of Jesus happened on the day of Pentecost as evidenced by the manifestation of the wondrous gifts of the Spirit. Every evidence of these gifts and the working of them afterward, was not those people that were saved with eternal life, but through the ministry of New Testament church members as they were used directly by the Holy Spirit before the Bible is completed to effect such gifts. It is through the Holy Spirit's witness to the various congregations for their instruction in spiritual matters. The presence of the Holy Spirit is that which is of the greatest importance in New Testament churches, John 15:26-27. Just doing good works in the name of Jesus doesn't constitute useful works unto righteousness, Matthew 7:21-23. Any old baptism, without the proper authority and structure, is null and void, Acts 19:1-7. [While Paul was correct in the mistake of Apollos, Priscilla and Aquila were in the process of teaching these truths to Apollos, Acts 18:24-26;] just because a church may seem to have everything going for it, it appears to have accomplished, and many may presently be 'pleasing' God, their actual spiritual story may be somewhat different, Revelation 2:7; 3:14-16.

With an unbroken lineage from the time of Christ down to today

This is not to be understood as apostolic succession, nor a promise that any one church would ever continue through all time. (Jerusalem, Samaritans, etc.) what it does speak of is the continual presence of New Testament churches just like the one Jesus started, starting other churches just like themselves, and extending through their natural fellowship with the Lord, John 14:21-23; 15:4-16; 16:7-16. It was to His churches that He gave the commandment and authority for making disciples, Matthew 28:19.

Convenanted together

The New Testament church covenant has a right place in New Testament churches just as the Old Testament covenant belonged to the nation of Israel. He is a God of covenants and we partake in a very noble endeavor when we strive to serve and worship Him in New Testament church capacity. The disciplines, doctrines, and ordinances which have been left to us in church capacity are worthy of our convenanting together to fulfill His praise and glory, Matthew 26:26-29; Ephesians 4:1-6; Hebrews 10:19-29.

- under 4:7 Law

Legation is a truth that is very popular in "Christianity," and I don't wish to promote it as it may be regularly thought of in modern times. Yet, I do recognize that God has an orderly structure that we are told to uphold in our service to Him, I Corinthians 14:33, 40; II Thessalonians 3:1. We therefore covenant together to uphold this New Testament Law, Romans 8:2-7; 13:8-10; I Corinthians 9:21; Galatians 6:1-2; James 1:25; 2:8-13; I John 3:4. New Testament Law is bound in the harmony of truth called the Bible. This is bound New Testament churches for execution, preservation, and preservation, Matthew 16:19; 26:18-20; I Timothy 3:15. We are told that our recognition of rewards from Him comes by striving lawfully, II Timothy 2:5.

- for the purpose of carrying out the great commission

The word purpose of New Testament churches is to carry out the commission: to evangelize, to baptize, and to teach. Jesus' purpose was to seek and to save that

How the Scripture was Given, and How This Pertains to Sole Authority

In this paper we will examine how the Scriptures were delivered to man and how this pertains to the sole authority of said Scriptures. First of all, we know the words of God are "forever settled in heaven" (Psalm 119:89). They are unchangeable and unchangeable by any man. Sure, man may add to and take away by his devices, however, God's Word was settled and copied in heaven before it was ever brought to the earth. The Scriptures make it very clear as to how the Word of God came to be delivered, marked here on the earth. The landmarks verses for this point are II Timothy 3:16-17. The Bible declares that "all scripture has been given to man by the "inspiration of God." This literally means that God breathed out the Scriptures. God created the Scriptures and they came directly from Him. His will, and His mouth. John 3:59 declares these words "proceed" from the mouth of God.

The Scriptures come from no other source. They came neither from man, other gods, or Satan, himself. The Holy Scriptures were copied and recorded by the hand of man, as that man was literally moved, dictated, and ordered by God. If Peter 1:20-21 tells us that the Bible is given not to us but to the Lord Jesus, these words were not their own. These words were His own and when copying them down, these men were in submission to and given over to the Holy Spirit. We can know by this verse, that no words of the Bible were ever written by a man but was in rebellion against or not following the leadership of God.

The Scripture was given verbally. By this we mean that God put His own words directly into the mouth of His holy men as they both spoke and wrote His Word. Jeremiah 1:9 clearly states this. These were God's Words in His mouth, not his own.

Believing in verbal inspiration means not believing in imitation of a superintendent inspiration. The Scriptures were given wholly, completely, and perfectly. This is referred to as plenary inspiration. Hebrews 4:12; Ephesians 4:15; I Corinthians 11:19-22. Acts 20:32. These Scriptures indicate the Bible is complete and whole. It is perfect and able to make the submissive workman of God mature and perfect as well.

Lastly, the Bible is perfectly delivered and without mistake. This is often called infallible inspiration. (Psalms 12:6; John 17:17; Titus 2:11, Revelation 11:18). The question many ask is, "what are the Scriptures?" The answer to this question is,"...nothing less than the truth. They are not lies or falsehoods, but instead, pure, unadulterated, unblinched truths. In its deliverance to man, it was all done by God. Man had no part in the Scriptures being "given" aside from being a vessel and means as no other. The Bible as a record of that which was done to a man copied and wrote His very own words. Man's "role" was nothing more and nothing less than this.

The method and means of deliverance of the Scriptures directly pertains to the doctrine of sole authority. If man would have had any more part or role in the giving of the Scriptures, then they simply could not be our sole authority. They could be possible a final authority, but never the only "recognized spiritual ruler".

Giving man a role in the delivering of the Scriptures opens the door for other authorities or works man has been involved in, to be authorities on the Scriptures as well. The Bible declares itself, and no other, is "profitable" as a rule for our faith, practice, doctrine, and teaching in righteousness.

Matthew 4:10 and Job 32:12 identify the Scriptures as the only thing man is to “ hear by” and "heed” Job 32:12. Romans 11:19-20. The recent denials that the Scriptures are not lies or falsehoods, but instead, pure, unadulterated, unblinched truths. In its deliverance to man, it was all done by God. Man had no part in the Scriptures being “given” aside from being a vessel and means as no other. The Bible as a record of that which was done to a man copied and wrote His very own words. Man’s “role” was nothing more and nothing less than this. The method and means of deliverance of the Scriptures directly pertains to the doctrine of sole authority. If man would have had any more part or role in the giving of the Scriptures, then they simply could not be our sole authority. They could be possible a final authority, but never the only “recognized spiritual ruler”.

Had the Scriptures not been delivered in the divine, heavenly way they were, they would not be solely God's Scriptures. They would be partially man's ways and man's ways produce nothing but death and destruction. Proverbs 6:16-19. Nothing is corrupted, nothing has nothing good, only death to offer. If man had a part in the delivery of the Scriptures we would be hopeless and forever lost, without an Authority to guide and save.
PHILADELPHIA ASSOCIATION OF BAPTIST CHURCHES
NOT MODERN DAY CALVINISTS OR UNIVERSALISTS

While visiting with an old-time brother many years ago, this brother read the following to me as a Calvinist. I had read many of his writings before and knew that he was not a modern-day Calvinist. Upon further questioning, the brother was adamant that he was a Calvinist because he wasn’t Arminian. By the end of the conversation, I understood that in the time he was fighting the fight of faith amongst Baptist brethren, that an Arminian believed in losing your salvation and “a Calvinist” believed in security of the believer. This brings us to the assumptions that have been made about the churches of the Philadelphia Baptist Association of churches modern-day Calvinists. As you read and study their history and documents, you can find the truth concerning their “fight” and why they worked things the way they did in their confession of faith. As you read and study their doctrines and practices carefully you will understand what they believed.

When reading history we must first understand the terms used by our fathers were usually in regard to the heresies they were fighting against. The brother referred to in the first paragraph used the term “Calvinist” differently than what we would use it today because of their fight against losing salvation. In the early churches in the Scriptures, they used the term “saint” solely with the common understanding that they were faithful, New Testament church members. However, today we use the term “saints” and we must clarify what that term means because of the heresy from Catholicism.

The following are some of the heresies the churches of the Philadelphia Baptist Association were fighting against and the doctrinal stands they took. If you read and study carefully, you will find their practice of their doctrine reveals that they did not believe that only a “select” or “elect” few were predetermined to be saved, nor did they believe in universal church salvation.

**Heresies: Universal salvation: although all are fallen from God, all mankind would eventually be saved**

1. allowances made for man to dictate to God; therefore man ultimately being responsible for his salvation
2. even though some would go to Hell, eventually they would be saved if they completely believed in the doctrine of universal salvation
3. man was somehow not really estranged from God and all really were saved
4. some say there is no Hell or at least not one will there be
5. there was a notion that because some said the Spirit was present with all men that all were then saved

Heresy of Arminianism:

1. That the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decree of election, and that nothing else concerning this decree has been revealed in God’s Word.
2. That there are various kinds of election of God unto eternal life: the one generalred indiffinitely, the other particular and defined in such a manner that in their incomparable, immoveable, non-decisive, and conditional, or complete, irrevocable, decisive, and absolute. Likewise: That there is one election unto faith and another unto salvation, so that election can be unto justifying faith, without being a decisive election unto salvation.
3. That the good pleasure and purpose of God, of which Scripture makes mention in the doctrine of election, does not consist in this, that God chose certain persons rather than others, but in this, that He chose out of all possible conditions (among which are also the works of the law), or out of the whole order of things, the actual condition from which its very nature is underright, as well as it incompleteness, as a condition of salvation, and that He would graciously consider this in itself as a complete obedience and count it worthy of the reward of eternal life.
4. That in the election unto faith this condition is beforehand demanded that man should use the light of nature right, be pious, humble, meek, and fit for eternal life, as if on these things election were in any way dependent.
5. That the incomplete and non-decisive election of particular persons to salvation occurred because of a foreseen faith, conversion, holiness, goodness, which either began or continued for some time; but that the complete and decisive election occurred because of foreseen perseverance unto the end in faith, conversion, holiness, and goodness; and that this is the gracious and evangelical worthiness, for the sake of which he who is chosento be saved is worthy. Unforeseen men he who is not chosento be saved, for the obedience of faith, holiness, godliness, and perseverance are not fruits of the unchangeable election unto glory, but are conditions which, being required beforehand, were foreseen as being met by those who will be finally elected, and are causes by which the unchangeable election to glory does not occur.
6. That not every election unto salvation is unchangeable, but that some of the elect, any decree of God notwithstanding, can yet perish and do indeed perish.
7. That there is in this life no fruit and no consciousness of the unchangeable elect to glory, nor any certainty, except that of God which must depend on a changeable and uncertain condition.
8. That God, simply by virtue of His righteousness will, did not desire either to leave anyone in the fall of Adam and in the common state of sin and condemnation, or pass anyone in by the communication of grace which is necessary for faith and conversion.
9. That the reason why God sends the gospel to one people rather than to another is not merely and solely the good pleasure of God, but rather the fact that one people is better and worthier than another to which the gospel is not communicat ed.
10. That God the Father has ordained His Son to the death of the cross without a certain and definite decree to save any, so that the necessity, fruitlessness, and worth of what Christ merited by his death might have existed, and might remain in all its parts complete, perfect, and intact, even if the merited redemption had never in fact been applied to any person.
11. That it was not the purpose of the death of Christ that He should confirm the new covenant of grace through his blood, but that He should acquire for the Father the mere right to establish with man such a covenant as He might please, or of which, or bears, or wills.
12. That Christ by his satisfaction merited neither salvation itself for any one, nor faith, whereby this satisfaction of Christ unto salvation is effectually appropriated; but that He merited for the Father only the authority or the perfect will to do with man, and to prescribe new conditions as He might desire, obedience to which, however, depended on the free will of man, so that it therefore might have come to pass that either none or all should fulfill these conditions.
13. That the new covenant of grace, which God the Father, through the mediation of the death of Christ, made with man does not herein consist that we by faith, in as much as it accepts that of free will, which joins itself to the pardon of sin and eternal life, and others do not, this difference being, to the end, but indeed all are separated from this and are lost forever.
14. That all men have been accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is wanting of condemnation on account of original sin, and that no one shall be condemned because of it, but that all are free from the guilt of original sin.
15. Who use the difference between merit and appropriating, to the end that they may insinu the minds of the im prudent and inexperienced this teaching that God, as far as He is concerned, has been minded to apply to all equally the benefits gained by the death of Christ; but that, while some obtain the pardon of sin and eternal life, and others do not, this differ ence depends on their own free will, which joins itself to the grace that is offered without exception, and that it is not dependent on the special gift of mercy, which powerfully works in them, that they rather than others should appropriate unto themselves this grace. For that these feign that they present this distinction in a sound sense, seek to insinu into the people the destructive poison of the Pelagian errors. (Pelagian errors were that they did not believe that original sin tainted human nature and that mortal will is still capable of choosing good or evil without special Grace.)
16. That Christ neither could die, nor needed to die, and also that God do not die, for the highest decree and election to eternal life, since these do not need the death of Christ.
17. That it cannot properly be said that original sin in itself suffic es to condemn the whole human race or to deserve temporal and eternal punishment.
18. That the spiritual gifts or the good qualities and virtues, such as goodness, holiness, perseverance, are not fruits of the unchangeable election to glory, but are conditions which, being required beforehand, were foreseen as being met by those who will be finally elected, and are causes by which the unchangeable election to glory does not occur.
19. That in spiritual death the spiritual gifts are not separate from the will of man, since the will in itself has never been cor rupted, but only hindered through the darkness of the under standing and the irregularity of the affection; and that, these hindrances having been removed, the will can then bring into operation its nature powers, that is, that the will of itself is able to will and to choose, or not to will and to choose, all manner of things, except through this manner of advising; and that the true conversion of man no man can do well use the common grace, for which he, or rather which he is offered without exception, and that it is not in the power of the divine working, whereby it surpasses the working of Satan, consists in this that God promises eternal, while Satan promises only temporal good.
20. That God in the regeneration of man does not use such powers of His omnipotence as potentially and infallibly bend man’s will to faith and conversion; but that all the works of grace having been accomplished, man may yet resist God, and the Holy Spirit, when God intends man’s regeneration and with God, but that man often does so resist that he entirely prevents his regeneration, and that it therefore remains in man’s power to be regenerated or not.
21. That grace and free will are partial causes which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not sufficiently help the man of will unto conversion until the will of man moves and determines to do this.
22. That the perseverance of the true believers is not a fruit of election, or a gift of God gained by the death of Christ, but a con dition of the new covenant which (as they declare) man before his decisive election and justification must fulfill through his free will.
23. That God does indeed provide the believer with sufficient powers to persevere, and is ever ready to preserve these in him if he so wills it; but that, through all which none of these are necessary to persevere in faith and which God will use to preserve faith are made of, even then it ever depends on the pleasure of the will whether it will persevere or not.
24. That the true believers and regenerate not only can fall from faith, or a gift of God gained by the death of Christ, but a condition of the new covenant which (as they declare) man before his decisive election and justification must fulfill through his free will.
25. That grace and free will are partial causes which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not sufficiently help the man of will unto conversion until the will of man moves and determines to do this.
26. That the perseverance of the true believers is not a fruit of election, or a gift of God gained by the death of Christ, but a condition of the new covenant which (as they declare) man before his decisive election and justification must fulfill through his free will.
indulgence is to injurious to goodness, good morals, prayer, and other holy exercises, but that on the contrary it is piously to doubt.

32. That the faith of those who believe for a time does not differ from justifying faith except in duration.

33. That it is not absurd that one having lost its first regeneration is again and even born anew.

34. That Christ has in no place prayed that believers should infinitely continue in faith. (Sydney of Kevans, Nov. 21, 1698th ed. 1645)

Philadelphia Association’s doctrine of the elect: (election)

*“When you study carefully, you will find they use the term ‘election’ as those that are saved because of God’s fore-knowledge. Let’s first consider what their confession of faith truly says.*

**Confession of Faith:** Original London Baptist Confession of 1689; Revised in 1739 but printed in 1742; Two additions added in 1762 and printed again (additions were Sir George Mark and Sydenham); and commonly referred to as a Philadelphia Baptist Confession of 1742.

Chapter 1 - #7 – “All things in Scripture … are so clearly pro-pounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordi-nary means, may attain to a sufficient understanding of them.”

Chapter 3 - #2 – “Although God knoweth whatsoever may, or can come to pass, upon all such conditions; yet hath He not decreed anything, because He foreseeeth it as future, or as that which would come to pass upon such conditions.”

Chapter 3 – #5 – Philadelphia confession does not use the words in the Westminster Confession “without any foresight of faith, or good works, or perseverance in either of them.” It also leaves out “The rest of mankind was pleased, according to the unsearchable counsel of His own will, whereby He extends or withholds mercy, as He pleaseth, for the glory of His sovereign power over its creatures, to pass by and to dis-tem them to dishonor and wrath for their sin, to the praise of His glorious justice.”

Chapter 3 - #4 – “As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will, forordained all the means thence, wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.”

Chapter 3 - #7 - “...abundant consolation to all that sincerely obey the gospel”.

Chapter 5 - #2 - “yet by the same providence he orderr them to fall out according to the nature of second causes, either necessarily, freely, or contingently.” (second course coming in the midst of the first course)

Chapter 6 - #3 - “...being now coninved in sin, and by nature children of wrath, the servants of sin, the ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miser-ies, spiritual, temporal, and eternal, unless the Lord Jesus set them free.”

Chapter 7 - #3 – “This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by further steps, till the full accomplishment of this in Christ Jesus.” It is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all the posture of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.”

Chapter 10 - #4 – “Others not elected, although they may be called by the ministry of the Word, and may have some com-mon operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved: much less men that receive not the Christian religion...” (ministers read: “common operation of the Word”.) And therefore it is clearly true one can only be saved, and therefore cannot be saved, if professing the Christian religion.”

Chapter 12 - #1 – “All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make perfect of the grace of adoption....” (underline your a’s in a grace abundant covenant manner)

Chapter 13 - #1 – “They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them by the Spirit, will and are therefore enabled to stand the test of this generation.”

Chapter 15 – “This saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his own sin, of his rebuke, by faith in Christ, humble himself for it with godly sorrow, desertation of it, and self-abhorrence, praying for pardon and strength of grace,with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.” (very different wording but word order from Westminster.)

The practices of their doctrine will show that they did believe that grace was offered to all of the heirs of salvation, the universal salvation and Armagars, they worded the things they did so that truth could be upheld without confusion coming from the errors.

Minutes of the Philadelphia Baptist Association from 1707-1777.

1775 – “3. In accomplishing his purpose, no violence if offered to the will of the creature, good, or bad; nor the use of means taken away; neither is God, in anywise, the author of sin, though he decreed to permit it to be so. 5. When all the human race, by the sin of the first man, were involved in guilt, and fallen under condemnation, and all become children of wrath, God would make a way for the recovery of such as to enjoy the blessings of universal salvation and Armagars, they worded the things they did so that truth could be upheld without confusion coming from the errors.”

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